The Holy Granth

SRI GURU GRANTH SAHIB

Volume 1






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Volume 1

Transcreated
by

Kartar Singh Duggal





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Preface

My conviction is that every generation must translate for itself its classics and old masters. Words change their meanings, phrases their nuances; literary heritage, like the rest, must be explored afresh.

During my tenure as Member of Parliament (Rajya Sabha) I had quite a bit of time to spare, notwithstanding my creative writing. An ardent admirer of Bulleh Shah (1680–1758), universally acclaimed as the greatest Punjabi mystic poet, I researched and got together his works in India and Pakistan, and transcreated them into English verse, as far as possible, conforming to the moulds in the original text. When published under the title *The Mystic Muse,* the endeavour was widely acclaimed in literary quarters. Encouraged, I went over to Kabir (1398–1448) for whom I had an ardent fascination ever since my childhood. Like Bulleh Shah, Kabir's works, too, have a much-needed controversy about their authenticity. Steering clear of the debate, I decided to confine myself to Kabir as figuring in *Sri Guru Granth Sahib*. Compiled in 1604, Kabir in the Holy Granth, to my mind, is as authentic as it could be; coming as it did soon after Kabir's passing away and the text of Sri Guru Granth Sahib being strictly inviolate. In Kabir we have a synthesis of Vaishnav devotion imported from the South and Sufi mysticism, a contribution of Islam. Transcreating Kabir was as much a challenging literary exercise as spiritual joy.

After the script of *So Spake Kabira* was ready for the press I rang up my puhlishers and they had it collected. What next? I had a novel on Kashmir lying half done, a collection of short stories to be readied for the press with a few more stories to make it a respectable volume, a serial promised to Doordarshan; I didn't know what to start with. The whole that day I was preoccupied with it. In the evening as I was going out for my walk, there was a telephone call from my Punjabi publisher—"Duggal Sahib, I have a request to make. You have written

so much in Punjabi and I have published so much of it, my plea is that all this will be left here. We both have crossed eighties. Why don't you translate *Sri Guru Granth Sahib* into English?"

As I heard it, I had an ecstatic sense of relief. Here was a solution to the problem that had kept me engaged throughout the day. I had a feeling of sublime serenity pass through every fibre of my body. "Who told my Punjabi publisher that I had completed my transcreation of Kabir? How did he come to know that the whole that day I was contemplating what I was going to do next? Rather than asking me to do another title for him in Punjabi, why must he implore me to do something in English? And why must he do it today? And why must it be immediately before I go out for my evening walk when normally I take such decisions?" One after the other these questions stormed me.

A voice seemed to whisper in my ear, "It is a divine decree!" And first thing, early next morning, I plunged into it.

Translation is an art. No wonder Dr. P. Lal of Kolkata Writers' Workshop has enshrined it as 'transcreation'. Transcreating the sacred text is no easy task. It is more difficult in the case of *Gurbani* which is not only composed in verse, but also to Indian classical and folk music. These two pre-conditions inevitably reflect on the phrasing of the original, which at times can be a nightmare for the transcreator. Then,.no two languages could be as far apart as English and Punjabi. And no two people could be as alien as Punjabis and English in their day-to-day life, outlook and values.

Gurbani, being sacred, is axiomatic and one cannot deviate from the original text even by a syllable. This creates frightfully piquant situation at times. Aware that a certain phrase or turn of expression has been necessitated in the original text because of the 'tyranny' of rhyme, the transcreator has inevitably to be faithful to the original and yet not lose sight of the susceptibilities of the reader of his rendering.

More challenging than rhyme is metre. Many a time metrical necessity leads the original to be loaded with words, phrases and expressions which, if rendered into English, may not make any sense and appear odd. This calls for the skill of the transcreator not to seem deviating from the sacred text and yet sound convincing in his version. *'Bhai'* (brother), *'pyarey'* (friend), *'Rama'* are some of the expressions, which are frequently resorted to in order to meet the metric

needs in *Gurbani*. They have, somehow, to be woven into the transcreated text.

The entire *Gurbani* is an inspired work in ecstatic expression. Says Guru Nanak—"As the Lord's Holy Word comes, I reveal it." More, because it was sung according to the *ragas*, at times the syntax seems to play hide and seek. The manner of address changes from first person singular to the third, and from the third person to the second imperceptibly. Because of the compulsion of remaining utterly faithful to the original, the transcreator has a tight rope to walk—he must not give offence to the grammatical susceptibilities of his reader.

Be that as it may, the enchantment that overtakes a transcreator when his work approximates even remotely to the subtle sublimity of the original, is a joy for ever. I have enjoyed it in no small measure.

While sharing it with the readers, I assure them that no effort has been spared to make the transcreation most truthful (not merely faithful) rendering of the *Gurbani*. For their convenience the page numbers of the original text of the 1430-page volume of *Sri Guru Granth Sahib* as extant are provided on the right hand side pages of the text. It should help the reader locate the particular hymn with reference to the original.

I owe a word of deep-seated sense of gratitude to Dr. L.M. Singhvi, Member Parliament, who has provided a profound introduction to the work. I shall remain ever indebted.

Sat Sri Akal!

1st January, 2004

K.S. Duggal
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New Delhi



डा. लक्ष्मीमल्ल सिंघवी, सांसद

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Introduction

The rendering of Sri Guru Granth Sahib in English verse by my esteemed and distinguished friend Sardar Kartar Singh Duggal is an achievement of a lifetime, a work of transcreation *par excellence,* ordained by divine decree and accomplished by an uncanny creative inspiration. The magnitude and complexity of the mammoth task must have been singularly daunting and challenging; its completion can best be attributed to divine grace. I consider it my proud privilege to welcome and celebrate Sardar Kartar Singh Duggal's unique gift to the world of sacred literature. A doyen of Punjabi literature, Dr. Duggal is a versatile author and creative writer. His short stories, plays, novels, and autobiographical writings have won many accolades and innumerable awards. His transcreation and annotation of Bulleh Shah and Kabir made a profound impression on the literary world. His rendering of Sri Guru Granth Sahib in English verse is, in my opinion, the crowning glory of his inspiring literary voyage.

The Holy Granth is an epic of spiritual odyssey of the True, The Good and The Beautiful. It offers a universal ethical anchor of amity, honour, humanity, human dignity, human rights and responsibilities and freedom from that smallmindedness which trivializes human life. It is one of the greatest compilations of the teachings of eminent saints and poets in the best Indian tradition. It is a book of books which serves as the living guide, gospel and mentor to millions

of Sikhs and Hindus throughout the world. To adapt the words of John Burton on Holy Bible for the Holy Granth:

The Holy Granth, book divine,
Precious treasure, thou art mine;
Mine to teach me whence I came,
Mine to teach me what I am.

Sri Guru Granth Sahib is truly a unique confluence of many and diverse streams of thoughts. It subsumes and synthesizes many different linguistic, philosophical and faith traditions. Rendered in charming verse, the transcreated version in English verse has its own resonance, rhythm and flow and opens the portals of the noble tradition of Sikhism and the sacred Word and Wisdom of ageless India to a wider audience of adherents and scholars, for English is fast becoming the global lingua franca and is also the most widespread language of communication and intellectual discourse for the Indian diaspora.

Sri Guru Granth Sahib had a unique tryst with destiny and I am sure that this transcreation too will travel throughout the length and breadth of India and will ride the waves across the seven seas, for it enshrines a soulful legacy of many centuries of enlightened mentors, masters, heroes and poets, who made the Sikh tradition the theme song of valour, honour and sacrifice. With the roots of the Sikh tradition deep in the best of India's quintessential spiritual heritage, Dr. Duggals's remarkable presentation of the Holy Granth brings to its readers in the English language the message of interfaith amity and understanding, of cosmic harmony, universal human affinity and the fundamental unity of all faiths at a time when the world is enveloped in the encircling darkness and despair of hatred and fanaticism and when a new world of Light and Love is struggling to be born. Sardar Kartar Singh Duggal's literary, cultural, scholarly, and spiritual credentials belong to the most distinguished galaxy. This work of transcreation of Sri Guru Granth Sahib adds lustre and distinction to those credentials. I rejoice on the happy and auspicious occasion of the publication of Sri Guru Granth Sahib in English verse, thanks to Sardar Kartar Singh Duggal's labour of love. I hope that the readers will find every page of this wonderful work a pilgrimage of the spirit.

New Delhi
18th February, 2004

L.M. Singhvi

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SRI GURU GRANTH SAHIB

There is but one God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Jap

He was true in the primal time.
Before the time primal, true.
True today.
Ever would He be true, so does Nanak say. (1)

If you were to meditate on Him,
You may not succeed
Even if you tried a hundred thousand times.
Should you decide to take to silence,
You may not succeed,
Even if in trance, contemplating on the Sublime.
A hungry man's hunger remains unsatiated,
He may amass the whole world's dime.
A million means he may try,
Not one will bear fruit.
Then how can one be truthful?
How to tear down the wall of untruth?
Do as He bids you.
This is what has Nanak to state forsooth. (1)

At His pleasure are formed the figures.
Nobody knows what does Him please.
If He pleases, He infuses life in them.
If He pleases, would He bestow honour upon these.
The high and the low are created at His pleasure.
At His pleasure one undergoes weal or woe.
Some are pardoned at His pleasure;
Others, under His command, have to come and go.
Everyone is within His discipline.
There is none beyond His beat.
Says Nanak, those who abide by His bidding
They suffer not from self-conceit. (2)

Those who are mighty
Sing of His might.
Those who are blessed, with them
Sing of His bounties in sight.
Some sing of His virtues,
And his charming ways.
Others of His learning and His erudite lays.
Some remember Him as the Creator
And also the One Who consigns to the incinerator.
Some adore Him as One who takes life away
And then restores it, if He may.
Some see Him far, without a trace.
Some find Him face to face.
Telling His tales, there is no end.
Millions of them to millions lend.
The Lord continues to bestow favours,
The recipients get weary.
For ages and eons
They eat and make merry.
Through His command,
He admits them to His creed.

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Says Nanak, the Lord beyond care beholds
And feels pleased. (3)

He is the True Lord,
Truth is His Name,
His language, limitless love.
They ask and implore,
Sends the Bestower from Above.
What do I offer, His court to behold?
What prayer do I make
That He takes me in His fold?
In the ambrosial hours of the morning
Remember Him and His grandeur revere.
You are born as per your *karma*.
His grace alone can salvation bear.
Says Nanak, this is the way to know Him,
The Truthful is ever and ever aware. (4)

He can neither be created,
Nor manipulated.
Himself is He immaculate, self-conceived and mated.
Those who serve Him are exalted.
Says Nanak, laud the Treasure of Virtues vaulted.
Chant, listen and adore Him at heart.
Thus would you be relieved of pain
And carry pleasure home apart.
The Guru conscious pereeives the mystic sound.
The Guru conscious is master of the Vedas profound.
The Guru conscious remains with God abound.
The Guru is Shiva, the Guru is Vishnu,
The Guru is Brahma, the Guru is Parvati.
Even if I know, I dare not talk,
Describing Him in words is hard.
The Guru has revealed the secret to me;

He is the Provider of us all.
May I never forget my Lord! (5)

If it pleases Him,
I bathe at the pilgrimage ghat.
If it pleases Him not,
It's no use taking a holy bath.
He has created all the world I behold
But without *karma* none of it can be got.
There are gems, jewels and rubies in one's lot,
Only if one gave the Guru a thought.
It was revealed to me by the Lord:
All human beings have only one Provider.
May I never forget my God! (6)

Should you be as old as four ages,
Or ten times older found.
Should you be known in the nine continents,
And everyone follows you around.
Even if you've made a good name
And everyone takes you after,
If He doesn't take notice of you,
Nobody will give you quarter.
He provides for the tiniest worm,
Even the sinners attribute their sins to Him a lot,
Says Nanak, He bestows merits on those who have them not;
The meritorious, of course, owe their merit to Him.
I can think of none who could do Him aught. (7)

Hearkening to His Name
Makes a *siddha, pir* or a *yogi* high.
Hearkening to His Name
Enlightens about the earth, its support and the sky.
Hearkening to His Name

Enlightens about continents, the upper and the lower world.
Hearkening to His Name,
Death dare not come to haunt.
Says Nanak, the devotees are ever in a spin.
Hearkening to His Name
Relieves one of suffering and sin. (8)

Hearkening to His Name
One becomes Brahma, Indra and Shiva.
Hearkening to His Name
Even the slanderers would praise give.
Hearkening to His Name
The secrets divine and those of body are laid.
Hearkening to His Name
Is like listening to the *Shastras, Smritis* and *Vedas*. P-3
Says Nanak, devotees are ever in a spin.
Hearkening to His Name
Relieves one of suffering and sin. (9)

Hearkening to His Name
Makes one truthful, contented and a sage.
Hearkening to His Name
Is like bathing at the sixty-eight places of pilgrimage.
Hearkening to His Name
Is like reading and gaining glory.
Hearkening to His Name
Is composing one's mind and meditating on the Divine Entity.
Says Nanak, the devotees are ever in a spin.
Hearkening to His Name
Relieves one of suffering and sin. (10)

Hearkening to His Name
One dives deep into the ocean of *gyan**.

* Enlightenment

Hearkening to His Name
Makes one a *sheikh, pir* or *sultan*.
Hearkening to His Name,
The blind find the path.
Hearkening to His Name
The Limitless comes within one's grasp.
Says Nanak, the devotees are ever in a spin.
Hearkening to His Name
Relieves one of suffering and sin. (11)

He who follows Him,
His state is beyond conjecture.
He who tries it has to regret thereafter.
The paper and pen can scribe it not.
They may get together and give it thought.
Such is the Name of my Immaculate Lord,
He who accepts Him, he alone understands God. (12)

He who follows Him
Is awakened with his mind clear.
He who follows Him
Has awareness of all the spheres.
He who follows Him
Is not afflicted with rebuff.
He who follows Him
Is free from the fear of death.
Such is the Name of my Immaculate Lord,
He who accepts Him, he alone understands God. (13)

He who follows Him
Doesn't ever lose his way.
He who follows Him
Is held in sway.
He who follows Him

Treads the path unafraid.
He who follows Him
Is wedded to *dharma* as laid.
Such is the Name of my Immaculate Lord,
He who accepts Him, he alone understands God. (14)

He who follows Him
Gets to the gate of salvation.
He who follows Him
Is saved along with his relations.
He who follows Him
Ferries the devotees of the Guru.
He who follows Him
Doesn't have to beg of the crew.
Such is the Name of my Immaculate Lord,
He who accepts Him, He alone understands God. (15)

The elect are accepted.
The elect are selected.
In the Court of the Lord the elect are respected.
With the guard of honour protected.
The elect get from their Guru what they expected.
Should one ponder and make over the account,
The Creator's favours are too many to count.
Dharma is the *dhaval*, son of Compassion,
Who is installed with the skill of Patience.
He who knows how the Dhaval is burdened,
He indeed is truly learned.
The terrestrial spread is far and farther away;
What must it need to serve as its stay?
God's ever felicitous pen records
Names and species of all His wards.
Few can maintain this account.
It would work up to heavy amount.

Who can figure out Your might and charm?
And estimate Your favours warm?
With one word You created the show.
And millions of rivers began to flow.
No one can imagine Your greatness.
I am sacrifice unto You, not just once.
Whatever pleases You is right, my Lord!
You are the Eternal, Formless God. (16)

Countless are those who on You meditate.
And those who to You themselves dedicate.
Countless are those who worship You.
And those who through hard penance pursue.
Countless are the scriptures, oral and written.
Countless are the *yogis*, love-smitten.
Countless are *bhaktas* contemplating on Your virtues.
Countless are those who are charitable, true.
Countless are the heroes who can bear the hard blow.
Countless remain silent to contemplate on You.
No one can ever estimate Your greatness.
I am sacrifice unto You, not just once.
Whatever pleases You is right, my Lord!
You are the Eternal, Formless God. (17)

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Countless are fools, utterly blind.
Countless are thieves of defrauding kind.
Countless live by the strength of spine.
Countless are cut-throats, countless are killers.
Given to evil, countless are sinners.
Countless are liars, falsehood-ridden.
Countless are aliens, used to the food forbidden.
Countless are slanderers loaded with sin.
Says Nanak, the humble, having reflected within:

I am sacrifice unto You, not just once.
Whatever pleases You is right, my Lord!
You are the Eternal, Formless God. (18)

Countless are Your Names
And countless the abodes from where you came.
Unfathomable realms, out of reach,
Counting the countless is a formidable game.
Remembered with Word, it is with Word that You are adored.
It is with Word that one chants the enlightened praises in Your fold.
The Word that helps one read and write.
It is the Word that determines one's plight.
And He who writes figures nowhere.
Whatever You ordain the mortal must adhere.
You are as great as Your fame.
There is hardly a place without Your Name.
What power have I to ponder over the True?
Not just once, I am sacrifice unto You.
Whatever pleases You is right, my Lord!
You are the Eternal, Formless God. (19)

If hands, feet and the limbs are untidy,
Water washes dirt and cleans the body.
If clothes are dirtied with matter waste,
Soap can wipe and care take.
If the mind is turned filthy with sin,
It can be tidied with the dye of His Name within.
Mere words don't make for virtue or vice.
It is deeds alone that you carry after life.
You must reap what you have sown.
Says Nanak, one comes and goes, as ordained from the Throne. (20)

Pilgrimage, penance, compassion and charity
Gains one but a sesame seed of celebrity.

It is hearkening to His Name,
Accepting and giving Him loving devotion,
By bathing in the shrine of soul that obtains emancipation.
All virtues are Yours, I have none on my slate.
Without good deeds, one cannot meditate.
Everything pleasing reflects Your identity,
Truth and beauty keep the mind in ecstasy.
What was the hour, the moment,
What was the lunar date or the weekday?
What was the season and the month
When the world was created, pray?
Pandits know not the hour
If it is stated at all in the *Purana*.
Nor do the *qazis* if it is written in the *Qur'an*.
The yogis, too, are not aware of the lunar moves or weekday,
Nor about the month or season.
It is the Creator who has created the world,
He alone knows about it and its reason.
How do I say, adore, how do I describe and realise?
Says Nanak, everyone tries to say something,
Each one appears to be wiser than the wise. P-5
God is great, His Name is great,
Whatever happens is ordained by the Master.
Says Nanak, should we pretend a claim on gnosis,
We would not be happy hereafter. (21)

There are nether worlds beneath the nether world.
And millions of skies above the sky.
That they are weary of the search,
With one voice do the *Vedas* cry.
The Islamic scriptures claim
That there are eighteen thousand worlds,
Though the Lord is the same.
Had there been a record, one would write.

They died in the search, those who tried.
He whom Nanak calls Great,
He alone knows about His state and site. (22)

Admirers adore Him.
Yet they know Him not.
The way the rivers and streams
Know not the ocean they merge in and are lost.
The ocean, the great sovereign, the mountain with its treasure
Are like worms
For the one who forgets not his Lord. (23)

There is no end to the Lord's adulation.
There is no end to its count.
There is no end to His creation,
And the bounty He mounts.
There is no end to His beholders.
Of His listeners no end do I find.
No one knows the limits of His creation,
No one knows my Lord's mind.
There is no end to the boundaries of His limit.
To know the limits many bewail.
No one knows where the limits end;
No one knows the limits' trail.
The more one talks about Him,
The greater my Lord appears.
The Master is great, His seat is high;
Higher and higher still one hears.
One has to be as great to realise
How great He is,
He alone knows, the Almighty.
Says Nanak, His grace and one's *karma*
Help one obtain His bounty. (24)

Your bounties are too many,
They are beyond my count;
You are the great Giver
Without a shade of doubt.
Many ask for unsurpassed valour,
Beyond computation is their number.
Many are idlers who die as failure.
There are those who receive but acknowledge not,
There are ever so many fools who eat, waste and rot.
There are those who suffer distress, privation and are starved,
This, too, is Your munificence, my Lord!
Emancipation is Your privilege to grant,
None else can meet this want.
If anyone else dare try and intervene,
He should know the disgrace it means.
He knows Himself and Himself He gives,
Even then not many accept the truth.
He on whom He bestows His praise,
Says Nanak, He is the King of kings forsooth. (25)

Invaluable are Your qualities and invaluable Your affairs.
Invaluable are Your clients and invaluable the wares.
Invaluable are those who come and purchase the outfit.
Invaluable Your devotion and invaluable getting absorbed in it.
Invaluable is Your *dharma* and invaluable your state.
Invaluable are measures and invaluable the weights.
Invaluable the benevolence and invaluable Your decisions.
You are beyond any praise; above evaluation.
Those who tried were lost in meditation.
Those who study the *Vedas* and the *Puranas* recognise.
Scholars recognise You as do speakers wise.
You are recognised by Brahma and Indra.
The milkmaids recognise You and also their Lord Krishna.
Shiva recognises You and also the *siddhas*.

You are recognised by all the Buddhas.
The demons and gods recognise You
As saints and monks who serve in silence do.
There are far too many who recognise You, my Lord.
There are those who do so and depart.
If You were to create as many more
They would even then not be able to meet your score.
You become great, as great You would like to be.
Says Nanak, the True Lord alone knows it as a rule.
If someone were to boast about it,
He would be deemed most foolish among fools. (26)

What is the portal like?
What is the palace like?
Where You sit and watch everything?
Where countless instruments resound,
Where numerous singers sing.
There is no end to musical measures
Presented with symphonic phrases.
Air, water and fire chant Your glory,
Dharamraja at Your portal waits to sing Your praises.
His scribes get together to laud You,
And those who keep the just records.
Shiva, Brahma and Devi too.
Those You have honoured and blessed with reward.
Indra sings Your praises as he adorns his throne
Along with gods gathered as bards.
Ascetics sing Your praises, sitting in meditation,
And the sages in their contemplation.
They sing Your praises
Those who are truthful and contented,
Along with great sages.
Sing the *pandits* and the learned *yogis*
Who have read the *Vedas* for ages.

Your praises are sung by the charming beauties
Who beguile heaven, the nether world and the world in-between.
All the gems of men created by You
Sing Your praises who on the sixty-eight pilgrimages have been.
Your praises are sung by warriors and the mighty heroes.
Together with all those born from the four sources of creation.
The entire world, the planets and the solar system,
Created and maintained by You, do Your adulation.
They sing Your praises, those whom You imbue
As do those who are Your disciples and are devoted to You.
And several others sing Your praises
Those whom I cannot recall,
They are beyond Nanak's reckoning.
He is the Eternal True Lord,
His Name is Truth.
He is there,
He will be there.
He doesn't go, nor will He ever depart,
He who has conceived this world in His mind.
He who has created several species of many a kind.
Great as He is
He looks after His creation.
He does what He pleases,
No one may dare Him command.
He is the King, King of kings.
Nanak lives the way He demands (27)

Let contentment be the earrings, modesty your beggar's pouch,
And meditation your ashes.
Let the fear of death be your head dress,
So that your transparency to that of a virgin matches.
Let your staff be your faith in the Lord.
Your clan the brotherhood of man.
And the conquest of self, your conquest of the world of God.
I salute the One

Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age. (28)

Let knowledge Divine be your food,
Compassion your steward
And the celestial melody ring in your mind.
He alone is the Master Who reigns supreme,
Riches and miracles being no attraction of any kind.
Union and separation are gifts of the Divinity.
One gets what is in one's destiny.
I salute the One
Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age. (29)

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There is but one Mother with a plan for all others.
She has appointed three agents.
One* creates, the other** sustains
And the third*** is there to kill.
He runs the show as He pleases,
Everything happens as He wills.
He beholds everyone while others can't Him see.
It is a great mystery!
I salute the One
Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age.(30)

God is the seat and His provision stores are there all over.
Whatever you see was created with a single stroke of power.
Having created, the Creator watches His creation.
Says Nanak, whatever the True Lord does is His truthful manifestation.
I salute the One
Primal, Pure, Without Beginning and Deathless Sage,
Remaining the same from age to age. (31)

* Brahma, ** Vishnu, *** Shiva

From one tongue, let there be a hundred thousand tongues
And then twenty times more.
Let me repeat the Name of the Creator
A hundred thousand times on every score.
This is the way to scale the stairs,
Climbing the steps one merges into the Lord there.
Listening to the lofty tales of celestial beings,
The worm, too, started talking tall.
Says Nanak, it is in His mercy alone that He grants His audience,
The rest is the boast of the false and small. (32)

On my own I can neither speak nor remain in a quiet state.
On my own I can neither ask nor give.
On my own I can neither die nor live.
On my own I cannot wield power nor throw around my weight.
On my own I can neither gain Divine lore nor discourse.
On my own I know not how to escape the world's course.
He whom He blesses wields power;
On one's own, one is neither sweet nor sour. (33)

Days and nights, weeks, months and seasons,
Air, water and fire of the nether world,
Amidst all these an outfit of *dharma* came to be installed.
Therein He created living beings of various species.
And gave them ever so many names.
They do as they please;
His Court is just, ever True He remains.
There the elect are a craze.
Those who are blessed by His grace.
The good and bad are given due care.
Says Nanak, their fate will be known on arrival there. (34)

Dharam Khand is the realm of *dharma*.
And *Gyan Khand* the domain of *karma*.

There are air, water and fire
Along with Krishnas and Shivas old.
And ever so many Brahmas
Creating charming figures in varied moulds.
There are domains of activity and still mountains.
With sermons that were to Dhruva told.
There are many Indras, spheres of the sun and moon
And several continents and lands to behold.
Also many an ascetic, enlightened ones and Nath yogis,
And several belonging to Devi's fold.
There are ever so many deities, demons and silent sages,
And seas full of jewels.
There are so many sources of creation with their tongues.
And dynasties of sovereigns with their rule.
There is no end to men of divine knowledge,
Nor to such servants of God.
Says Nanak, he has no count of the squad. (35)

In Gyan Khand* the deliberations are daunting.
There are strains of music, singing
And rejoicing with varieties flaunting.
Of Shram Khand** beauty is the hallmark.
There happen to be created figures of unique spark.
Nobody can tell their tales.
He who does so finds it of no avail.
There spiritual awareness, intellect,
Understanding and enlightenment are formed.
The evolved souls and men of miracles
Are rejuvenated and reformed. (36)

The language of Karam Khand*** is might.
Except this there is nothing in sight.
There are mighty heroes of fame

* The realm of knowledge ** The realm of spiritual endeavour ***The realm of grace

Who are ever chanting Rama's Name,
There are heroines like Sita with glory gained,
Whose charm cannot be explained.
They never die, nor may they be scotched,
Those in whose heart Rama is lodged.
The devotees of various realms there dwell.
With the True Lord in their heart, they feel swell.
The Formless Lord in the Sach Khand[+] stays.
He beholds His creation in all His grace.
There are solar systems, spheres and continents.
If someone were to discuss them, there won't be an end.
There are worlds upon worlds
And creations upon creations.
As He ordains, so they do.
The Lord beholds, conjures up and rejoices.
Says Nanak, describing the World of Truth is a tough task too. (37)

Continence is the smithy,
Patience the goldsmith,
Understanding the anvil,
And divine knowledge the wherewithal.
God's fear is the bellows,
And penance the fire,
Love is the crucible
Where nectar is extracted in a virtual thrall.
The Lord's Name is forged in this true mint.
Those who are favoured
Can do it and shine.
Says Nanak, a graceful glance
Blesses and makes the man divine. (38)

+ The realm of truth

Sloka

Air is the Guru, water the father
And earth is the mother grand.
Day and night are the nursemaids
Upon whom the whole world stands.
Dharamraja sitting in the Lord's Court
Watches our deeds even and odd.
Depending upon our actions
We get close to or away from God.
Those who remember Him
Gain the grace.
Says Nanak, they ferry others along with them.
With a resplendent face. (1)

That Portal
Raga Asa I

There is but one God.
He is realised through the grace of the True Guru.

What is the Portal like?
What is the Palace like?
Where You sit and watch everything?
Where countless instruments resound,
Where numerous singers sing.
There is no end to musical measures
Presented with symphonic phrases.
Air, water and fire chant Your glory,
Dharamraja at Your Portal waits to sing Your praises.
His scribes get together to laud You,
And those who keep the just records.
Shiva, Brahma and Devi too.

Those You have honoured and blessed with reward.
Indra sings Your praises as he adorns his throne
Along with gods gathered as bards.
Ascetics sing Your praises sitting in meditation,
And the sages in their contemplation.
They sing Your praises,
Those who are continent, truthful and contented,
Along with great sages.
Sing the pandits and the learned yogis
Who have read the Vedas for ages.
Your praises are sung by the charming beauties
Who beguile heaven, the nether world and the world in-between.
All the gems of men created by You
Sing Your praises even as to sixty-eight pilgrimages have been.
Your praises are sung by warriors and mighty heroes,
Together with all those born from the four sources of creation.
The entire world, the planets and the solar system,
Created and maintained by You, do Your adulation.
They sing Your praises, those whom You imbue,
As those who are Your disciples and devoted to You.
And others sing Your praises
Whom I cannot recall,
They are beyond Nanak's reckoning.
He is the Eternal True Lord.
His name is Truth.
He is there,
He will be there.
He doesn't go, nor will He ever depart,
He who has conceived this world in His mind.
He who has created species of many a kind.
Great as He is
He looks after His creation.
He does what He pleases,
Him, no one may dare command.

He is the King, the King of kings.
Nanak lives the way He commands. (1)

Asa I

He is called Great
On mere hearsay.
Who has known His greatness anyway?
He can neither be evaluated
Nor can He be estimated.
Those who've ventured have suffered dismay.
My Lord God!
Deep and profound,
Virtuous and sound,
No one knows Your ways
Nor Your count. (1) *Refrain*
All the wise men pooled their wisdom.
Evaluators their value systems.
The learned and the thinkers
With their guides and masters of professions.
Yet not a trifle did they conceive Your laudation. (2)

Truth, penance and virtues all
Are the attributes of the disciplined.
Without You none of them have realisation attained;
Gained by *karma* or through You was it obtained. (3)

How can one describe You?
You are the Ocean of Virtue.
One whom You bless needs none else.
Says Nanak, truth serves the True.

Asa I

I remember You and I live.
I forget and I die.
It is difficult to remember
The True Name of the High.
I hunger for the True Name;
Satisfying this hunger kills all pain. (1)
How can I forget Him, O Mother?
He is the True Lord, He is no other. (1) *Refrain*

Measuring a fraction of His True Name
Many have wearied without any gain.
To do it, if they get together at all.
He would neither be big nor small.
He never dies, nor is He mourned.
He is always bestowing,
There is no end to the treasure He hoards.
His measure is that there is none like Him here.
Nor was one ever there. (3)

His gifts are as great as are His ways. P-10
Which they get who pass their nights like days,
A wretch is he who forgets His Master.
Says Nanak, without His Name it's all a disaster. (4) 3

Raga Gujri IV

I am your devotee, my True Guru! My Immaculate Master!
I come with a supplication.
I am a worm, worse than a worm, at the threshold of the True Master.
Pray, bless me with the Name and its beatification. (1) *Refrain*
My Friend! My Preceptor!
Pray! Do me with the Name enlighten.

The Name granted by the Guru is my sustenance
The laudation of the Lord is my tradition. (1)

Fortunate is the devotee
Who cherishes the Lord's laudation as a quest.
Imbibing the Name, he is quenched;
In the holy company his virtues are manifest. (2)

He who has not imbibed the Name
He is unfortunate, condemned to Yama's custody.
He who does not seek holy company
Accursed is his life, accursed its fertility. (3)

The godman who gains the True Guru's company,
He is destined from the Above, it's written in his lot.
Blessed is he who in the holy company enjoys essence of Name,
In such a company had Nanak His enlightenment sought. (4)

Raga Gujri IV

O Man! Why must you worry
When it is the Lord who takes care?
He creates creatures within the dead stones
And provides for them in the layers. (1)
O Lord! He who takes to the holy company,
He swims across the ocean there.
Achieves distinction with Guru's grace,
Like dead wood does the verdure wear. (1) *Refrain*

The mother, father, son and wife,
None would your adversity bear.
The Lord has endless succour to offer
Why must you entertain any fear? (2)

She flies away millions of miles,
Leaving her young ones back over there.
Who does feed and foster them?
They have only the Lord to remember where. (3)

All the treasures and the eighteen postures
Lie on the palm of the Master Dear.
Nanak is sacrifice unto Him no end
Whose massive extent he cannot measure. (4)

The Lord Supreme
Raga Asa IV

There is but one God.
He is realised through the grace of the True Guru.

My Lord Supreme! You are Immaculate.
My Lord God! You are without blemish.
Beyond understanding, beyond reach, a wonder.
Everyone remembers You,
You are the True Creator.
It's all Your creation.
Everyone You maintain.
The saints remember You, O Lord!
You are the killer of pain,
God Himself is the Master,
Himself He is the slave.
Nanak, the poor, fails to explain. (1)

P-11

You live in every heart and mind,
You prevail everywhere.
Some are donors while others are beggars,
It is all Your wondrous fair.
You are the Giver and You are the Taker,

I know not any other here.
You are the great Eternal Brahma
To recount Your merits, how do I dare?
Those who serve You here and there
Nanak is sacrifice unto them everywhere (2)

Those who remember and meditate on You
They lead a peaceful life in the world.
They attain liberation and salvation, those who dwell on You.
Their noose of death is uncurled.
Those who remember You are free from fear;
All their fears are no more heard.
Those who slave and serve my Lord,
With my Master's divinity they get merged.
Many a time blessed are those who remember the Lord.
Nanak is sacrifice unto them in deed and word. (3)

The treasures of Your devotion are vast,
They are endlessly full, my Limitless Lord!
Your devotees laud You ever,
There are many; there is no end to them, my endless God!
Many are there who worship You,
Undergo penance,
And meditate on You hard.
Many are there who read the *Smritis* and *Shastras*
And do the six deeds, as dictated by the Bard.
Says Nanak, the devotees are blessed
Who are dear to my beloved God. (4)

You are the Primal Creator.
There is none else like You.
You remain the same from age to age.
What pleases You, You inevitably do.
It's You who created the universe,

It's You who destroys it too.
Nanak sings praises of the Creator
Who is the Omniscient Beau. (5) 1

Asa IV

You are the Creator, my Truthful Master.
It happens the way You wish.
I get whatever You proffer.
Everything belongs to You.
He whom You bless, imbibes the Name True.
The godly find while the self-centred rue.
It is You who alienate.
He who unites is also You. (1)

You are the ocean with everything contained;
Without you nothing is ever sustained.
Everything living is Your play
Those separated may be united, I pray! (2)

He whom You inform, he is informed
Remains with the Lord God always involved.
Those who serve the Lord are at peace.
They are merged with the Name in poise and ease. (3)

You are the Creator, it's all Your creation. P-12
Without You, nothing could ever happen.
You create and create and watch Your form
And godmen like Guru Nanak are born. (4)

Asa I

I live in a pool in which there is both water and fire.
In the mud of attachment my feet are stuck.

Many have been drowned, I find, in this mire.
O fool! You remember not the Lord-in-State
Forgetting whom, all your virtues are a waste. (1)

I am no celibate, nor truthful, nor learned.
Born a fool, illiterate and somnolent.
Says Nanak, I seek refuge with them
Who forget not the Lord for a moment. (2)

Asa V

Gifted with human incarnation by God.
Here is an opportunity for union with the Lord.
Nothing else should your attention claim
In the company of the holy, remember His Name.
Your ultimate goal is to swim across,
Waste not your breath for Maya and its dross. (1)

I claim not meditation, penance, discipline or dharma,
I have served not the holy,
Nor have I known Lord Rama.
Says Nanak I am soiled with evil deeds.
Falling at Your feet, for shelter I do plead. (2)

Sohila
Raga Gauri Deepki I

There is but one God.
He is realised through the grace of the True Guru.

The home where He is adored and contemplated,
Laud Him there.
Remembering Him Who has one and all created,
You should sing praises of the Fearless.

I am sacrifice unto Him!
His adoration would ever you bless. (1)

The Creator nourishes and takes care.
Priceless are His favours;
Who can ever His magnanimity measure? (2)

The hour for the Union is ordained.
Come, oil my hair, all of you,
Friends do be kind and bless, so that I meet my Lord True. (3)

His courier comes to every home with daily calls;
Let's remember the One who summons,
Says Nanak, before the curtain falls. (4)

Raga Asa I

There are six doctrines, six expounders and six sermons,
Their inspiration is the same,
Though the forms may be more than one.
O Man! The house where the Creator is venerated
The dwelling deserves to be consecrated. (1)

There are seconds, minutes, hours, days, weeks and months;
The Sun is the same
Though the seasons may be more.
The Lord, says Nanak, has forms galore. (2)

Raga Dhansri I

The sky is the platter, P-13
The Sun and the Moon are the candles,
And the constellation of stars pearls in showers.
The sandalwood fragrance is the incense,

Wind is the flywhisk
And all the forests Your flowers.
What a wonderful *arti* it is!
Oh, You the terminator of life's train!
The melody of Your Name is an unending strain. (1) *Refrain*

You have a thousand eyes and yet not one eye.
You have a thousand forms and yet not one form.
You have a thousand unsoiled feet and not one unsoiled foot.
You have a thousand noses and yet not one nose.
I remain in charm!
The light that enlightens everyone is His light.
His refulgence turns everyone bright.
By the Guru's grace the truth appears in sight.
Such an *arti* pleases my Lord, the Guide. (3)

I hunger for the fragrance of Your lotus feet day and night.
O Lord! Grant a drop of water of Your grace
To Nanak the thirsty bird.
In Your Name he finds eternal solace.

Raga Gauri Poorbi IV

The township of mind is laden with lust and temper,
It's cleansed only in the company of the godly.
The meeting with the Guru is predetermined,
The mind is then absorbed in the Holy.
Revering the saints is noble
Prostrating before them is comely. *(1) Refrain*

The ungodly know not the loving devotion of the Lord.
They suffer the prick of the thorn of ego.
As they walk, it pricks and pains
At the hour of death they receive the blow. (2)

The godmen are absorbed in the Name
Beyond the agony of birth and death.
They come to attain the Lord Eternal
With honour here and glory to follow. (3)

Poor and humble, we are thine, O God!
Do protect us, the Lord Protector!
Nanak finds sustenance in Your Name
The Name alone to the comfort will tow. (4)

Raga Poorbi V

I implore you, friends, do listen:
It is the hour of service of the Holy.
If you earn your wages in this life,
In the next you'll find felicity.
The life shortens day and night,
Better your lot in the Guru's company. (1)

The world is vain in disbelief
Only the enlightened one is able to swim
One whom He awakens and feeds with elixir,
Gets to know the Lord God's whim. (2)

You must do what you were created for.
Get the Guru to dwell in the mind.
If you come to live in the Palace of Peace and Poise,
No more here yourself you'll find. (3)

My Omniscient, All-powerful Lord, pray do heed.
Nanak pleads for the only pleasure:
That he should be the dust of the Saint's feet. (4) 5

There is but one God.
He is realised through the grace of the True Guru.

Sri Raga I Score 1

Should there be a mansion like a gem, studded with pearls, P-14
Adorned with musk, saffron, *agar* in a sandalwood frame,
Don't you get lost and forget the Lord's Name. (1)

In the absence of the Master my heart is aflame.
I've confirmed with my Guru; there are no quarters for the dame.
Should the ground around be studded with gems and bedstead with pearls
And to play her charm a beauty with jewel like face came.
Don't you get lost and forget the Lord's Name. (2)

Should you be an occult working miracles, acquiring powers supernatural,
Appearing and disappearing, playing the magic game.
Don't you get lost and forget the Lord's Name. (3)

Should you be a *sultan* with forces, sitting on a throne
With absolute power, says Nanak, it's all a play of fickle fame.
Don't you get lost and forget the Lord's Name. (4)

Sri Raga I

Should I live for millions and millions of years on water and air.
See not the Sun and Moon.
Nor let sleep and dream come near,
Yet Your greatness I won't be able to measure.
True, Formless, Immutable Lord!
I talk about You as I am told
You do as it pleases You, dear God. (1)

Like *kusa* grass may I be beaten again and again and ground to powder.
Burnt in fire and reduced to ashes in layers.
Yet Your greatness I won't be able to measure. (2)

Like a bird I fly into hundreds of skies. P-15
None may see me nor do I partake of any fare.
Yet Your greatness I won't be able to measure. (3)

Says Nanak, millions of mounds of paper may I read and grasp
With inexhaustible ink and the pen flowing like air.
Yet Your greatness I won't be able to measure. (4) 2

Sri Raga I

One has to be moderate in what one says and what one eats.
One should be temperate in the path one treads, what one hears and sees.
One has to balance the breath; no knowledge about it need one seek.
O Man! Maya is a mere mirage,
The purblind forget the Name; they are neither here nor there at large. (1)
Refrain

He who is born must die; death must arrive to devour.
When the day of reckoning comes, none will be there to cover.
All those who wail, gather a load of straw on their shoulders. (2)

He is made much of by everyone; none is frugal with praise.
Evaluated by none, His status our laudation doesn't raise.
He is the True Master, the rest is a wasteful chase. (3)

Lower than the lowest in caste, I am the lowest amongst the lowest.
Nanak keeps company with such and not the big ones does he covet
Where the low-caste are looked after, the place is blest. (4) 3

Sri Raga

Greed is the sign of a cur, falsehood a scavenger's, a thug's booty is carrions.
Slander is a mouthful of filth, wrath the wicked fire of passion.
Indulging in luminous living and self-praise, such are my actions.
O Man! Speak so that the rest should hail.
The good are glorified at His gate, the evil sit out and wail. *(1) Refrain*

Engrossed in gold, silver, women and fragrance sweet.
Engrossed in horses, cosy beds, mansions and delicious fare of meat.
With all these luxuries of life, how could the Lord find there a seat? (2)

The utterances that fetch praise are acceptable.
Listen! My ignorant, stupid self, false talk is contemptible.
Good is what pleases Him, little else is mentionable. (3)

He is wise, he is respected, he is wealthy in whose heart is God.
He is beyond all praise, to assess him is certainly hard.
Says Nanak, those He favours not, give nothing in charity nor seek the Lord. (4) 4

Sri Raga I

The Bestower bestowed falsehood in the form of a dose of addiction;
The intoxicated forgot death and indulged in a four-day celebration.
The sophists were blessed with truth to keep alive their divination.
Says Nanak, accept the truthful as True.
Devotion to Him lends peace and glory in the Court Divine too. (1) *Refrain*

Truth is the wine without molasses, in which is distilled the Name Divine.
Those who listen to and propound it, I am sacrifice unto them many a time.
One is inebriated only when one finds abode in the celestial clime. (2) P-16

With the water of Name and goodness and fragrance of truth in the body,
It's a million blessings, no more does one look shoddy.
He who dispenses sorrow, he has felicity in His custody. (3)

Why forget Him, to Whom the self and life belong.
Without Him all is impure, what you wear, eat and for what you long.
All else is false, what pleases Him is the Song. (4) 5

Sri Raga I

Burn attachment and reduce it to ink powder.
Let the unprejudiced understanding be your parchment.
With the pen of devotion you would be the scribe,
Ask the Guru and record his comment.
Write in His praise, write that there is no end to His commandment. (1)
O Man! Learn to record this account.
Whenever the day of reckoning comes,
You are acquitted on every count. (1)

Where one is honoured, one is happy and joyous.
Those who live with True Name, only they have a voice.
One attains what one is destined for.
The rest is mere chatter, street noise. (2)

Here one comes; and there one goes,
Yet they style themselves as lords,
Some are forced to beg, others have courts and guards.
It would be decided hereafter.
Without His Name it's all without reward. (3)

Fearing your temper, my body is disintegrating.
Those called big lords are seen in the dust pulsating.
At the hour of departure Nanak found all those close false and berating. (4) 6

Sri Raga I

He to whom gracious is the Seer,
Every delicacy for him would be a cheer.

What is heard would savour saltish.
What is uttered would be sour-sweet
And the spices would be like music in the ear. (1)
O Man! Eating other than this is killjoy:
Eating what causes discomfort; and the mind would foul thinking employ. (1) *Refrain*

Devotion to the Lord is your vermilion wear.
Engaging in charity is like wearing the gear.
Snapping ties of attachment is the robe blue,
Contentment being the waist-band.
The Name of God and wealth your comely veneer.
O Man! All other garments are a killjoy:
Wearing what causes discomfort; and the mind would foul thinking employ. (2)

To be acquainted with Your ways is like mounting horses.
With golden tail-tips and saddle cloths.
To contemplate on You is bearing bows and arrows,
Spear and sword-straps.
Our drums and lances are Your honour bestowed on us.
O Man! All the horse-riding is a killjoy:
If riding causes discomfort and the mind would foul thinking employ. (3) *Refrain*

Our domestic bliss is Your Name
The happiness of our family Your Grace.
We do what You ordain, P-17
All the rest is in vain.
Says Nanak the True King does no other counsel maintain.
O Man! Any other sleep is a killjoy:
Sleep which causes discomfort and the mind would foul thinking employ. (4) 7

Sri Raga I

The body resplendent like saffron,
The eloquent tongue that pearls does issue.

The breath fragrant like *agar*.
The face with the holy mark of sixty-eight holy places visited by you.
With such an enlightened figure
I adore the Lord, the vessel of virtue. (1)
O Man! All the rest is waste,
You may try a hundred times,
False remains false in any state. (1)

Should you be worshipped and treated as saint around
Earning fame as miracles abound.
If you are not absolved at the hour of reckoning
All veneration is wasteful and so found. (2)

Those who are established by the True Guru
No one dare them nor any ill do.
They have the treasure of Name in their heart
The Name makes them known around.
They adore the Name, they are devoted to the Name,
And to the Name, they remain ever true. (3)

When dust with dust mingles
Where does the self go?
All the cleverness comes to nought when one leaves in sorrow.
Says Nanak he who forgets the Name
How would he face at the Portal show? (4) 8

Sri Raga I

The virtuous one vibrates virtue,
The one without virtue regrets.
Damsel, should you be looking for a spouse
No falsehood would you ever get.
Without a boat or a raft
The far-off Beau cannot be met. (1)

My Mighty Master sits on His immutable throne.
The devotee whom He blesses
To him alone is revealed
The truth unknown (1)

The Lord resides in a splendid mansion studded with jewels and gems.
It is like a peerless pearl, a joyous abode of gold.
How can they climb up to the fort without steps?
Contemplation on the Guru shall attain it for them. (2)

The Guru is the flight of stairs, the boat and the raft is His Name.
The Guru is the pool, ocean, ship, pilgrimage spot and the river.
Should it please Him, one is cleared and goes for a holy bath
In His pool of truthful acclaim. (3)

He is perfect, known to be perfect, sits on a perfect throne.
He glorifies a perfect seat which is reached by discarding desires.
Says Nanak, if one were to attain the Perfect,
No more does one remain degradation prone. (4) 9

Sri Raga I

Come sisters! Let us hug and embrace the way a friend does a friend.
Let's get together and dialogue to the Almighty lend.
The True Master is Virtue Incarnate while we are a blemished blend.
O Lord! You are the Master Creator
I contemplate on the Word;
With You as my support,
Anyone else does hardly matter (1) *Refrain*

I go and ask thc happily-wedded.
"How have you been endeared to the Lord?"
"With poise, contentment and sweet tongue,
You meet the Beloved if you remember the Guru's Word". (2)

P-18

Untold are Your manifestations, unmeasured is Your gratuity.
Innumerable are Your creatures who laud You in perpetuity
Varied are Your looks and multiple Your caste and community. (3)

Meeting the True Guru one imbibes the Truth.
And then one merges in the Truthful.
The dawn of consciousness awakens a sense of pride,
As one hears the Word of God, one fears not fear.
Says Nanak, the True King Himself effects the union fruitful. (4) 10

Sri Raga I

Fortunately, I was saved and could get rid of ego too.
My foes were subdued because of faith in my Guru.
Free from vacillation, I realised the Absolute Lord True. (1)
O Man! Imbibing truth frees one from fear.
That without His fear, one can't be fearless,
The devout in the Word do hear. (1) *Refrain*

We may laud Him as much as we may; there is no end.
Many are there to ask; He is the one to tend.
He is the Creator, remembering Him would tranquillity lend. (2)

The world is a mere dream, it's a game which gets over in a moment.
Those destined to meet get together, those to be distanced miss out and repent.
It happens as He ordains, none may otherwise dare attempt. (3)

The God-fearing should trade in truth, with truth as capital, truth as bargain.
Those who deal in truth, approbation from the Perfect Guru they gain
Says Nanak, they alone appreciate truth who the truthful merchandise claim. (4) 11

Sri Raga I

The way elements merge with similar elements,
He who lauds gets lost in laudation.
Dyed is he in the deep red vermilion.
The contented are blessed with truth,
Contemplation on God attains the Divine Union. (1)
O Man! You should be the dust of the feet of the men of God
It's in the company of the holy you come across the Guru
Who obtains your liberation in the Name of the Lord. (1)

It's a lofty, splendid spot where the Lord has his mansion.
Truthful living gains the Portal of His abode of love and compassion.
The mind is fostered by the Guru's discourse and the spirit by dispensation. (2)

All three types of actions lead to hope and anxiety.
There is no release from the *Three Qualities* without the Guru.
Gained in its own course makes for felicity.
Identifying His mansion is one's own endeavour,
It's His benevolence that cleanses impurity. (3)

Without the Guru's guidance uncleanliness doesn't go,
Without His grace there is no settling down in life.
One must concentrate on the Word alone,
And get rid of aspirations rife.
Nanak is a hundred times sacrifice unto him
Who beholds the Lord and lets others have an aside. (4) 12

Sri Raga I

Doomed to loving someone other than her Lord,
She is like the wall of saltpetre sand
That day or night must crumble and fall.
There is no peace except in the Holy Word.

Without the Lord, getting rid of suffering is real hard. (1)
Misled, what use is it doing yourself up in the absence of the Master? P-19
You have not cared in this life and the heavenly world would be a disaster. (1) *Refrain*

He is a wise, clever cultivator, He doesn't neglect.
He first prepared the soil and with Name it was blest.
The Name produced the Nine Treasures, His grace bestowed the crest. (2)

He who knows and yet would not recognize the Guru
What use is it, his being cultivated?
The purblind egoist forgets the Name, to the dark dust storm he is fated.
He can't escape transmigration, he dies and is reborn, to be hated. (3)

She purchased sandalwood and saffron,
Dyed with vermilion her parting in the hair.
Scents and sandalwood paste were plentiful,
Camphor and betel leaf to spare.
Should it not to the Lord appeal, all the fuss would lead her nowhere. (4)

Enjoying all the pleasures is a waste, her doing herself up is in vain.
As long as she hasn't perceived the Holy Word, the Portal entry she can't gain.
Says Nanak, blessed is the happily-wedded, whose love ties the chain. (5) 13

Sri Raga I

When life departs from it, the body deserted appears fearsome.
The blazing fire is extinguished, emitting no smoke.
Distressed, the five senses wail, lost in duality irksome. (1)
O stupid fool! Remember God and by virtues abide.
The lure of ego and attachment has deluded the world in pride. (1)

Those preoccupied with extraneous problems, neglect the Name.
They die in duality with the fire of desires in their frame.
Those given succour by the Guru are saved,
Others are duped in the imposter's game. (2)

I am free of attachment and worldly love,
Also of rancour and relations strained.
Sick of the lure of Maya and wrath I am,
One realises the truth if one is destined,
The devout are ever restrained. (3)

Truthful living qualifies for the True Lord and guidance of the Guru.
Such a one neither dies nor is born,
Neither comes, nor goes.
Says Nanak, he is exalted at the Portal,
Felicitated in the Court of Reckoning True. (4) 14

Sri Raga I

The body is burnt to ashes
The self in Maya engrossed is reduced to dust.
Evil overtakes and falsehood blows its trumpet.
In the absence of the Holy Word one is misled.
The duality would drown the entire lot, happen that must. (1)
O Man! Take to the Holy Word with devotion.
The devotee who has realised not the Name
He dies and is born again, given to transmigration. (1) *Refrain*

The body is pure if it is devoted to the True Name.
Living in the fear of God with the Truthful on the tongue;
He to whom He is gracious, he is not exposed to flame. (2)

The True Lord brought about air.
The air was into water turned.
From water were created the Three Worlds
With His light in every churn.
The pure doesn't get soiled
The devoted to the Word is never spurned. (3)

He who is given to truth and contentment, he is blessed.
His five senses are in divine fear.
With the true light in his soul,
Says Nanak, he is free from evil,
The Guru does his honour protect. (4) 15

P-20

Sri Raga I

Says Nanak, in the boat of truth
You cruise across with the Word of the Guru.
Some may come, others may go, the whole lot of ego crew.
The self-conceited sinks. The Guru's devotee swims to the shore True. (1)
Without the Guru how does one go across without harm?
I have none else to protect me,
Do take me the way you do in your arms. (1) *Refrain*

I see a fire raging in front and behind a freshly-sprouted crop.
He who creates also destroys. The True One in every heart resides.
Himself He effects the union in His Divine mansion where He presides (2)

May I contemplate on You every breath
And forget You never?
As the Lord comes to reside in the heart,
The devotee quaffs the nectar.
You are the Master, myself and my body are Yours,
Chewing my ego, let me merge in You forever. (3)

He, who has created the cosmos, formulated the True Word,
The enlightened devotee understands it,
The stupid egoist remains in the dark.
His light pervades all the hearts ever,
Its essence is understood by the Guru's accord. (4)

The devotees who have realised Him,
They deserve to be praised.
Merging with the Truthful,
They are to good conduct exposed.
Says Nanak, the Name makes them contented.
Their self and their body are at the Lord's feet laid. (5) 16

Sri Raga I

Listen, my dear friend, this is the hour when union with the Lord is pursued.
As long as you are young and the breath is in tune, the body abides.
Without good deeds it's little use; to a heap of dust it's reduced. (1)
O Man! You should go home, as profit you've earned.
The godly laud the Name, with the fire of ego burned. (1) *Refrain*

We listen and interpret, we read and write and assimilate a lot.
Yet avarice multiplies day and night with ego and misdeeds fraught
He is carefree beyond measure, one who has the Guru's guidance sought. (2) .

We may try a million devices, we may cultivate many a friend,
Without the holy company, thirst is not quenched.
Without the Name, suffering and torture, there is no end.
It is remembering the Lord that saves.
The Guru's devotee can for himself fend. (3)

I sold my body and mind to my Guru, with my head I have myself dedicated.
The One I looked for in the Three Worlds, Him the Guru's devotee has located.
The True Guru brought about the union, Nanak to the Lord God is related. (4)

Sri Raga I

I am no more afraid of death nor enamoured of life.
You take care of your creation, every breath of strife.

You reside in the heart of the Guru's devotee; I do as you advise. (1)
O Man! You should reflect on God in a spirit of dedication.
It assuages the fire within and one gains divine realisation. (1) *Refrain*

Meeting the Guru one learns the secret of mind and doubts are shed. P-21
Where one has to go after death, one should 'kill' oneself,
to be there in life instead.
One enjoys the delight of the unstruck melody when by the True Guru one is led. (2)

A note of unstruck melody and all ego nips.
He who serves his True Guru I am sacrifice unto him.
He is lionised in the Divine Court, he who has the Name on his lips. (3)

As I look around I see Him everywhere, a union of spirit and energy.
Everyone is bound by the Three Qualities,
He who comes must face this mystery.
The alienated suffer pangs of separation
And the egotist hungers for His company. (4)

He who is free from attachment should stay at home devoted to truth.
Enjoy the supreme pleasure of enlightenment.
Suffer no more hunger.
Says Nanak, he should kill his ego.
Meeting the Lord is the end of suffering forsooth. (5) 18

Sri Raga I

The self is stupid, avaricious, given to greed.
The worldly wise don't take to the Holy Word.
Misled, they are condemned to transmigration.
If they were to meet a truly evolved guru,
They would gain the treasure of merits indeed. (1)
O Man! Shake off the ego and pride
Serve in the sparkling pool of your Guru.
In the Court Divine, you will ride the high tide. (1) *Refrain*

Meditate on the Lord day and night
And gain the wealth divine with the holy.
All the joys of life that the Lord can grant,
You will find in the enlightened company.
Serving the Lord day and night
Is the gift that can be bestowed by the Lord only. (2)

He who garners falsehood like a hog
And indulges in slander of the Master,
Misled, he suffers no end
And by the Yama he is battered like they do at the harvest hour.
The egoist is never happy,
The Guru's devotee wreathes ever in laughter. (3)

Here we are involved in worldly vocations.
While truth alone is acceptable there.
The Guru friendly serves his Guru,
To the Guru's ways he does adhere.
Says Nanak, one should forget not the Name.
Good deeds in the end do take care. (4) 19

Sri Raga I

Forgetting the Love for a moment
Is like suffering painful agony.
How can one gain honour in the Divine Court
If the heart is not with the Lord in harmony?
Meeting the Guru is bliss
And His laudation assuages the greed for money. (1)
O Man! Day and night you must repeat the Name of God
There are not many in the world who not for a moment
forget their Lord. (1) *Refrain*

The way light mixes with light.
Consciousness merges in the Universal Mind.
One gets rid of violence, ego and waywardness,
Is no more afflicted with doubts and suffering.
The devotee, who remembers God,
The Guru would bring about his union, he would find. (2)

Should your body be a bride.
Enjoying when it wishes to do so.
You should not cultivate him,
Who himself is destined to go.
If the bride were to listen to the Guru's devotee
She would qualify for union with the Lord Beau. (3)

The Guru's devotee extinguishes all the Four Fires*
With the water of his devotion.
The lotus of his heart blossoms
With Amrit he is laden. P-22
Says Nanak, make the True Guru your friend.
Truthful, to the Court Divine you'll be taken. (4) 20

Sri Raga I

Dear friend! Meditate on the Lord.
Meditate on the Lord the way the Guru gives advice.
Let truth be the touchstone of mind
And measured to the prescribed size.
No one has been able to evaluate it.
The heart is the precious jewel beyond any price. (1)
O Brother! The gem of the Lord lies in the Guru's way.
The True is found in holy company
Where one would day and night pray. (1) *Refrain*

* These are violence, wrath, attachment and greed.

We should trade in truth as the merchandise
And thus get enlightened with the Guru's grace.
The way fire by water gets extinguished,
All the desires are wholly assuaged.
There remains no fear of Yama
One cruises through the ocean unafraid. (2)

The Guru's devotee doesn't favour falsehood.
Attached to truth he remains devoted to truth.
The reprobate cares not for truth.

The false is in falsehood entangled.
Those devoted to truth meet the Guru
And the truthful are united with the True Lord forsooth. (3)

The mind has gems, rubies, pearls and diamonds of the Lord's Name.
Name is the true capital embedded deep in the frame.
Says Nanak, the God's devotee attains it
If to his rescue the Divine Gem came. (4) 21

Sri Raga I

Wandering *as a mendicant* doesn't assuage the fire of desires,
One may go in all directions.
The impurity of the heart is not cleansed.
Cursed is such life, cursed its fashion.
Without the Guru's direction
One cannot take even to contemplation. (1)
O Man! By the Guru's grace blow out this fire
Do what the Guru says:
Kill the ego and curse of desire. (1) *Refrain*

The mind is a priceless jewel,
Devoted to the Name, it is adored.

The Lord is realised in the company of the holy,
To the Lord is the Guru's devotee dedicated,
Freed of ego, one is at peace
Water into water gets mixed as it is poured. (2)

He who doesn't contemplate on God,
He comes and goes in sin.
He who doesn't propitiate the Lord,
He drowns somewhere in the ocean.
This life is a priceless pearl,
For a cowrie, it is being undone. (3)

Those whom the Lord is pleased to meet,
They are enlightened and have arrived.
They cross the ocean with the Guru
And in the Divine Court they are prized.
Says Nanak, their faces are radiant,
They exude the melody of *Shabad* as they strived. (4) 22

Sri Raga I

If you take to trading, of your wares be aware.
Deal in goods which would with you adhere.
The Merchant Prince hereafter is shrewd,
Your merchandise He would take care. (1)
O Brother! Utter the Name from the depth of your heart.
Carry the Lord's laudation as your stock-in-trade,
The Master would see and give you reward. (1) *Refrain*

Those who deal not in truth,
How can they find peace around?
Trading in false goods,
Their Mind and body turn false.
Like a deer caught in a snare
Wailing day and night in torture, they are found. (2)

The false are not accepted at the treasury,
They don't have access to the Guru.
The false have no caste nor status.
Of no help are they to me or you.
The false deal in falsehood.
And thus they earn ignominy. (3)

Says Nanak, one should inform oneself with the *Shabad* in Guru's praise.
Those dedicated to the Lord
Would never any doubts in their minds raise.
Remembering the Lord, they gain much profit
And in their mind the Fearless comes and stays. (4) 23

Sri Raga I Score 2

Riches, youth and flowers are a few days' guests
Like the leaves of a weed even in water would infest.
You may enjoy life
As long as you are young and sturdy.
But your days are numbered; the body grows old and weary. (1) *Refrain*

My loved ones have all gone to the graveyard to rest.
Afraid, I grieve in my faint voice
For one day follow them I must. (2)
Don't you hear the call, the maiden fair?
You must go to the in-laws;
No bride ever lives at her parents' here. (3)

Says Nanak, the bride who lives at her parents'
Is like the one whose house is burgled in broad daylight.
She loses her trousseau of virtues
And repairs, loaded with sins, in fright. (4) 24

Sri Raga I Score 2

Himself He is the sensualist, Himself sensuality,
Himself He indulges in sensual delight.
Himself He is the female,
Himself He shares her bed by night. (1)
My Lord is pleasure loving
He pervades far and wide. (1) *Refrain*

Himself He is the fisherman, also the fish.
Himself He casts his net in water with weight.
Himself He is the bead and Himself the bait. (2)

Dear friend, my Lord is dyed in many a colour.
He is joyful like the happily-wedded every day.
See my plight, left out, how I suffer! (3)

Says Nanak, in prayer,
O Lord! You are the sacred pool, You are the swan.
You are the lotus, You are the blossom of the night.
You feel happy as You scan. (4) 25

Sri Raga I Score 3

Let the body be the soil, your deeds the seeds
And with the Name Divine, let it be irrigated.
With the mind as cultivator, raise the crop of devotion,
This is how salvation is facilitated. (1)
O fool! Why be proud of worldly pelf.
Father, son, spouse and mother,
None in the end will help, except yourself. (1) *Refrain*

Weed out the misdeeds and evil thoughts
And then take to self-contemplation.

With repetition of His Name, austerities and discipline
The lotus shall blossom with nectar distillation. (2)

He who remains devoted during the twenty-seven phases of the moon
And forgets not death in the three phases of life,
He realises the Creator in ten scriptures and eighteen *Puranas*
Thus, says Nanak, he is cruised across by the Lord in bitter strife. (3) 26

Sri Raga I Score 3

Let good deeds be the soil and God's Word the seed;
Nourish it all truthfully well. P-24
Like a farmer cultivate faith in yourself.
No need to bother about heaven or hell. (1)
Don't be misled to believe
That, with Him, mere words would suffice.
In the vanity of worldly love
And the pride of physical charm
You've frittered away this life. (1) *Refrain*

Your body is like a slushy pond,
Your mind like that of a frog.
You've cultivated not the lotus flower.
The bumble-bee keeps hovering in the bower.
How on earth can he understand, he whom He doesn't empower? (2)

Those who are sold to lust for wealth,
Talking to them or listening
Is like blowing of the wind.
They who meditate on the Lord God
They alone earn His grace and falsehood rescind. (3)

You may fast for thirty days,
And say your prayers five times a day,

He who is called Satan may smash it all.
Says Nanak, you have to undertake a journey, man!
How come, you've collected baggage, big and small? (4) 27

Sri Raga I Score 4

He is the Master who created the universe
And gave it a look fresh and green.
He brought about a compound of water and earth.
I hail the Creator with great esteem!
Oh *mullah*! Die, you must
You should fear the Lord Just. (1)

You would be a *mullah* or *qazi*
If you are acquainted with the Name Divine.
You may have learnt a lot
But when the pitcher is full,
To fate, it must resign. (2)

He is the *Qazi* who forsakes ego
And makes the Name his anchor.
The True Lord is, He will be,
He goes not, nor would He go ever. (3)

He who says his prayers five,
And reads scriptures and the *Qur'an*.
Says Nanak, when the call comes from the grave
All the eating and drinking is forgotten and gone. (4) 28

Sri Raga I Score 4

One dog and the other a bitch.
Every morning they have a howling itch.
With a dagger of falsehood and carrion of loot by fraud.

I have the appearance of a thug, my Lord. (1)
Nurtured neither in goodness, nor in manners
My disfigured looks are like a monster.
Your Name alone liberates all.
This is my hope on which I fall. (1) *Refrain*

I indulge in slander day and night.
The low-caste wretch, at others' wives I cast my sight.
Afflicted with lust and wrath, I am hard.
I have the appearance of a thug, my Lord. (2)

My mind is like a snare, though I have a gentle look.
I am the one living in a thug's nook.
I am intelligent all right, but I am loaded with sins odd.
I have the appearance of a thug, my Lord. (3)

Ungrateful and venal
What face shall I show: dishonest and criminal?
Nanak, the low-caste, says after careful thought,
I have the appearance of a thug, my Lord. (4) 29

Sri Raga I Score 4

The light is common, the figures may be many more
Without the light there is none in the score.
As the light, so is the path to cherish, P-25
The reckoning remains the same, you may live or perish. (1)
O Man! Why be clever?
He takes not a moment to join or sever. (1) *Refrain*

Those created are Yours, You belong to the created.
Then why must You, sir, feel so agitated?

Hardly any reason for You to be frustrated
You are theirs, to You they are related. (2)

We are foul-mouthed, we are wild,
You are merciful and keep us measured and in stride.
He who does good deeds is wise.
Without good deeds, life is a wasteful exercise. (3)

Says Nanak, he who is enlightened, who should he be like?
He who understands himself, only he would the Lord realise.
With the Guru's blessings, if he were to contemplate on God,
When enlightened he would be welcome at the Portal of the Lord. (4) 30

Sri Raga I Score 4

You are like an ocean, Omniscient and Omni-visioned!
I am like a little fish,
How can I measure Your limit?
Wherever I turn, to You I submit.
The moment I drift away, I am no more. (1)
I know neither the fisherman, nor the net.
In my moments of anxiety, it's You I adore. (1)

You are here and there
And yet far, far away, You appear.
Whatever I do You are aware.
You know it all and yet I deny.
Neither have I served You, nor with Your Name do I comply. (2)

Whatever You offer, I must swallow.
There is no place other than Yours where I can go.
Says Nanak with prayer of the True:
My body and soul are dedicated to You. (3)

You are close, You are far, You are in-between.
You see.
You hear.
You create the universe on Your screen.
Says Nanak, whatever happens is ordained by You.
I must accept without demur. (4) 31

Sri Raga I Score 4

Why should you be proud of what you have achieved?
The gift is from the Bestower Who has been pleased.
If He gives or gives not, it is He.
To Him one can make only a plea. (1)
He is True, He likes truth.
One who can't see, remains uncouth.(1) *Refrain*

He who plants saplings, he also takes care.
According to the species, he names them fair.
The flowers of love and fruit are as they are destined.
He reaps what he has sown and planted. (2)

The wall will be frail if the mason is a novice.
With poor perception, poor would be his choice.
Says Nanak, He gives shape to His creation.
Without His Name, there is no approbation. (3) 32

Sri Raga I Score 5

She* who can be deluded not,
Will not be able to delude.
Nor her rapier wound.
One should live as the Master commands
The greedy mind is seldom sound. (1)
Without oil, how can a lamp be lit and taken around? (1) *Refrain*

* Maya.

Let scriptures and *Puranas* be read.
Let the wick of God's fear in the body be fed.
And the wick with truth be lit.
This is how this oil lamp is lighted.
He, who is enlightened, is with the Lord united. (2)

If the body is to the scriptures assigned
The service of the holy would bring peace of mind. P-26
The world is evanescent, one would find. (3)

To His service should one be devoted in the world.
To find a seat in the Divine Court it's not too hard.
Says Nanak, this is the way to have one's arms unfurled. (4) 33

Sri Raga III Score 1

There is but one God.
He is realised through the grace of the True Guru.

I serve my True Guru
With single-minded devotion
The True Guru is the wish-fulfilling shrine.
He grants His grace to one who evokes His compassion.
One gets whatever one desires,
One finds fulfilment of one's passion.
Asking for the Name, contemplating on the Name,
Name the poise to attain. (1)
O Man! Do taste the essence of Name,
Your thirst will be extinguished.
The God's devotee who tastes it,
From poise he can't be distinguished. (1) *Refrain*

Those who serve the True Guru
They gain the treasure of Name.

The Lord's love comes to abide with them.
No more do they make egoistic claim.
The lotus of their heart blossoms
Their mind in poise they sustain.
The pristine self remains devoted to the Lord
Glory in the Divine Court they gain. (2)

Those who serve their Guru.
In the world there are few.
Those who kill their ego and attachment
They are devoted to the Lord True.
I am sacrifice unto them.
Those who are attached to the Name of the Guru
They are happy in the Four Ages.
Of the Name they have an inexhaustible trousseau. (3)

Meeting the Guru is like imbibing the Name.
From attachments one is free.
The mind gets absorbed in the Lord,
A renunciate at home is he.
Those who are absorbed in God's Name.
To them I am sacrifice as one can be.
Says Nanak, one realises Him if He is gracious
And enjoy the Name's key. (4) 34

Sri Raga III

Donning different dresses and going places
With guile in mind,
You don't qualify for the Lord's Mansion.
You die and in the filth of womb, yourself you find.
O Man! You should be a renunciate while living with your family.
God's devotee is enlightened and takes to truth and discipline truly. (1)

With Guru's Word You control the mind
And emancipation at home You gain.
Contemplating on the Name
The company of the holy You attain. (2)

Should he indulge in a million women
And rule over the entire universe.
Without the True Guru he won't be happy
He would come and go and still be in curse. (3)

Those who wear the necklace of Name.
And contemplate at the Guru's feet,
Miracle-making chases them,
To which they don't pay heed. (4)

What happens is as the Lord ordains
Nothing else takes place.
Nanak the slave should live on the Name P-27
Pray, bless me with this in Your poise and grace. (5) 35

Sri Raga III Score 1

He it is Who is the Ruler,
To Him everything belongs.
He manifests Himself in every heart
The Guru's devotee complies with the command.
He who lives a truthful life
He is aware what He wants.
He who imbibes truth, relinquishes it not
He is reconciled to his haunt. (1)
O Lord! I have none other than You.
The True Guru is Truth Incarnate,
The Holy Word unites the true (1) *Refrain*

Those united by the Word remain steadfast
The Lord himself brings about the union.
Those who are afflicted with duality,
They are condemned to reincarnation.
The one reality pervades all
It is the Lord's manifestation. (2)

The pandits and astrologers enter into debate.
They are incapable of understanding.
With evil and avarice they are sate.
They roam about in millions of incarnations,
Much agony being their fate.
One gets what one is destined for,
No one does ever escape. (3)

Serving the True Guru is arduous
One has to pay with one's head.
Imbibing the Holy Word is like meeting the Lord
Devotion is eventually to fruition led.
Touching the philosopher's stone transmits
The light, into which light is fed.
Those who are destined
The Lord they come to wed. (4)

O Man! Don't you beat the drum that you are hungry
Or make a display.
He who has created eighty-four lakh species
Must feed them everyday.
The Fearless Lord is ever Bountiful
He is the Provider of all they say.
Says Nanak, the Lord's devotees realise it
He must arrive at the liberation's gateway. (5) 36

Sri Raga III

Those who listen (to the Holy Word) and come to have faith in Him
They find an abode in His Person True.
Guided by the Guru they laud the truth
And realise the Lord and get His vessel of virtue.
Those devoted to the Holy Word are never tainted,
I am sacrifice unto them, forsooth.
Those who have the Lord reside in their heart
They are enlightened *albeit uncouth* (1)
O Man! You should contemplate on God, the Pure.
Those who are destined from the Above
The God's devotees concentrate on Him for sure. (1) *Refrain*

Holy men of the Lord! Do look within carefully,
He resides close to you with all the charm.
Those who are acquainted with the Guru's path
They find Him ever in His form.
The virtuous have Him in their heart,
The evil-minded find Him astray
The egoists devoid of virtue and Name
Pine and suffer and die away. (2)

Those who listen to the Guru's Word and have faith in it,
They contemplate on Him in their mind.
Day and night they remain absorbed in devotion.
Their body and mind are refined.
False is the colour of Kasumbda,*
It fades and leaves sorrow and regret behind. P-28
He who is enlightened with the Name
Ever and ever he's steadfast, you'll find. (3)

* A flower which fades away quickly, symbolising treacherous love.

Blessed with human incarnation
You remember not the Name with concentration.
If the foot slips once, you won't remain steady.
You will find no place at the next station.
That moment will not be retrieved
Once lost you will regret, condemned to lamentation.
He is saved, the one whom He blesses
And he contemplates with utter devotion. (4)

Everyone imitates the other
The egoists cannot understand.
He whose heart is pure
With fulfilment, his devotion would land.
Lauding God, chanting from scriptures
And singing praises of the Lord.
Says Nanak, what they say is always true.
As in the Name they are ever absorbed. (5) 4.37

Sri Raga III

Those who contemplate on the Lord
With devotion under Guru's guidance,
They are acquitted in the Divine Presence,
And take repeated sips of nectar with due reverence. (1)
Friend! God's devotee is ever given respect.
Contemplates on God ever, which helps the filth of ego to be swept. (1) *Refrain*

The egoists contemplate not on the Name.
Without the Name they are respected not.
They enjoy not the Holy Word
And without the Name to duality they are lost.
The worms of filth, they end up in filth.
They mix with filth fast (2)

They are blessed, those who remain at the True Guru's behest.
They alone remember the Name
Those who on His favour rest. (3)

Those who remember the Name
With their ego shed.
They are pure, both inside and outside,
And to truth are they wed.
Says Nanak, their birth is blessed
They contemplate on the Name and by the Guru's teachings fed. (4) 5.38

Sri Raga III

For God's devotees God is the capital,
They trade as He would advise.
They laud the Name ever and ever,
Name is their stock and support to suffice.
The Guru Perfect inculcates them with Name.
The endless treasure for the novice. (1)
O Friend! Let yourself be correct.
You should avoid lassitude
The Guru's devotee must on the Name reflect. (1) *Refrain*

The Guru's devotee is in love with the Guru
Which he cultivates under Guru's advice.
Duplicity has little to do with devotion,
And in duality ignominy lies.
He cannot be deflected from his path.
He who discriminates and is wise. (2)

He is the true devotee
Who has the Lord in his heart.
He offers himself and his body
And would his ego utterly discard.

Blessed is the devotee who is accepted.
No failure being his accord. (3)

P-29

It is with good deeds that one attains the Lord.
Without good deeds He is not attained.
The eighty four lakhs of species yearn.
He gets, on whom the favours are aimed.
Says Nanak, those devotees attain the Lord
Absorbed in His Name who have remained. (4) 6.39

Sri Raga III

The Lord's Name is an ocean of felicity
Which only the Guru's devotee gains.
He who remembers the Name day and night
The state of poise he attains.
The truth of Divine Identity comes to dwell in his heart.
In laudation the tongue remains. (1)
O Brother! The world is unhappy because of duality
There is peace in the Guru's presence, meditating with regularity. (1) *Refrain*

The truthful is never tainted.
The pure minded remembers God
The Guru's devotee imbibes the Holy Word
And merges in the nectar of the Name of the Lord.
With refulgence of enlightenment,
Off the darkness of ignorance he would ward. (2)

The self-conceited one is foul and filthy,
Lost in ego, avarice and evil.
The foulness goes not without the Holy Word.
He is born, dies and is delivered to the devil.
False games he was engaged in playing.
Neither to this, nor to the other shore could he travel. (3)

The Guru's devotee meditates, undergoes austerities, is disciplined.
The Name is his Preceptor.
The Guru's devotee remembers the Name ever,
The Name of the Creator.
Says Nanak, meditate on the Name
Of all the creations He is the Supporter. (4) 7.40

Sri Raga III

The self-possessed, caught in attachment,
Neither of dispassion nor indifference is he aware.
Contemplates not on the Holy Word,
Suffers ever and disgrace in the Divine Court he has to bear.
The Guru's devotee sheds ego.
Dyed in the Name, bliss he must share. (1)
O Man! Day and night, you are given to one or the other desire.
Service of the True Guru kills attachment;
Living in the house, yet one can repair. (1) *Refrain*

The Guru's devotee does good deeds, flourishes,
Lives in Lord's dispassion and piety.
Meditates day and night,
Sheds ego and is relieved of anxiety.
Supremely blessed, he attains the Lord in poise and serenity. (2)

He is holy, he is ascetic
He who cherishes the Name on his part.
Knows not the dark slot
And keeps the ego apart.
Blessed by the Guru with the treasure of the Name
He quaffs it and its essence he takes to his heart. (3)

Whosoever realised Him, it was in the holy company
With His blessings and dispassion.

The self-possessed wonder and know not the True Guru,
They are consumed by ego's elation.
Nanak is devoted to the Holy Word as dyed in it by God.
From fear of the Lord is born this passion. (4) 8.41

Sri Raga III

The merchandise obtains at home,
The stock-in-trade is within you.
Contemplate on the Name every moment.
To the Lord's devotee, it does accrue.
Inexhaustible is the treasure of Name
The blessed attain it true. (1)
O Man! Shed slander, ego and conceit. P-30
Remember the Lord ever.
There is but one Lord that God's devotees greet. (1) *Refrain*

Bright are the looks of the Guru's devotees,
On the Holy Word they contemplate.
They are blessed with peace in this world and the next.
On the Lord, residing in their heart, they meditate.
Their house turns into the holy abode
Those who have the Guru's Word to relate. (2)

Those who turn away from the True Guru
Their faces are black.
They suffer day and night
The *Yama,** with his snare, keeps their track.
They don't have peace even in a dream
All kinds of anxieties assail them and attack. (3)

He is the Bestower of all.
Himself He blesses.

* God of death

He can't be found fault with,
As He pleases, so He caresses.
Says Nanak, God's devotees attain Him.
He knows whom He addresses. (4) 9.42

Sri Raga III

Serve the True Lord
He bestows true respect.
Facilitated by the Guru, He comes to abide by and stays in the heart,
With ego an utter reject.
The mind's wanderings are stilled
When the Lord Himself has someone blest. (1)
O Brother! The Guru's devotee meditates on the Name.
When the wealth of Name comes to dwell in the heart
A seat in the Palace Divine one can claim. (1) *Refrain*

The egoist is blind, both in body and mind.
He has no resting place.
He wanders about in many a life
Like a raven on a deserted terrace.
One gets enlightened with the Guru's guidance
The Holy Word is attained with the Name's grace. (2)

In the blinding darkness of the Three Qualities,*
And Maya's avaricious throng,
The greedy propitiate all sorts of gods.
Despite the Vedas' loud song,
They die engrossed in evil
Neither to this nor to that shore do they belong. (3)

In the lust for Maya
They forget the Lord who creates and maintains.

* tamas (sloth), rajas (passion) and satva (poise)

Without the Guru all they have acquired is in vain.
Says Nanak, the Guru's devotee is saved
With the Name True to sustain. (4) 10.43

Sri Raga III

The Three Qualities are mere fondness for Maya.
The God's devotee attains the next Stage Four,
With His grace He brings about the union,
The Lord's Name lodged in his heart's core.
Those who have cultivated goodness,
To the holy company they must soar. (1)
O Brother! As guided by the Guru
To truth do remain confined.
Truth generates truth:
Absorbed in the Holy Word, one would find (1) *Refrain*

Those who meditate on the Name,
Unto them I am sacrifice.
Forgetting my ego, I fall at their feet
And follow their advice.
I earn the profit of the Lord's Name
And merge in poise and the Name's guise. (2)

Without the Guru one finds not admittance to the Divine Mansion,
Nor the gift of Name.
One should find such a True Guru.
As can fit one in the True frame.
He destroys the demons of evil and accords peace.
Whatever He ordains, it happens much the same. (3)

The sort of image you have of the True Guru
You are accordingly blessed.
There should be no doubt about it.

He who is devoted, he alone does get.
Says Nanak, he becomes the image of the Lord,
Who is by the Holy Word swept. (4) 11.44

Sri Raga III

Rejecting *Amrita,* cherishing evil,
Serving the alien god. P-31
Having lost your faith, in ignorance
Day and night you suffer hard.
You drown without water;
O Egoist! You remember not the Lord. (1)
Man! Meditate on God ever in His Presence.
If the Guru's Word is lodged in the heart
There is no forgetting the Lord's eminence. (1) *Refrain*

The body is Maya incarnate,
Added to it is the evil of ego snide.
In coming and going, being born and dying.,
The self-possessed forfeits his pride.
Serving the True Guru is everlasting bliss.
The Light Divine must for the light provide. (2)

Serving the True Guru is simple.
Whatever one wishes, one obtains.
Continence, truth, austerity and purity of body,
He who remembers God must gain.
Day and night he lives in bliss
United with the Lord, tranquillity he attains. (3)

I am sacrifice unto them who subscribe to the True Guru.
They are lionised on the Holy Portal,
And thus poise and truth to them accrue.

Says Nanak, it is His grace that grants
Union with the Lord, to the Guru's devotee, it is due. (4) 12.45

Sri Raga III

The doings of an egoist are like a cast-off doing herself up.
Her Lord to her bed comes not.
Embarrassment is what she has everyday to sup.
Nor has she access to her Lord's mansion
Nor a chance of setting up home in the run-up. (1)
O Brother! Meditate on the Name with concentration.
You find Him in the company of the holy.
Remembering the Name spells felicitation. (1) *Refrain*

The Guru-ward turned is ever happily married.
She has her Lord lodged in her heart.
Polite in speech, suave in behaviour,
She truly enjoys life in the bed of her Lord.
She is glorified in wedded bliss,
She, who is devoted to the Guru, her God. (2)

It's good luck that one finds the True Guru.
When the fortune does favour,
Her sorrows and illusions are dispelled;
Joy to the full, she comes to savour.
She who does what the Guru decides
Is afflicted neither with sorrow nor care. (3)

There is Amrit in Guru's Words,
Which in poise one does find.
He who is blessed, he tastes it,
Shedding ego from his mind.
Says Nanak, the Guru-ward turned meditates on the Name
In truth he is united with the Lord Kind. (4) 13.46

Sri Raga III

She who wishes to be dear to her spouse
She must devote herself to him with body and soul!
What the happily married do,
She must adopt the same role.
The True One meets as it pleases Him
The truthful He honours with a scroll. (1)
O Brother! Without the Guru one cannot meditate.
No meditation in the absence of the Guru.
One may long for it, one may wait. (1) *Refrain*

The lusty self given to duality
Was condemned to eighty four lakh lives.
Without the Guru one can sleep not
In sorrow as the night deprives.
Without the Holy Word, there is no way of finding the Lord,
The life goes waste likewise. (2)

I scoured the world in utter ego.
Lucre by me did not abide. P-32
Blind, I meditated not on the Name
In the clutches of Yama I went astride.
Meeting the Guru I gained the wealth
Of Name which in my heart I hide. (3)

They are pure, those who meditate on the Name.
Devoted to the Guru they remain in poise.
Their body and mind are dyed in love
And with their tongue, bliss they enjoy.
Says Nanak, that colour would fade not
Which the Lord from the Above employs. (4) 14.47

Sri Raga III

Should the Guru's devotee be blessed, he says his prayers,
Without the Guru the prayers can't be said.
Himself if He effects the union and enlightens,
Only then could the man his squalor shed.
The Lord is True, His Word is truthful,
It's with the Holy Word that to the Lord is one led. (1)
O Brother! Without the Holy Word why did you come to the world?
You served not the Perfect Guru and made your life absurd. (1) *Refrain*

He is the support, source of joy, forgives and brings about the union.
The poor creatures of the world, to whom should they make petition?
He Himself honours the devotee and prompts him to devotion. (2)

The family is affectionate and delight to look at.
But accompanies not when one departs.
The Guru's service obtains the treasure of virtue,
No one can its worth record.
My Lord is my Comrade, my Friend
When hit by evil, He will be my Guard. (3)

On one's own one may make only a claim
Without the Guru, the ego one can't discard.
The Bountiful is beloved of the devotee,
In His mercy He comes to reside in the heart.
Says Nanak, the Lord grants consciousness of glory
And Himself to the devotee, glory He accords. (4) 15.48

Sri Raga III

Blessed is the mother who bore the Master,
Blessed is the father who sired.
The True Guru's devotion brought peace

And I shed ego in which I was mired.
At His Portal, stand the holy in service
Who by the treasure of virtue are inspired. (1)
O Man! You must meditate on the Lord,
The body and mind are both cleansed,
If the Guru's Word is lodged in the heart. (1) *Refrain*

In His grace He visited us,
Himself He introduced.
We lauded Him with the Holy Word,
And got transported to the serene mood.
The truthful merged in the True
It's a union for the good. (2)

Whatever is to be done, He does,
None else may interfere.
Long separated, He unites
And their accounts on His own He clears.
He makes us do what He wishes
None else may ever interfere. (3)

Discarding ego, the body and mind are dyed in His hue.
Day and night He lodges in my heart,
The Name of my Lord, my Beau.
Says Nanak He Himself unites
With His Word perfect and true. (4) 16.49

Sri Raga III

The Lord is a mine of virtues!
He is beyond estimate. P-33
He is attained not by idle talk;
One's ego has to abdicate.
Meeting the Lord is living in His fear.

He comes and abides in the mind in-state. (1)
O Brother! It is a rare Guru's devotee who understands this on earth.
The ritual piety, without understanding Him
Is sheer waste of the birth. (1) *Refrain*

He who savours, cultivates its taste.
Without tasting, one lives in illusion.
The True Name is Amrit.
There being no confusion.
A sip qualifies for acceptance,
One is merged completely in the Word's profusion. (2)

One gets when Himself He grants,
No other effort helps to get.
The gift is in the hands of the Giver,
It is obtained at the Guru's steps.
It happened the way one devised
As per the *karma* of the adept. (3)

The Name is austerity, truth and discipline;
Without the Name, one is pure not.
Fortunate is he who imbibes the Name.
The Holy Word ties the knot.
Says Nanak, the poise lends true bliss
With the Lord's virtues one is fraught. (4) 17.50

Sri Raga III

Disciplining the body, undergoing austerities, hanging upside down.
Yet one gets not rid of pride.
With ritual actions in the name of spiritual search,
The Name cannot be your guide.
He who dies with the Guru's Word in life
The Name comes to live by his side. (1)

O Man! Pay heed, remember the True Guru in His audience
You are liberated with the Guru's blessings
And swim across the vicious ocean as the Holy Word's sequence. (1) *Refrain*

*Three Qualities** are not constant *like any material object.*
Duality is like evil thought.
The learned are entangled in the love of learning,
In the vicious clutches of attachment, they are not caught.
Meeting the True Guru liberates from the *Three Qualities.*
To the salvation gate in the fourth stage are they brought. (2)

The Guru shows the way.
The dust storm of attachment is lifted.
He who dies with the Holy Word is liberated,
Freedom from birth and death he is gifted.
With the Guru's grace and the True Name,
Towards the Lord God he is drifted. (3)

The mind is a mighty assertion.
It loosens not its hold.
It suffers in duality
And causes misery untold.
Says Nanak, those given to the Name are saved
The Holy Word does their ego mould. (4) 18.51

Sri Raga III

If He is gracious one comes across the Guru
Who does the Holy Name inculcate.
Without the Guru none has ever realised
And the whole life goes waste.
The self-possessed does deeds
For which in the Divine Court he suffers his fate. (1)

* tamas (sloth), rajas (passion) and satva (poise)

O Man! Get rid of duality
So that the Lord comes to dwell in you
And serving the Guru you attain felicity. (1) *Refrain*

If one is devoted to truth
The words that one utters are true.
If the Lord's Name is remembered,
Ego and wrath would afflict few.
If one were to meditate on the Name with a pure mind,
One arrives at the Portal of Salvation of the Beau. (2)

The world perishes in ego:
They are born and die again and again.
The self-possessed understand not the Holy Word.
They depart in dishonour, in vain.
In the serviee of the Guru one imbibes the Name.
And merges in the Truthful strain. (3)

P-34

One finds the Guru when one realises the Holy Word.
And discards ego from the mind.
If one meditates on God, day and night,
Devoted to the Lord, himself one finds.
With the Lord's Name lodged in the heart,
Nanak in poise is merged in the Master Kind. (4) 19.52

Sri Raga III

Those who have not served the True Guru
They suffer in all the Ages four.
Those who recognize not the Master in the house,
They suffer ego and pride sore.
Rejected by the True Guru
They are spurned at every door.
They meditate not on the Holy Word
Which takes care of every chore. (1)

O Man! Consider the Lord always around.
He alleviates the sufferings of ages.
In the Holy Word He could be found. (1) *Refrain*

Those who appreciate truth, they are truthful.
True Name is their support.
Their deeds are truthful
The True Lord only they court.
The True Lord's writ runs
Which none may dare withhold.
The self-possessed gain not access to the Mansion.
They are false, to falsehood, they are sold. (2)

The world is lost in ego.
In the absence of the Guru, it is utterly dark.
In the pursuit of Maya, they remember not the Lord.
The Bestower of felicity they would not hark.
He who serves the True Guru is liberated,
He cherishes the Lord in his heart.
It is with His grace that one imbibes the Lord
To contemplate on the Holy Word and mark. (3)

Serving the True Guru, the mind is purified,
And the evil of ego, one would discard.
Surrendering the self, one dies while one lives,
Contemplating on the Holy Word of the Lord.
All the preoccupations are forgotten.
One is devoted to the Lord God.
Their faces are bright, to truth they are wedded
In the Holy Court *as reward*. (4)

Abjuring devotion to the True Guru,
The Holy Word you cultivate not.

All the sacred baths and charities,
It is duality with dishonour fraught.
If the Dear Lord takes kindly
One finds oneself in the Name's slot.
Says Nanak, one should take to the Name.
For the fond lover of the Lord is besought. (5) 20.53

Sri Raga III

Who do I serve? What do I meditate on?
I go and ask the True Guru.
Do what the Preceptor ordains,
With ego shed from the self true.
It is the devotion, also the service,
If the Name comes to abide with you.
The Name obtains felicity
Which from the Holy Word does accrue. (1)
O Man! Stay awake day and night.
And meditate on the Lord.
It would be ravaged by the swallows,
Your crop, if you do not guard. (1) *Refrain*

All dreams are realised.
If one is saturated with the Word.
He who in His fear and love meditates day and night,
Experiences Holy Presence of the Lord.
He is ever devoted to the Name,
All his fears and illusions are shed.
He only finds the Immaculate Lord,
Truthful with virtues unheard. (2)

Those who remain awake are liberated.
Those who sleep come to grief.
They realise not the True Word.
Like a dream their days are brief.

As the guests of a deserted house,
They return without a brief.
The self-possessed find their life go waste.
What face would they show to the Chief? (3)

P-35

He is All-in-All.
To accept it, our ego doesn't permit.
Realizing the Guru's Word
Would the suffering of ego quit.
Those who serve their Lord
I would rather at their feet sit.
Nanak has arrived at the True Portal of the Truthful.
He is sacrifice unto them every bit. (4) 21.54

Sri Raga III

If time and hour were to determine,
When should one remember God?
Meditating on the Name day and night,
The truthful imbibe the True Lord.
Forgetting the Love for an instant,
Concentration happens to retard.
Mind and body, attuned to the True One,
Not for a breath, should one part. (1)
O man! The Lord's Name you must repeat,
Only then it is true devotion.
When He makes your heart His Retreat. (1) *Refrain*

Let us raise the crop of poise
With the True Name as its seed.
It will certainly be a rich harvest,
The mind contained and quenched, indeed.
The Guru's Word is Divine *Amrit,*

It slakes the thirst with a sip of the sweet.
The truthful mind committed to truth
Remains devoted to the True One's Seat. (2)

What they ask, what they see, what they utter,
It is in the *Shabad* they are absorbed.
The Divine Word echoes in the four corners,
It is Truth alone which is abroad.
Freed of ego and conceit,
They are united with the Lord.
Their abode is in the Supreme Palace,
Those who contemplate on the True Word. (3)

With His grace one concentrates on the Name.
Without good *karma* it can't be attained.
He is fortunate who finds company of the holy,
He who propitiates the True Guru devotedly.
He who is absorbed in the Name every moment,
He is free from pain and ferment.
The *Shabad* must unite, Guru Nanak claims,
The Word helps one merge in the Name. (4) 22.55

Sri Raga III

Those who contemplate on the Holy Word
In them He instils His fear.
Ever they meet in the holy company,
Those who are primed of the virtues of the True Seer.
Their dirt of duality is washed,
Those who have the Lord in their heart to bear.
Their talk is truthful, their mind is true.
To the Lord they make themselves dear. (1)
O Man! You are dirtied with the dirt of pride.

The Lord is ever Immaculate and Resplendent
The Holy Word purifies all in the stride. (1) *Refrain*

Cherished with the Holy Word
The Lord Himself brings about the union.
Devoted to the Name day and night
The light in the light finds fusion.
One finds not the Lord with the light
Without the True Guru's communion.
Those who are pre-destined
They find themselves in the True Guru's profusion. (2)

Without the Name it is all duplicity
In illusions, one is lost.
It's difficult to live for a moment without Him.
In torture, the night is cast.
As doubts and delusion blind,
One comes and goes aloft.
When the Lord takes kindly
He effects the union oft. (3)

He hears and sees *all that happens*
How dare one deny?
In sin, they commit evil
Engrossed in sin, they suffer and die.
They realise not the Lord,
He whom the self-possessed cannot espy.
He alone sees Him to whom He reveals.
Says Nanak, the Guru's devotee receives the pie. (4) 23.56

Sri Raga III

Without the Guru, the malady doesn't go,
The egoist can't be relieved of pain.

With the Guru's grace He comes to be lodged in the heart,
And one is lost in the Name's strain.
With the grace of the Holy Word, the Lord is realised
Without the Holy Word, it's illusion, doubts in vain. (1)
O Man! You must yourself compose.
If you laud the Lord
Your coming and going will come to a close. (1) *Refrain*

The Lord God is the Omnipresent Bestower.
There is none other.
Chanting the Holy Word, He comes to be lodged in the heart.
On His own, He relieves one of every bother.
He watches everyone in His grace.
Those with whom He is pleased, bliss He does offer. (2)

Egoism is all petty calculations,
Calculations bring no joy.
It is a vicious circle.
Which ends in its own ploy.
Without the Name, one finds no shelter.
In Yama's town, one would suffer and cry. (3)

This body belongs to Him.
He is the Support.
With His grace if you were to understand,
You would arrive at the Liberation Court.
Says Nanak, one should laud the Lord
Who is endless, beyond any port. (4) 24.57

Sri Raga III

Those who have faith in the Name,
They are ever in bliss and felicity.
The Guru's Word grants them truth
Which redeems from every malady.

They laud the Truthful ever and ever
In the True Guru's company.
In His Supreme Grace, on them
He bestows the treasure of the Word Holy. (1)
O Man! Ever chant praises in His Bliss.
The True Word is His gift.
One remains merged in this. (1) *Refrain*

The true devotion gives a resplendent bearing,
A spontaneity, and one gets absorbed.
The Guru's Word so charms the mind,
Talking about it is hard.
The tongue is attuned to the True Name,
It sips *Amrit* when the Lord it does laud.
The Guru's devotee gets dyed in this dye,
He whom He is pleased to reward. (2)

This world is an illusion,
Like the night lost in sleep.
Some He saves in His grace
And effects the union for them to keep.
Himself He comes to be lodged in the heart.
With love of Maya from the mind to sweep.
Himself He blesses with glory
Which on the Guru's devotee He would heap. (3)

He is the Lone Bestower of all.
The misled, He directs to the right path.
Some are led astray.
And in duality caught.
With the Guru's guidance, one realises the Lord
When the spark in the spark is cast.
Devoted to the Name day and night
Nanak in the Name is merged and lost. (4) 25.58

Sri Raga III

The virtuous imbibe truth
Shedding avarice and stray notions.
Her heart is dyed in the colour of the Guru's Word
And her tongue with love and devotion. P-37
Without the Guru none has ever realised the Lord,
This may be verified with due contemplation.
The filth of the self-possessed is not removed
Until she cultivates fondness for the Word with passion. (1)
O Man! Do what the Guru would want.
If you remain composed sipping *Amrit*,
You'll arrive at the Pleasure Haunt. (1)

The evil-minded is without any virtue,
He is denied access to the Lord.
The egoist understands not the Holy Word,
From the Lord her misconduct keeps her apart.
Those who realise the truth
They remain truthful ever *from the start*.
They meet the Guru in person,
The Guru's Word pierces their heart. (2)

He dyes them Himself in His colour
By infusing in them the Holy Word.
Their True colour never fades,
Those who themselves in truth gird.
He roams all the four corners,
The self-possessed remains unheard.
He whom the True Guru unites
He meets and merges in the True Word. (3)

I have tried many friends,
Someone should relieve me of my pain.

Meeting the Love my pain is gone,
The Holy Word I've come to gain.
Truth I earn, truth is my capital
Those who are truthful, truth does them acclaim.
United in truth, they part not
Says Nanak, with the Lord God they remain. (4) 26.59

Sri Raga III

The Creator himself creates
And then cherishes His own.
He pervades all over.
The Unknowable can't be known.
The Preceptor is gracious.
Himself the Bestower he is shown.
Under Guru's guidance He comes to be lodged in the heart
With truth tied firm and sewn. (1)
O Man! You should accept what the Guru ordains
Your body and mind will be at peace
When the Name your person contains. (1) *Refrain*

He who created the universe
He also looks after.
When He is gracious
One realises Him through the gospel of the Master.
With the Holy Word *on their lips* they appeared pleasing
In the Truthful Court Divine.
The Guru's devotee is dedicated to the Holy Word.
He is united by the Lord Kind. (2)

He should be lauded with the Holy Word.
The ego one must quit.
She who is not used to meditation
Evil-minded she wails out of wit. (3)

Devoted to truth I laud truth,
The True Name satisfies.
Contemplating on virtues I store them,
Evil thoughts I sacrifice.
He Himself arranges and grants the audience.
Never again to part and divide.
Nanak lauded his Guru
Who enlightened him with His advice. (4) 27.60

Sri Raga III

Listen, you, overwhelmed with lust!
Don't you swing your arms.
You don't give a quarter to your spouse,
What would you do with your charm?
Your friends who have realised the Lord,
You should touch their feet and palm.
I would much rather be like them.
Join them in the holy form. (1) P-38
O Woman! Entangled in falsehood, false are you.
Lord the True and Elegant,
One finds with the grace of the Guru. (1) *Refrain*

The self-possessed, who hasn't cultivated her Lord
How does she spend her night?
Absorbed in ego, burning with desire,
Suffering in duality, pitiable is her plight.
Those wedded to the Holy Word and happily married,
They are free of ego's blight.
They enjoy life with their Lord ever,
They are in bliss, their days are ever bright. (2)

Unenlightened, spurned by the spouse
They never realise the Lord.

Misled, they are in the dark
Without seeing the spouse, their hunger touches them hard.
Come friend, let's get together.
Help me unite with the Lord God.
Lucky is the one who finds the True Guru,
She finds the Lord, in truth absorbed. (3)

Those whom He blesses are happy in married life.
They please their Lord and unto Him they are sacrifice.
They endear the Master in their heart and discard ego as vice.
Says Nanak, lauded are the happily married,
Day and night they meditate on the Wise. (4) 28.61

Sri Raga I

Those who have endeared themselves to their Lord
At what door do I find them for a guide?
I served the True Guru devotedly
At my Lord's door, I arrived.
For some it is close, for others it is far.
Himself He has carved out the ways.
For those who realise His Presence
They enjoy His company always. (1)
O Woman! You abide by what the Guru ordains.
Day and night, you'll enjoy your Lord's company.
And on your own merge in the truthful strain. (1) *Refrain*

The happily-wedded are devoted to the Holy Word.
The True Word is their attraction.
They find their Lord Spouse in their own house
Which they owe to their Guru's affection.
On a luxurious bed, they enjoy every pleasure.
Their treasures are full of His devotion.
They contemplate ever on the Lord
Who gives succour to their satisfaction. (2)

Those who laud their Lord,
Unto them I am sacrifice
I offer them my body, mind and my head,
And sit at their feet *for advice.*
Those who have realised the Lord unique
Discard all notions of duality,
The Guru's devotee contemplates on the Name,
Says Nanak, by merging into the Truthful Reality. (3) 29.62

Sri Raga

O Lord! You are Truthful, You are True.
Everything is in Your shelter.
The eighty-four lakh creations yearn
Without an opportunity to serve their Mentor.
If the Gracious Lord were to bless,
One is healthy and felicitous ever.
With the Guru's grace, one serves Him,
The Truthful Profound Creator. (1)
O Man! Contemplating on the Name gives joy.
Under the Guru's guidance, one lauds the Lord
There is no other way to enjoy. (1) *Refrain*

The god of justice has been ordained to be truly fair.
The evil-minded given to duality are under his care.
The spiritual masters who meditate on the Lord
Have His Name as their wares. P-39
Even the god of justice serves them.
Lauded is the Lord who keeps them in gear. (2)

He who sheds unhealthy thoughts
And rids himself of attachment and pride.
He realises the Spiritual Master
And merges in the Name on the wayside.

There is no salvation without the Guru,
The egoist takes his mad stride.
He who understands not the Holy Word,
His idle talk is like a vicious snide. (3)

He is All-in-All.
There is none other.
Speak only when He wishes you to speak,
Your utterances should be those of the Master.
For the devotee, the Holy Word is God.
The Holy Words bring together.
Says Nanak, one should contemplate on the Name.
Serving the Lord ruffles no feathers. (4) 30.63

Sri Raga

The world suffers from the dirt of ego.
This dirt one owes to duality.
The dirt of ego can never be washed
Even if one bathes at a hundred spots of spirituality.
Undertaking the ritual deeds,
One exposes oneself to twice the abnormality.
No more learning will wash it either,
One may ask the learned for clarity. (1)
O Man! If you come to the Guru's protection
You will become pure.
The egoists keep on rattling the Name.
Of impurity, they find no cure. (1) *Refrain*

With mind impure, one cannot contemplate
Nor can one realise the Name.
The self-possessed is impure, dies in impurity.
He goes in disgrace and shame.
With the Guru's grace, the Lord comes to reside in the heart.

The dirt of ego returns from where it came.
The way light dispels darkness
The Guru's gospel ends ignorance and reclaims. (2)

I did, I will do,
Brags the ignorant fool.
He forgets the real Doer;
Drowned in the duality pool.
There is no greater source of suffering than Maya
As evinced by every school.
With the Guru's guidance comes bliss,
Truth being the heart's tool. (3)

The Lord meets one whom He would have Him meet.
Unto him I am sacrifice.
Devoted to contemplation and the Holy Word,
One realises one's status and price.
The mind is absorbed, also the tongue.
I sing praises with truth as device.
Let Nanak forget not the Name
He should ever remain absorbed in truth as guise. (4) 31.64

Sri Raga IV Score 1

My body and mind suffer great torture of separation,
How do I have My Love come home and meet?
I wish to see my Lord,
A glimpse, and my agony will retreat.
I go and ask friends.
How does one meet the Lord and greet. (1)
My True Guru, I have none other than You.
Unlettered, stupid, I came to Your shelter
Pray, do be kind and effect the union true. (1) *Refrain*

The True Guru is the Bestower of Name
And the Preceptor also He unites.
The True Guru has realised the Lord
There is none greater than Him in sight.
I fall at His feet.
In His kindness, provide the union He might. (2)

None has gained Him by being stubborn. P-40
Many have been fooled in their endeavour.
They have tried thousands of devices.
Their black hearts could be dyed in no colour.
With falsehood and fraud none has found Him.
What one sows, one must reap for one's supper. (3)

Everyone looks up to You, O Lord!
All are Your creatures, for them You provide,
Never do You return anyone empty-handed.
The devotees come to your Portal with pride.
Save me from drowning in the deadly ocean.
This is what Nanak, the slave, supplicates before his Guide. (4) 1.65

Sri Raga IV

With the attainment of Name one feels content.
Without the Name life is a waste.
Is there a friendly Guru's devotee,
Who can lead me to the Embodiment of Grace?
I am sacrifice unto Him
Who can with the Name flush my face. (1)
My love, I live by Thy Name.
Without the Name, I live not.
My True Guru has taught me this game. (1) *Refrain*

Name is the priceless jewel
Which is in the custody of the Perfect Guru.
If one is devoted to His service,
He would grant the jewel and with enlightenment due.
Blessed are the lucky ones
Who have access to their Guru True. (2)

Those who have not entertained the Master
They are unfortunate, condemned to die.
They come and go again and again
In the filth like worms they lie.
One should not go near them.
With accursed wrath they have to die. (3)

The True Guru is like the Pool of Nectar.
Where only the blessed come to take a holy bath.
The impurity of their generations is washed,
In the True Name they are cast.
Nanak, the slave, attained the exalted seat
Remaining attached to the True Guru fast. (4) 3.66

Sri Raga IV

I sing His praises, I propagate them,
My language is His laudation.
The devotee of the Lord is a do-gooder.
The chanting we do in congregation.
The diamond has cut diamond
I am given to the Name's fascination. (1)
O Lord! Singing Your praises gives peace to my mind.
I thirst for repeating Your Name
The Guru in His grace grants me the same. (1) *Refrain*

The lucky ones, dye yourself in the Name
Which the Guru in His grace has bestowed.
The Guru's Name gives it fast colour,
Sacrifice unto Him I am avowed.
Without the True Guru there is no realizing the Lord's Name
Though man may try a million ritual codes. (2)

Without luck the True Guru can't be realised.
Though He may be in the house next to you.
There is ignorance and suffering of illusion.
Which serves as a screen and distance too.
Without the Guru's touch one turns not into gold.
The egoist drowns in attachment next to the boat and crew. (3)

The True Guru is the ship of Holy Name,
How should one board it?
He who does what the True Guru ordains,
He can go to the ship and sit.
Says Nanak, blessed are the fortunate ones,
The True Guru to whom the Lord would commit. (4) 3.67

Sri Raga IV

Day after day I stand by the road and ask P-41
Someone to show me the way.
Tbose who have endeared themselves to my Lord,
I go and follow what they say.
I make a supplication and entreat them.
I long to meet my Lord, I pray. (1)
O Brother! Someone should take me to the Lord I wish to meet.
I am sacrifice unto my True Guru.
Who took me to the Lord, I entreat. (I) *Refrain*

In all humility I fall at my True Guru's feet.
The Guru is the support of the suppressed.
The True Guru is the devotee's retreat.
I tire not praising my Guru
Who showed me the Lord as a treat. (2)

Everyone longs for the True Guru,
The entire world around.
Without luck, no one can have His glimpse
The unlucky are wailing found.
What happens is what the Lord ordains.
What has been written Above, none may alter on the ground. (3)

The True Guru is everything Himself.
He Himself brings about the union.
In His mercy He effects it.
With the Guru one should keep in communion.
He is the entire creation Himself,
Says Nanak, the way water in water finds fusion. (4) 4.68

Sri Raga IV

Exquisite is the joy of the nectar of Name
How do I come to it and taste?
I go and ask the happily wedded
How did you meet your Lord, the Mate?
Unconcerned they respond not,
I long and yearn for their feet to placate.
O Brother! In the company of a well-meaning friend
Contemplate on the essence of the Divine credo.
Such a friend subscribes to the True Guru,
He relieves the suffering by casting away one's ego. (1) *Refrain*

The happily wedded devotees of the Guru
Took pity in their heart.
The True Guru's Word is a jewel, they said,
He who has faith he alone can share the part.
They should be considered supremely fortunate,
Those who with His grace have tasted the repast. (2)

Amrit obtains even in a blade of grass,
The unlucky remain deprived.
Without the True Guru nothing can be had
The self-possessed have longed and cried.
Those who do not surrender to the True Guru
They remain ever with temper tied. (3)

Repeating the Lord's Name is a delight.
The Lord Himself is the embodiment of pleasure.
In His grace He grants,
The Guru's devotee may quaff Amrit and take any measure.
The body and mind came to be rejuvenated
When Nanak got the Lord to treasure. (4) 5.69

Sri Raga IV

The way the day dawns and the Sun sets,
Then comes the night,
Life shortens, one understands not,
The mouse nibbles away at the string of life.
Maya like molasses is spread all over.
Like flies, the egoist indulges in it and is rife.
O Brother! The Lord alone is your Friend and Comrade.
The relation of the progeny and spouse is frail
None in the end would come to your aid. (1) *Refrain*

He who is guided by the Guru is saved.
Protected by the Lord, he remains undefiled.
He remembers his departure ever
And makes provision for it all right.
The Guru's devotee is recognized in the Court Divine
The Lord would hug him like a child. (2)

P-42

It is a high road for the Guru's devotee.
There is no obstacle in the path.
He lauds the Name, remains attached to it
And bears it in his heart.
There is unstruck melody at the Portal.
Where he is exalted by the True Lord. (3)

Those who contemplate on the Name
They are ever adored.
O Lord! Grant me access to them,
From a supplicant, it is implored.
Says Nanak, blessed are the devotees
Who have had the Name explored. (4) 6.70

Sri Raga V Score 1

Absorbed in the spectacle of progeny
And fancy arrays of your wife,
You enjoy and feel happy
Leading a colourful life.
You ask for more and more and get bloated
With more than what would suffice.
You remember not the Creator,
The blind, wretched and conceited naïve. (1)
O Man! God alone is the purveyor of *dharma.*
He is realised through the grace of the Guru;
A gift of one's *karma.* (1) *Refrain*

Lost in apparel, gold and silver
That would be reduced to dust,
Varieties of horses and elephants
And many a chariot;
To no one would you give quarter,
The near and dear you forget.
You ignore your Lord Creator
Without whose Name you are unclean, laden with dust. (2)

Amassing wealth you invite curses.
All that you cherish is evanescent like you.
Following the dictates of your conceit,
You indulge in ego and avarice imbue.
He who forgets God, he has neither status nor is honoured true. (3)

The True Guru has introduced me to the One
Who is the Friend *of yore.*
He is the Protector of the devotee,
The mortals in their ego make furore.
God does what the devotee desires.
None ever returns empty-handed from His door.
He finds the world enlightened,
As Nanak is dyed in His colour. (4) 71

Sri Raga V

The mind in ecstatic delight,
The eyes enjoying tempting sight,
Kingships with royal canopies,
All these lead to anxieties and fright. (1)
O Brother! Felicity lies in holy company.
As destined by the Lord Creator
It does away with the malady of duality. (1) *Refrain*

I've gone around places and sought.
I've seen the moneyed and the mighty landlords.
They are all in avarice caught. (2)

Should he be ordering about without any fear
And go about swollen in pride.
He may subdue all around
Without the Name in dust he'd abide. (3)

Should he have thirty-three crore attendants,
Ascetics and practitioners of Yoga waiting at his door,
Treasures of wealth and authority,
Says Nanak, it is like a dream and no more. (4) 2.72

Sri Raga V

Every morning we tend the body, P-43
Without understanding, like ignorant fools.
Remembering not even the Lord,
That it is destined to lie in a deserted muddy pool.
If one were to contemplate on God
One would be in bliss ever and ever as a rule. (1)
O Man! You had come to earn gain
In what wasteful pursuits are you lost?
The night is fleeting away in vain. (1) *Refrain*

You gambol *your life* like beasts and birds
Who heed not death.
Man too is like them
Caught in Maya's net.
Only they are delivered from it
Who with the True Name are blest. (2)

You are attached to the house
Which you must quit.
Where you have to go and abide
You bother about not a bit.
Only they can be freed from the snare
Who would at Guru's feet sit. (3)

No one could give me protection,
There is no one around.
Having looked around all the four corners,
I come to the Lord's compound.
Says Nanak, the True Monarch, my Guru,
Pulled me out when I had almost drowned. (4) 3.73

Sri Raga V

Guest of an hour or so
He is engaged in settling affairs.
Engrossed in Maya and lust
To understand, he doesn't seem to care.
He regrets at the hour of departure
When caught in Yama's snare. (1)
O Purblind! You are sitting on the brink.
Should you be destined,
You would pay heed to Guru's Word and think. (1) *Refrain*

It is not that the green and half-ripe are not;
Nor that the ripe crop alone is mowed.
With their sickles ready around,
The reapers are all avowed.
The moment the farmer orders
They have the crop furrowed. (2)

The first hour was wasted in affairs.
The second in sleep sound.

The third was lost in mean pursuit
And by the fourth the day had dawned, you found.
Never did you remember the One
Who gave you life and breath profound. (3)

I am sacrifice unto the holy company,
Dedicated to it I remain.
It gave me enlightenment
And union with the all-knowing Lord by Name.
Nanak had a glimpse of the Omnipresent
Lord who knows all that is in my frame. (4) 4.74

Sri Raga V

Let me forget everything else
But forget not the One.
Leaving other affairs
I am devoted to the True Name by the Guru given.
Barring one desire,
I cherish none.
Those who serve the True Guru
Would hereafter have a seat won. (1)
O Man! You should sing praises of the Creator.
Forgetting all other considerations
Sit at the Guru's feet as a waiter. (1) *Refrain*

If one is devoted to the Bestower of felicity
Sorrow and hunger would not afflict.
In no task is one defeated
If the True One would in the heart exist.
He whom you protect with Your hand
No one dare any high-handedness commit.
One should serve the Guru, Bestower of Peace
Who cleanses one of every evil bit. (2)

A slave, I seek to serve those
Who in Your service You take.
The company of the holy is hard to find
If the Lord is kind only then I make.
Everything is in the hands of the Creator.
He does or gets others to do for His sake. P-44
I am sacrifice unto the True Guru.
Who meets all the pleas one may make. (3)

I have only One Benefactor.
Only One Brother and Friend.
Everything around belongs to Him
It is His manner, His trend.
Once one is devoted to Him
To Him alone one would tend.
Holy is what He eats and wears,
Says Nanak, to the Lord himself who would lend. (4) 5.75

Sri Raga V

If you were to cultivate Him alone,
It's little, everything you have received.
If you repeat His True Name,
Your objective in life is achieved.
He who has inscribed it on his forehead,
He sits at the Lord's feet.
O Man! Devote yourself to Him alone.
Without Him the rest is false lure of Maya, the cheat. (1)

If the True Guru is gracious,
One enjoys a million pleasures and kingly state.
With a grain of His Name,
My body and mind are satiate.

He who has it written in his lot,
The Master's feet he propitiates. (2)

He who loves the True One,
His hours and moments are blessed.
He who has God's Name as his support,
Neither with anguish nor by agony is oppressed.
He alone is ferried across,
Whom the Guru with His own hand has caressed. (3)

The spot where the saints meet is pleasant and pure.
Vindicated are they who find the True Preceptor.
Nanak has arrived at the stage
Where there is no death, no ageing, nor any rebirth ever. (4) 76

Sri Raga V

O Man! Remember the One who is the King Emperor.
Depend upon Him alone,
Whom everyone seeks for succour.
Take a seat at the Guru's feet,
Forsaking all the ways clever. (1)
O Man! Meditate on the Name in peace and poise.
Remember Him day and night, laud Him *and rejoice*. (1) *Refrain*

O Man! Fall at His feet who has none of His like.
Remembering Whom brings utmost peace
Without any malady, pain and strife.
Serve the Lord ever, He is the True Giver of life. (2)

In the company of the Holy one gets purified
And escapes the stranglehold of Yama.
Pray to Him who brings comfort and drives away the trauma.

When the Benevolent Lord is gracious
Everything falls in place as *dharma*. (3)

However high we may describe Him,
He is higher than the highest.
He is beyond the description of colours and features,
He cannot be assessed.
Pray God! Do be gracious
With True Name let Nanak be blessed. (4) 77

Sri Raga V

He who contemplates on His Name is happy,
His looks are bright.
The Lord is realised through the Accomplished Guru,
Though He is manifest at every site.
He lives amongst the holy.
The True Lord of unparalleled might. (1) P-45
O Man! You must repeat the Name of the Master
The Name comes to your aid everywhere,
Would help you liberate hereafter. (1) *Refrain*

As the glory of the world
Serves no use,
It's like the colour of Maya
Its shine must lose.
He who has the Lord in his heart
He is the real muse. (2)

You should be the dust of the feet of the holy
And shed your pride.
Give up all clever devices,
By the Guru's feet abide.

He alone attains the jewel.
Who has good fortune on his side. (3)

Of all the brothers, he alone gets
For whom the Lord Himself provides.
He who serves the True Guru
The fever of his ego subsides.
Nanak found his Master
The knots of his agony Who unties. (4) 8.78

Sri Raga V

He alone knows the secret of my heart.
He alone is my saviour.
On Him alone I rest,
He provides me succour.
There is peace in His company always,
He is the Supreme Creator. (1)
O Man! Forget all other endeavour
Remain devoted to Him alone,
Meditate on the Accomplished Guru ever. (1) *Refrain*

He alone is the brother and friend.
Also the mother and father.
He is my support,
My life and breath giver.
Let me forget not the Lord
Who has everything in His care. (2)

He alone is at home, outside home.
He is here and there.
He who has created all the living creatures.
Meditate on Him ever.
Devoted to Him alone
You suffer no illness, no fever. (3)

The Supreme Lord is The One,
There is none other.
Life and breath is His,
It must happen as He would aver.
The Accomplished Guru groomed Nanak
Who meditates on the True Master. (4) 9.79

Sri Raga V

Those who are devoted to the True Guru;
Accomplished they are annointed.
Those to whom He is gracious
Their minds are enlightened.
Those who are destined,
With His Name they are appointed.
O Man! Meditate alone on His Name
You'll be graced with supreme bliss
And in the Divine Court earn fame. (1)

You'll be rid of the fear of transmigration
In your Lord's love and devotion,
You'll be cleansed in the company of the holy,
The Lord Himself lending protection.
The mire of life and death shed,
You will be blessed in the company of His Person. (2)

One who pervades all over,
He is the Supreme Lord.
He alone is the Bestower.
There is none other at all.
His shelter grants liberation.
What you wish, He would award. (3)

Those who remember the Supreme Lord,
They are truly exalted.

They are reputed clean
And the world over vaulted.
Those who meditate on my Master
Nanak is sacrifice unto the pure and malted. (4) 10.80

Sri Raga V

Meeting the True Guru, all my ills have departed. P-46
Peace has come to reign in my mind.
My soul has been illumined.
To the Sole Supreme I have come to be confined.
The company of the holy gave me a bright face.
As the pre-ordination had defined.
I sing the praises daily
Of the Lord Immaculate with the Name Sublime. (1)
O Man! The Guru's Holy Word lends felicity.
The service of the Accomplished Guru
Never goes waste as an activity. (1) *Refrain*

All my dreams came to be fulfilled
As the treasure of Name I obtained.
I had the constant company of the Omniscient
As realization of the Supreme Doer I gained.
Meditating on the Name with charity, bathing at holy spots,
With grace of the Guru, a face resplendent I attained.
Lust, wrath and greed,
I shed the ego I had maintained. (2)

I attained the Holy Word as prize.
My objectives were achieved.
With His grace, the Lord brought about the union.
The Name with His blessings I received.
I was free from the cycle of transmigration.
He Himself was kind to His breed.

I came to reside in the Palace of Truth.
And comprehend the Lord's creed. (3)

He cherished the holy
As he is kind.
Their faces are radiant here and hereafter
Those who keep the True One in their mind.
Day and night they laud Him,
Dyed in His colour refined.
The Lord Supreme is the Ocean of Peace.
Nanak is sacrifice to Him a hundred times. (4) 11.81

Sri Raga V

Should one meet the Accomplished Guru
The treasure of the Holy Word one should claim.
With the grace of Lord God
One should contemplate on the nectar of Name.
No more remains the fear of life and death
A state of poise is the mental frame.
O Man! You should come to the Guru's care.
There is none other than the Lord
Only His Name should be your fare. (1) *Refrain*

It's difficult to measure Him.
He is the Ocean of Virtue without limit.
The blessed congregate in the holy company.
To the True Word of the Lord they commit.
They serve in the Sea of Bliss
Where runs the King of kings' writ. (2)

Your lotus feet are my support,
There is no other place to go.
I depend on You, my Lord Supreme!

On Your strength I grow.
You are the pride of the humble
Before You and Your company I bow. (3)

One should repeat the Name and meditate
Day and night on the Lord.
He who grants life, breath and substance,
In His grace He stands to guard.
Says Nanak, He condones all the sins
The Lord Supreme is never hard. (4) 12.82

Sri Raga V

I am in love with the True One
Who neither dies nor is born again.
I suffer no separation;
Since all around I find His domain.
He relieves the sufferings of the poor,
The devotee He cherishes and sustains.
Strange are the ways of the Immaculate, my mother!
The Guru has helped this union to obtain. (1)
O Brother! Cultivate Him as your friend.
Accursed is the attachment of Maya.
To none does it comfort lend. (1) *Refrain*

P-47

Omniscient, Altruist, Suave
Immaculate and of Unusual Charm.
Friend and Fellow Traveller,
Greater than Great, of Formless Form.
Neither a child nor aged.
His *Darbar* is ever warm.
One gets what one wants
The hapless He supports and saves them from harm. (2)

A glimpse of His kills sins and evil,
Brings peace to the body and mind.
He should be remembered with single-minded devotion,
Shedding fears and doubts of every kind.
An image of Virtue ever young,
Liberation and bounty one would find.
He should be remembered ever and ever.
Neither day nor night out of mind. (3)

Those who have it in their lot.
They cultivate the Lord as their friend.
They dedicate to Him their body, mind and substance,
Even their life for sacrifice they lend.
He is ever present, watching and listening,
Every heart He pervades and would tend.
Says Nanak, He fosters even the ungrateful.
The Lord Supreme is a Merciful Blend. (4) 13.83

Sri Raga V

The Lord who bestowed on your body and mind everything,
Cherish your being as He created absolute order.
Who equipped you with multiple faculties,
With the Divine Light in your inner quarters?
He should be remembered ever and ever,
With faith in the Supreme Master. (1)
O Man! There is none other than the Lord.
You should remain ever in His service
No ailment would hurt your heart. (1) *Refrain*

The wealth of jewels and pearls,
Gold and silver is no more than dust.
Mother, father, son and relatives
Are false, understand you must.

He who creates, you recognise Him not;
O Self-possessed beast given to lust! (2)

Pervades He inside and out,
You consider Him far.
Engrossed in your temptations,
Ego and falsehood tend to mar.
Wanting in devotion and contemplation
In swarms you come and in swarms you depart. (3)

The Lord Creator! Pray take care of us,
The creatures of Your grace.
There is no saviour other than God.
Dreadful is Yama's face.
Nanak should never neglect the Name
Pray, do grant mercy in this case. (4) 14.84

Sri Raga V

Myself and my substance,
My sovereign looks, my land,
My son, my spouse and many a keep
Of many a colour and strand.
If the Name Divine is lodged not in my heart,
They are never found at hand. (1)
O Man! Meditate on the Name Divine
Take to holy company
With devotion to His feet sublime. (1)

One meditates on the Name
If it is in one's lot.
All the problems are solved,
If one has Guru's guidance sought.

One is free from the malady of ego,
Neither does he go, nor has he to be brought. (2)

You should congregate in the company Divine
It is like holy bathing at sixty-eight sacred spots.
It revives the body, breath and mind,
It's the gain you've got.
You are lauded here a lot
And in the Divine Court also sought. (3)

P-48

The Lord does and makes one do,
He has everything in His hand.
He kills and can also revive.
In and out, by you He comes to stand.
Nanak sits at His feet
Master of all hearts, Grand! (4) 15.85

Sri Raga V

I came in the Lord's care
I happened to be in the Guru's mind.
Under the True Guru's guidance
I'm free of all problems, I find.
All of my inside is devoted to the Name
With the nectar of the gracious glance of the Kind. (1)
O Man! Devote yourself to the service of the Guru.
Should the Lord be gracious
Not for a moment you'd forget the True. (1) *Refrain*

Ever should one laud the Lord
Who wipes out all misdeeds.
Without the Name, there is no peace.
I've tried many a creed.

Engaged in His praise in poise,
I swam the ocean *of the world* with speed. (2)

Going on a pilgrimage, observing fasts and hard discipline
Are obtained in the dust of godmen's feet.
From whom do you hide your misdeeds
When you find Him in every street?
He pervades here and there
My Lord's presence is ever concrete. (3)

He is the True King, His commands are true.
The Truthful is at the True Spot.
True is the manner of His functioning
True is the Word His being has brought.
Nanak repeats the True Name ever
For such a sacrifice this life he has sought. (4) 16.86

Sri Raga V

To be active and contemplating on the Name
It is the fortunate who earn this gain.
Repeating the Name in the company of the holy,
Would clean many a life and remove the stain.
O Man! The Lord's Name you must repeat
You will achieve and enjoy what you wish.
Your suffering and agony would retreat. (1)

The purpose for which I was born
I found that the Lord lives with me.
In His grace is benign glory
He pervades both land and sea. (2)

My body and mind are cleansed,
I am truly devoted to the Lord.

I propitiate at the feet of the Preceptor
Who blessed me with meditation and austerity to guard (3)

It is gems, diamonds and pearls,
The Lord's Name is nectar.
Nanak attained peace, poise, pleasure and bliss.
As he sang songs of the Preceptor. (4) 17.87

Sri Raga V

It is what the scriptures prescribe, it is the auspicious omen,
When on the Name Divine one sets out to meditate.
The Guru gave me the gift of devotion to His lotus feet.
And thus the shelterless obtained an estate.
Truth as my stock-in-trade and true transactions,
Day and night I sing praises of the Great.
In His grace the Guru brought about the union.
No more death, no more coming, going and wait. (1)
O Man! Meditate on God with utter devotion.
He lives in every heart,
As an ever helpful companion. (1) *Refrain*

There is no end to felicity
When one meditates on God.
He who tastes it, his thirst is quenched.
He alone knows the bliss of the Lord.
In the holy company the Master comes to live in the heart.
He who serves his Preceptor ever. P-49
He is the Lord of Lords' Lord. (2)

The hour when one chants His praises
Equates a million dips at holy spots.
The tongue lauding the Virtuous,
No charity has its virtue caught.

A gracious view: He comes to live in body and mind,
The Lord Bestower is with kindness fraught.
He is the body, breath and substance.
To sacrifice for Him, it is my lot. (3)

He is never alienated,
Who is brought together by the Master.
He snaps the bonds of His devotees,
The Lord True, the Creator.
The wayward ones He puts on the path
Caring not about good or bad character.
He Who is the prop of every being,
Nanak has truly sought His shelter. (4) 18.88

Sri Raga V

Remembering the True One with the tongue,
The body and mind will purify.
Mother, father and many a relative,
No one dare with the Lord vie.
He to whom He is gracious
Not for a moment He forgets his guy. (1)
O Man! Serve the True One as long as you've breath.
Without the True One, all else is false
Eventually ending in certain death. (1) *Refrain*

My Master is Immaculate.
Without Him I can't be.
My body and mind hunger for Him much,
Pray! Someone should fetch Him to me.
I have searched all the four corners.
My Lord! There is none other than Thee. (2)

You should supplicate before Him
Who can bring about union with the Divine.

The True Guru is the Bestower of Name.
Whose kitty is a virtual mine.
He should be lauded ever and ever
Who is Endless without the dividing line. (3)

The Lord Cherisher should be praised
Whose ways of functioning are many.
Remember Him ever and ever
This is the essence of wisdom uncanny.
Only he endears Him in thought and deed,
Says Nanak, one who has it inscribed in his destiny. (4) 19.89

Sri Raga V

Friends and Fellow travellers!
Let us contemplate on the True Name.
Earn it as a boon of life
One can here and hereafter claim.
It can also be had from the Accomplished Guru
If He is in a favourable frame.
He attains it when he is destined,
To whom in His grace He offers the Name. (1)
O Man! There is none as great as the Guru
There is no other source,
If the Guru unites, it is the union true. (1)

He realizes all the gifts
Who has had a glimpse of the Lord.
Those who concentrate their mind at the Guru's feet,
My dear mother! They are blessed with reward.
The Guru is the Bestower, the Guru is Accomplished,
The Guru pervades all over and abroad.
The Guru is the Preceptor, the Supreme Lord.
Passage to the drowning He may accord. (2)

With what face do we laud the Guru?
He does, He makes others do, He is Omnipotent.
Immutable are the foreheads
Which the Guru touches with His hand for a moment.
The Guru feeds with the nectar of Name
For transmigration which is the ointment.
I served the Guru, my Preceptor.
Freed from fear in my suffering, there was a dent. (3)

The True Guru is deep and dignified
The ocean of bliss and annullar of evil.

P-50

He who serves his Guru
Need not fear Yama or the devil.
There is no one to compare with the Guru in the world.
It's the finding of my search and travel.
The True Guru gave Nanak the treasure of Name
He is happy and feels swell. (4) 20.90

Sri Raga V

I took it as a sweet.
But it turned out to be bitter in taste.
I had brothers, made friends and comrades
It amounted to acrimony and poisonous waste.
They took no time to quit
Without the Name it is a bewildering state. (1)
O Man! Engage yourself in service of the Guru, the King.
Whatever you see must die,
Shed your ego-incensed thinking. (1) *Refrain*

Like a rabid dog
Running about in ten directions,
He who is greedy understands not.
Eating what is worth eating and also that for rejection,

Intoxicated with lust and wrath
He is condemned to transmigration. (2)

Maya has spread its net
Putting in it the bait.
The bird of avarice is snared
It cannot crash the gate.
He who realises not the One who created him.
He comes and goes soon or late. (3)

Man gets caught in many ways.
In the world involved,
He alone is saved
Who is helped by the Great Accomplished Lord.
Godmen are liberated with devotion.
A hundred times Nanak would his life thus accord. (4) 21.91

Sri Raga V, Score 2

The cowherd has come to the pasture,
Why split the hair?
When the time is up, go you must
Winding up your affairs. (1)
O Man! Sing God's praises
And serve the True Guru with devotion.
Why must you feel elated over petty notions?

Like the overnight guest, early in the morning you must depart.
Involved in the affairs of family
Which are only a bed of flowers of sorts. (2)

What's the passion for possession?
Seek the One who would grant.
In the end you have to quit.
Leaving behind millions and billions you want. (3)

Wandering about the eighty-four lakh births
You've obtained the hard-to-obtain life.
Says Nanak, be prepared, your day is close by. (4) 22.92

Sri Raga V

As long as you are with your spouse,
You live a delightful life.
The moment the spouse departs,
In dust you find your resort. (1)
My heart misses Him, I long for His glimpse.
Blessed is His spot. (1) *Refrain*

As long as the spouse is at home, everybody looks after.
The moment the spouse departs,
Nobody gives a quarter. (2)

She who serves the spouse at her parents',
She lives happily at the in-laws.
She who learns the art of life from the Guru,
No illwill she ever draws. (3)

One and all have to consummate the wedding;
All of them must for the in-laws depart.
Says Nanak, blessed is the happily-married
Who is devoted to her Lord. (4) 93

Sri Raga V

He does, He alone makes others do, P-51
He Who has all this done.
Man, contemplate on Him
Who is the prop of everyone. (1)
With the feet of the Guru in mind

Forget all arguments
Meditate on the True Word of the Kind. (1) *Refrain*

Suffering anguish and fear will bother you not
If to the Holy Word you take.
A million old systems they have tried
Without the Guru there is no escape. (2)

His glimpse gives strength to the mind.
All the sins are washed.
I am sacrifice unto them
Who have in the Guru's feet basked (3)

Those who find peace in the Holy Company
And chant the Lord's Name.
Their minds are blessed, says Nanak
Those who have cultivated this frame. (4) 24.94

Sri Raga V

Garner God's Name, propitiate the True Guru,
Shed evil contemplation.
He who created and nurtured you,
Meditating on Him would for sure obtain liberation. (1)
O Man! Remember the Name Infinite
He who granted you breath, body and mind
And keeps the heart fit. (1)

Given to lust, wrath and ego
You are in the world drowned.
Come to the holy and seek their shelter
Free from suffering and misery you'd have found. (2)

Practising truth, contentment and compassion
Is the way of the pure.

He sheds ego and is like the dust of others' feet.
One who is blessed by the Lord Fair. (3)

Wherever I look I find You.
You pervade all around.
Says Nanak, the Guru dispels my doubt.
The Lord in my consciousness is ground. (4) 25.95

Sri Raga V

In good or evil, the whole world is entwined
Free from either is a rare soul I find. (1)
My Master is there all over.
What use is it saying anything or hearing
O Lord! You are Supreme, You are ever aware. (1) *Refrain*

He is no devotee
One who is conscious of respect and disrespect.
He who remains even-minded in essence,
He is one in a million, in fact. (2)

Discoursing about the Lord
Is self-adulation snare
He who remains above the discourse
Such a devotee is rare. (3)

Freedom or bondage I notice not
Nanak gained the dust of the feet of the holy lot. (4) 26.96

Sri Raga V, Score 7

Depending upon Your indulgence,
I whiled away my time in filial love.
I am an erring child,

You are the Father and Mother Above.
It's easy to say, but difficult to belong to You, pray! (1)

You are my pride; You are my power.
To You I come.
You are within, You are without in the bower. (2)

O Father! I know not Your ways. P-52
You are the Deliverer to Whom I pray.
You must protect me, my Lord! I say. (3)

I found salvation in the grace of God.
Meeting the Guru has led Nanak to know his Lord. (4) 97

Sri Raga V

Fellow travellers! In the company of the holy,
Snapped is my Yama's snare.
The True Master has come to live in my heart
The Preceptor has taken me in His care.
I propitiate the Accomplished Guru,
All my problems are no more there.
My True Guru! I am sacrifice unto You. (1)
I am blessed by Your glimpse
You've granted me the nectar of the Name True. (1) *Refrain*

Those who serve You with love
They are wise.
They help attain liberation,
Those who possess the Name as prize.
There is no greater Bestower than the Guru
Who initiated me into the spiritual exercise. (2)

Their arrival is welcome
Those who have by their pleasant bearing realised the Lord.

Devoted to the True Guru
They find a seat in the Divine Court of God.
All the glory is in the hands of the Creator,
Whatever has been inscribed in the destiny, plays its part. (3)

True is the Creator; true is His creativity.
True is the Master, true is His prop.
His discourse is all true.
True is the realisation which truly would crop.
Pervades He all over
Nanak contemplates on Him to live atop. (4) 28.98

Sri Raga V

Propitiate Guru, the Preceptor
With devotion in the heart and mind.
The True Guru is the life force.
To everyone He is kind.
Carrying out the command of the True Guru
Is truthful, you will find.
Without congregation with the holy,
Attachment to Maya is utterly blind. (1)
Friend! Take to meditation.
The mind gets attuned in the holy company,
The endeavour bears fruition. (1) *Refrain*

The Guru is Accomplished and Infinite.
The fortunate alone have His sacred glimpse.
The Guru is Unknowable, Immaculate,
There is no one as great as the Guru.
The Guru does, the Guru makes others do.
The devotee is glorified true.
Nothing happens without the Guru's will
What the Guru wishes must accrue. (2)

The Guru is the shrine, the *parijat**
Who fulfils every desire.
The Bestower Guru bestows the Name
And sustains the world entire.
The Guru is Mighty and Formless,
He is Lofty, Inaccessible and Infinite Sire
The Guru's virtues are indescribable
No one can describe them ever. (3)

All that one cherishes
With the Guru it lies.
One gets what is inscribed in one's lot.
True Name is the prize.
He who seeks the True Guru's shelter
Knows not demise.
Pray, forget not Nanak,
Dedicated to You are his life, body and breath likewise. (4) 29.99

Sri Raga V

Listen! O you holymen, fellow-travellers!
Deliverance lies in the True Name alone.
One should serve at the Guru's feet,
The Lord's Name is the shrine to atone. P-53
One is respected in the Divine Court.
The shelterless to the shelter is borne. (1)
O Brother! Sacrificed is the service to the True,
Should the True Guru be pleased.
One attains the Perfect, Inaceessible, Wondrous Guru! (1) *Refrain*

I am sacrifice unto the True Guru
Who blessed me with the True Name.

* wish fulfilling tree

Meditating on Truth day and night
And singing His praises is my refrain.
Truth I eat, truth I wear.
Truthful and True Name are one and the same. (2)

May I forget Him not for a breath or as I swallow a morsel
The Guru is the Perfect Entity.
I see no one like my Guru
Day and night I repeat His ditty.
He takes kindly,
One finds the True Name in the kitty. (3)

The Preceptor and the Guru are alike
They pervade all around.
Those who are destined
With His Name they are bound.
Says Nanak, he who has sought the Guru's shelter
Dies not, coming and going he isn't found. (4) 30.100

There is but one God
He is realised through the grace of the True Guru.

Sri Raga I Score 1

Quintets

Chanting the Name of the Lord
In tune with the instinct.
He for whom one chants
He and His abode must be distinct!
There are ever so many who chant;
They chant, get absorbed and become extinct. (1)
O Brother! The Lord is beyond reach and call.
His Name is holy, His place is holy
He is the Holy Cherisher of one and all! (1) *Refrain*

No one can perceive Your command
Nor can any writing by a scribe.
A hundred poets may get together
Not a fraction would they imbibe.
No one has been able to assess You,
They just state what others describe. (2)

*Pirs** and prophets, precursors and devouts
Seekers and those bearing witness,
Sheikhs and the like, *qazi*** and the *mullah*,***
Godmen who to the Lord's Portal have access.
They are greatly blessed.
To laudation, themselves they address. (3)

He creates and kills, gives and retrieves,
No one need He ask.
He knows what is in His mind,
He does Himself and assigns others the task.
He takes kindly to one and all.
And gives to those who in His favour bask. (4)

I know not His Place and Name
Amongst the names how big is His Name?
How exalted is the Place
From where my Lord God came?
No one dare approach Him.
Whom shall I ask for the same? (5)

As for the castes, He approves not,
Nor distinction between high and low.
The high castes are high
Because merits to them He did bestow.

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* Muslim divine, **Muslim judge, ***Muslim priest

His command is ever carried out.
Not for a moment is it slow. (6)

Everyone asks for more and more,
Never thankful for the prize.
How great is the Bestower,
He has no reckoning of the size.
Says Nanak they diminish not
His stores from age to age, they must rise. (7). 1

P-54

I

All of them are the Lord's brides
All of them must dress up to impress.
They come to display their good looks.
In vermilion, the dress going with Maya in excess.
Love obtains not in hypocrisy,
The false show spells only distress. (1)
O Master! She alone enjoys the bliss of her Lord
If You take kindly to the bride,
And in Your grace, goodness is her reward.(1) *Refrain*

She who dresses up as prescribed by the Holy Word,
Dedicated to the Lord in body and thought,
With folded hands, she stands and waits,
With truthful prayer in her heart.
Her vermilion is her truth and fear of God
Her love, the colour divine, she has sought. (2)

She is counted as the beloved of the Lord;
Like a handmaid she is to the Name devoted.
True love never dies,
It brings about union with the Beloved.

Her heart is folded with meditation on the Holy Word,
It would be sacrificed a hundred times unto the committed. (3)

The wife who is devoted to her spouse the Lord,
Widowhood is no more her affliction.
Her Lord is ever fresh and young.
The True One never dies, nor does He know extinction.
The happily-wedded is blessed ever
With the grace of the Truthful and His benediction. (4)

The bride's hairdo is truth,
Love her dress fine.
The sandalwood paste is her meditation.
The Tenth Door is her shrine.
The Holy Word is the bright light
And in the heart Lord's Name is sublime. (5)

Amongst the women she is considered charming.
She has the jewel of love decorating her forehead.
Her reputation and thinking are noble
As with the True Love she is blessed.
She knows no one other than the Lord God,
Lost in the love of the True Guru, her godhead. (6)

Could you sleep when the night is dark?
How do you spend it without the Master?
Your limbs are ablaze and the body aflame,
Pushing your mind and substance to disaster.
The one who has not known bliss with the Beau,
Her youth goes waste sooner and faster. (7)

Lies on her bed the Lord's bride.
As she sleeps, she knows not,
Herself she sleeps while her Love is awake.

Who would tell her about her lot?
The True Guru has brought about her union.
In fear, says Nanak, she has her Love sought. (8) 2

Sri Raga I

Himself He is virtue, Himself He expounds.
Himself He listens and considers.
Himself He is the jewel, Himself its evaluator,
Himself of value that bewilders.
The True One is of exalted glory Himself.
Himself the Lord delivers.(1)
O Lord! You are the Mighty Creator.
Keep me the way you wish,
Grant me the Holy Name as my tenor.(1) *Refrain*

You are the diamond immaculate.
You are the colour fast.
You are the jewel pure and unblemished.
You are the spiritual mast.
You are lauded with the Holy Word
Visible or Invisible, You are reflected in every heart.(2)

You are the ocean, You are the boat,
Yourself You are this and that shore.
You are cognisant of the true path,
The Holy Word to steer one ashore.
You are the terror of those unafraid
Without the Guru, it is all darkness galore. (3)

The Creator alone is steadfast,
All the rest are transitory.
He alone is mentally free,
All others are given to worry.

P-55

They are saved, those whom He supports.
Attuned who are with True Deity. (4)

The Lord is revealed through the Holy Word.
The Guru's teachings mould one in truth.
He is never fouled with impurity,
One who has in the True Parlour a booth.
If He is kind, one imbibes Him,
Without the Name it is all uncouth. (5)

Those who have realised the truth,
They are happy in all the ages four.
They kill their ego and avarice
They have truth at heart in store.
They earn the Name as profit in the world.
Accruing to them is the Guru's lore. (6)

One should load the merchandise of truth.
There is gain if truth is the stock-in-trade.
He occupies the seat in the True Court,
The devotee who has a true supplication made.
His account is settled with grace
With the Lord's Name, he is paid. (7)

He is known as exalted.
No one has Him seen.
Wherever I look I find Him,
Graceful the True Guru has been.
His light is within my sight
Nanak found Him as if in routine. (8) 3

Sri Raga I

In the unfathomable brackish water of the ocean
The fish noticed not the net.

A creature of her charm and wit
How did she come to lay such trust?
She was caught because of her doing.
Death never does forget.
Friends! Conceive death hovering over your head.
Man, like fish, gets caught unawares in the net. (1)

The entire world suffers in the fear of death.
Without the Guru there is no escape.
Those devoted to truth are saved,
Shedding duality and misdeeds in the wake.
I am sacrifice unto the truthful
Their seat on the True Portal they take. (2)

The way a hawk swoops down on the birds.
Or the hunter has in his hand the net and lead.
Those protected by the Guru are saved,
The others get caught along with the feed.
Those without the Name are picked and discarded
They have no one to accompany and pay heed. (3)

He is the Most Truthful amongst the true.
In a truthful abode He comes to reside.
Those who accept the Truthful,
They must with meditation on Truth, abide.
Pure are their minds and mouths
The enlightened devotees have knowledge wide. (4)

One should make supplication to the True Guru
He brings about union with the Lord.
Meeting the Lord one is at peace.
The messengers of death swallow poison and depart.
One lives with Word True.
The Name comes to lodge in the heart. (5)

Without the Guru it is all dark.
Without the Holy Word comes not the realisation.
The Guru's guidance enlightens.
The Truth comes to cultivate concentration.
Death doesn't dare enter there.
It's the light in the light fuelling reflection. (6)

You are the True Friend, all wise,
You bring about the union.
The Holy Word helps conceive You
There is no end, no limit to Your Dominion.
Death steps in not there
Where one has the Guru's uncanny communion. (7)

Under the Divine Command, every one is created
Under the Divine Command, we act.
Under the Divine Command, some die.
Under the Divine Command, truth we reflect.
Says Nanak, what happens is what He wants,
The mortals may not dare react. (8) 4

Sri Raga I

If the thinking is false — P-56
The body is foul, the tongue is foul too.
What the false mouth utters is false.
How can it be true?
It can be purified not without the water of the Holy Word.
Truth flows from the Guru. (1)
How can a woman without merit have felicity?
Her spouse enjoys life,
Devoted to the Word Holy
And the True Name Kitty. (1) *Refrain*

If the beloved is away,
The wife in separation pines
Like a fish in shallow water
That wails, whimpers and whines.
If the spouse takes fancy, she is happy.
And being in the Master's favour she shines. (2)

She who adores her love, her sister and friend,
Her looks are charming, her mind absorbing,
She is dyed in a blissful blend.
Glorified with the Holy Word,
The virtuous wife would, with the spouse, her life spend. (3)

The one given to lust is of no use.
False, she is evil-ridden.
She has peace neither at her parents nor at her in-laws.
Untrue, she is lost, engaging in deeds forbidden.
Her coming and going is a torture
Abandoned by her spouse, she is in disgrace and smitten. (4)

She who was the beloved of her spouse,
How come she was deserted?
She was of no use to her lord
Whatever happened to her, she blurted.
She found no shelter in the house,
Forsaken, with the outsiders she flirted. (5)

The learned study books,
Understand not the meaning.
Keep on guiding others.
It's all for lucre and fleecing.
False words are their undoing
The truthful talk has rewards teeming. (6)

There are ever so many learned astrologers
Who from the *Vedas* expound.
They indulge in arguments
And thus they come and go and take the round.
Without the Guru, there is no deliverance:
Thus it is said, thus it is heard, thus it is found. (7)

All others are virtuous.
I am no good.
She whose spouse is my Lord God
Cultivate her, I would.
Says Nanak, the meeting brought about by the Holy Word,
Never has separation understood. (8) 5

Sri Raga I

Recitation of the Holy Word, penance and discipline,
Taking residence at the sacred spot,
Charity and good deeds,
Without the True One avail not.
What you sow, so do you reap.
Without good deeds, life is a rot. (1)
She who takes to virtue is at peace.
Gives up wrongdoing, follows the Guru,
She attains perfection with ease. (1) *Refrain*

The merchant without the stock-in-trade
Looks around with a vacant eye.
He knows not his own capital,
Nor goods lying around and nearby.
Without the capital, it is a torture.
It is false; in falsehood he is condemned to die. (2)

For the one who is a connoisseur of gems,
It is gainful day and night.
He has the goods at home,
And would go with his prospects bright.
One should trade with the merchants
In concert with the devotee and divine insight. (3)

One finds company with the holy
If the Unifier brings about the union.
Once united, they separate not,
Those who have in them the light and its fusion.
The true ones remain steady
Absorbed in love and its infusion. (4)

Those who have realised themselves,
The Divine in their heart, they find.
Devoted to the True One,
To the Truthful Lord themselves they bind.
They find Him in all the three worlds:
The True Lord with the Name True and Sublime. (5)

P-57

She is essentially beauteous,
She who remains in the company of her Lord.
She has access to the Palace.
And shares the bliss of love on her part.
She is truly happily wedded
For her Love's ways who has due regard. (6)

In my search I go up the mound.
From the mound the mountain I scale.
I look around in the jungle too,
But without the Guru I utterly fail.
Straying from the Name if I am,
I come and go without avail. (7)

Let us ask the travellers
Who have set out in a spirit to explore.
Those who look upon Him as their Sovereign,
They don't have to knock at His door.
Says Nanak, He alone pervades all over.
There is no one else to adore. (8) 6

Sri Raga I

The Guru provides access to the Immaculate,
And thus the body and all organs are purified.
The pure one has the Truthful in his heart,
Which understands the pain of the defiled.
The poise generates peace a lot,
With Yama's blow one isn't mortified. (1)
O Brother! Bathing even in pure water, impurities don't wash.
Immaculate is the Lord alone.
Impure is every other spot. (1) *Refrain*

The world is a temple beautiful,
Created by the Lord.
The Sun and the Moon are fascinating lamps
And light to the three spheres they accord.
Bazaars and towns, citadels and bungalows,
With bargains of truth are the True One's award. (2)

With the collyrium of enlightenment which drives away fear,
You should glimpse with love the Lord Immaculate.
You come to know the manifest and the hidden,
Should the mind cease to speculate.
If you were to meet the True Guru,
He would effect the union as you meditate. (3)

With the hard touch of the touchestone,
And evaluation of devotion,
The counterfeit find no place.
The genuine go to the collection.
Desires and doubts are shed
And impurities of mind are forsaken. (4)

Everyone looks for pleasure,
Not for pain.
The conceited don't understand.
Those craving for pleasure suffer severe strain.
Pleasure and pain should be treated alike,
It's understanding of the Holy Word that sustains. (5)

Studying the *Vedas* created by Brahma
And the text of *Vyas* that scholars pursue.
The ascetics, devotees and the seekers undergoing austerities,
Lost in the Name and the Treasure of Virtue.
Those devoted to Truth supersede them all,
I am sacrifice unto them true. (6)

They are impure, foul-mouthed in all the four ages.
The tongues that utter not the Name.
In the absence of devotion and love,
Their faces black, they are put to shame.
They are given to evil and wail,
Those who have forgotten the Lord's Name. (7)

He is attained after a long quest:
The Lord's fear brings about the union true.
If one understands oneself, one feels resigned,
Freed of ego and avarice too.
Says Nanak, they are immaculate and pure,
Those who are devoted to the Name of the Guru. (8) 7

Sri Raga I

Listen! O you misled, mad man!
You should come into the Guru's care.
Should you meditate on the Name
Yama* would fear and your woes would repair.
The one deserted suffers a great deal,
How can conjugal bliss be her share? (1) P-58
O Man! I have no place to go.
My property is the treasure of Name
Bestowed by the Guru, before Whom I solemnly bow. (1) *Refrain*

With the Guru's guidance, one who has gained honour and acclaim,
With him the knot do I tie.
I live not for a moment without Him
Without the Name I die.
May I, the blind, forget not the Name.
With His support at my home, am I able to rest and lie. (2)

He whose guru is deluded,
The disciple has no place to go.
Without the True Guru there is no meditating on the Name.
Without the Name there is no tow.
One's coming and going is all a waste
The way on a deserted house is perched a crow. (3)

Without the Name the body disintegrates
Like an alkaline wall of sand.
As long as one is not truthful
One doesn't in the Mansion land.
Devoted to the Holy Word one arrives at one's abode
The liberation is ever at hand. (4)

* Messenger of death

I go and ask for the Guru,
What I am told, to it I agree.
The Venerated Lord lives in my heart
From the malady of ego, I'm set free.
The union is effected in a state of poise
The truth has merged with truth in me. (5)

Those dyed in the Holy Word are immaculate.
Of lust, wrath and ego they are rid.
They meditate on the Name ever and ever
With the Lord God in their hearts hid.
How can one forget Him,
Who is the support of every kid? (6)

He who dies with the Holy Word, he dies for ever,
He doesn't have to be born and die again.
It is from the Holy Word
That the love of Lord does one attain.
Without the Name the world is misled,
Dies and is born again and again. (7)

Everyone praises himself.
The big try to be bigger in size.
Without the Guru one can find not oneself,
What use is it talking and hearing and trying to be wise?
Says Nanak, one should contemplate on the Holy Word.
It is in this, the death of ego lies. (8) 8

Sri Raga I

Doing herself up in the absence of the spouse,
The youthful effort goes waste.
She enjoys not the conjugal bliss.
Decking without the spouse is in bad taste.

The deserted one suffers all the more
Who in her house has no nuptial bed laid. (1)
O man! Contemplate on the Lord.
It will bring you peace.
Without the Guru, devotion is not to be had.
The Holy Word dyes you in the colour you please. (1) *Refrain*

Serving the Lord makes for comfort.
And dressing up with poise, one attains God.
The truthful enjoy conjugal bliss
With deep love and affectionate accord.
Through the Guru's devotee one is blessed.
With the noble qualities of the Lord. (2)

Madam! It is truth which brings about the meeting,
The Spouse is, however, charmed with blandishments.
With truth, the mind and body do blossom
Which is beyond assessment.
The happily-wedded has her spouse in the house.
Its all very fine, the True Name wonderment. (3)

When ego in the mind dies
The beloved enjoys the company of her Master.
They get woven in a single thread.
Like a necklace of pearls of oyster.
They find peace in the holy company.
The Guru's devotee acquires Name as his pastor. (4)

Created this moment, dying the next.
Coming in a moment, in the other returning.
He who realises the Holy Word is attuned to it,
He knows no death, no suffering.
The Master is beyond measure, He can't be measured,
Nor contained in words or engaged in talking. (5)

P-59

The merchant trader comes to the world
With his projects pre-determined.
Were he to conduct himself truthfully
The Lord must his interests defend.
Truth as capital helps realise the Guru
Who is above greed and avarice that offend. (6)

The Guru's devotee weighs and measures truthfully.
He restrains his dreams and desires dutifully.
He weighs the way he is asked and does it sincerely. (7)

Liberation lies neither in expounding books
Nor in studying hard.
The hody is not cleansed
Without the loving devotion of the Lord.
Says Nanak, the Name is not forgotten,
Should the Guru clinch the accord. (8) 9

Sri Raga I

Meeting the Accomplished Guru
One finds the jewel of contemplation.
Should one surrender oneself to one's Guru
One wins universal approbation.
He curbs the evil in man
And grants the gift of liberation. (1)
Friends! There is no enlightenment without the Guru.
You may ask Brahma and Narad,
And Vyasa, the author of the *Vedas*, too. (1) *Refrain*

The essence of enlightenment and contemplation is acquired
From unspoken utterances of the Master.
The Guru is the verdant tree bearing fruit
With shade deeper and softer.

Jewels, gems and pearls
Enrich the Guru's cloister. (2)

From the Guru's store may be had
The love of the Immaculate Lord.
One should cultivate true conduct
With the exalted grace of God.
Bestower of bliss and Reliever of pain,
The True Guru destroys the demon's squad. (3)

Difficult and dreadful is the ocean
Without any limit or shore.
Neither is there a boat nor a raft,
There is no pilot, no oar.
The True Guru is the ship in the dreaded sea.
He ferries across in His grace galore. (4)

Should love be forgotten for an instant,
I am in agony, my peace is lost.
Let my blasted tongue burn
Which in the ecstasy of the Name is not cast.
The vessel disintegrates in distress,
Yama catches hold of the one aghast. (5)

Neither their body nor wealth nor women gave them company.
Attached to the worldly possessions they left.
Wasteful is life without the Name,
The path of Maya is utterly bereft.
Serve only the True Master.
Under His guidance the unsaid can be said. (6)

He comes and goes, repeats himself.
It is according to his previous deeds.
What has been inscribed cannot be effaced.
It is the dictate of the creed.

Without the Lord's Name, there is no escape
The Guru's guidance to the union leads. (7)

I have no one aside from Him,
He it is Who is my life and breath as Guide.
Let my ego and attachment be undone.
Also my greed and pride.
Says Nanak, one should contemplate on the Holy Word
And realise the Treasure of God beside. (8) 10

Sri Raga I

O Man! You should love God,
The way lotus loves water.
Buffeted by waves, it must blossom even then,
In affectionate love and laughter. P-60
Born in water, nurtured in water,
Without water it faces death and disaster. (1)
O Man! Without love there is no salvation.
God dwells in the hearts of devotees
And blesses them with the gift of devotion. (1) *Refrain*

O Man! You should love God,
The way fish does the water love.
The more the water, the cosier she is.
Her mind and body are at peace like a dove.
Without water she lives not for an instant.
The craving in her heart is known to the Lord Above. (2)

O Man! You should love God,
The way the pied cuckoo loves rain.
Not a drop of water does it drink
From the overflowing lakes and verdant plain.

It's *karma*, grant him what his *karma* begets.
His own deeds yield the gain. (3)

O Man! Love God
The way water with milk is laid.
When heated, itself it suffers
But allows not the milk to be scotched.
It is God who unites and parts,
Only the Truthful are blessed and swayed. (4)

O Man! Love God
The way shelduck loves the Sun.
She sleeps not for a moment.
The far off she treats as the near one.
The conceited realise Him not
The devotee would ever for His company run. (5)

The egoist is in calculations lost,
It happens as the Lord would ordain.
He is beyond estimate,
The people may long and much sustain.
It is the Guru's guidance that helps,
The truth alone does felicity gain. (6)

The thread of true love doesn't snap,
If the True Guru is propitiated.
One is blessed with the gift of enlightenment,
And into the three worlds initiated.
He forgets not the Immaculate Name
He who with virtue likes to be ingratiated. (7)

Flown away have the birds
Who picked grain in rich fields.
One has to leave it all for a moment.
This game is of evanescent weal.

He whom You unite must meet,
Winning the true deal. (8)

Without the Guru, one cultivates not devotion,
Nor is the dirt of ego washed.
One conceives identity with the Lord
And truth of the Holy Word is grasped.
The man of God realises himself.
The rest, he does as he is asked. (9)

Those who have already met need no introduction.
The Holy Word does it confirm.
The self possessed understands it not.
Abandoned, he does squirm.
Says Nanak, His is the only Portal of charity
There is no other place to confirm. (10) 11

Sri Raga I

The self-possessed is misled, goes astray.
For the misguided there is no escape.
None other than the Guru can show the way.
All others are stumbling in the blind wake.
Having lost the boon of enlightenment,
Cheated and robbed, one has to make. (1)
O Brother! It is Maya that beguiles
The beguiled is deserted
Never at her, the Master ever smiles. (1) *Refrain*

Misled she goes about in different directions.
Misguided she strays away from home.
Beguiled, she wanders amid sand dunes and hills.
Deluded and double-minded she roams.

Separated, the Supreme she meets not
In pride, she wails and groans. (2)

Those separated will be united by the Guru.
In fond devotion of the Lord and love of the Name,
Truth, poise and glory,
Also the support of godly virtues as their Master game.
Pray, save me the way You would have,
There is none other to take care of this dame. (3)

Much too much reading confuses, P-61
The hypocrite gets conceited.
What use is bathing at places of pilgrimage
If the mind with dirt of ego is repleted?
Who other than the Guru can tell
That it is the mind that like a *raja* or *sultan* on a throne is seated. (4)

It is by contemplation on the essence of the Lord's Word,
That the gift of Name the devotee gains.
Like her who kills her ego
By decorating herself with the Holy Name.
She finds her Lord in her own home,
By the Guru's grace, love she attains. (5)

With the Guru's service and duty consciousness
The mind is cleansed and one feels joy.
The Holy Word lodged in the mind,
Ego of the heart it must destroy.
With the acquisition of the treasure of Name,
Man is ever in profitable employ. (6)

It's with His grace alone that He is imbibed;
One's own efforts avail not.
One should come to the Guru's care,
Shed ego from the mind and thought.

Devoted to the True Lord one comes to find
That the Truthful Himself he has got. (7)

Everyone is subject to error,
Error-free is the Creator, the Guru.
He who has been guided by the Guru's Word,
He is a devotee true.
Says Nanak, one should not forget the truthful.
The wonder of the Holy Word unites one with the Beau. (8) 12

Sri Raga I

It is mere avarice the charm of Maya,
Progeny, kinfolk and spouse at home,
Wealth and beauty have deluded the world.
Attachment, greed and pride-prone,
I am duped by the mundane love
With which the entire world is sworn. (1)
Dear Lord! Other than You I have none.
That I am at peace with myself, it's Your pleasure
But for You I regard no one. (1) *Refrain*

I contemplate on Your Name in a trance,
The Guru's Word makes me contented.
What I see must depart,
In no false love am I fermented.
I am a mere wayfarer,
Watching the world the way it is hunted. (2)

Many a man tries to expound the scriptures,
None other than the Guru has the realisation.
If one gets the distinction of meditation,
Dyed in truth, one is marked for glorification.

They are virtuous, those who are acceptable to You.
In themselves there is no one for rejection or approbation. (3)

Liberation lies at the feet of the Guru.
False is the stock-in-trade of the egoist.
True humanity is like the eight royal metals,
To shape them into coins gives the Holy Word a twist.
The coin-tester comes to test them
And the genuine ones are sent to the treasury's grist. (4)

It's not possible to reckon Your status,
Everyone has tried his best.
You can't be contained in words
The truth may come out fair in the test.
One may adore You with the Guru's guidance.
There is no other way left. (5)

He who is not given to contemplation,
He is condemned to ego and its contention.
There is no enlightenment without the Guru
And the rest is so much poison.
Without the Guru, it is of little value
Maya's taste needs hardly a mention. (6)

Man is born with desires,
Desires make him take objects of varied taste.
Caught in the bondage of desire,
He is buffeted with utter hate.
Chastised much because of evil,
He is liberated because of Guru's love and weight. (7)

O Lord! You pervade all over. P-62
Do look after me the way You may.
Let me remember the Truthful with the guidance of the Guru.

The Name should lend me honour and prestige, I pray.
I should shed the malady of ego
And devoted to the True Word may I stay. (8)

You are in the sky and the nether region.
The three worlds You pervade.
You are the embodiment of loving devotion,
You come to meet on Your own and others You persuade.
Pray, Nanak should not forget the Name.
Let it happen the way You've laid. (9) 13

Sri Raga I

Stung by the Name Divine,
What else do I need to contemplate?
Meditation on the Holy Word gives peace,
I am devoted to the Lord who is Joy Incarnate.
Pray save me the way you please,
I have the Lord's Name as my fate. (1)
O Man! What the Master does is right
He who has cherished Your mind and body
Keep Him in Your sight. (1) *Refrain*

Were I to burn my body in a sacrificial ritual
And cut it to pieces like grain.
I may make fuel of my mind and limbs.
Day after day the fire I would try to maintain.
Yet it measures not up to the Lord's Name
Even if millions of rituals sustain. (2)

I may have my body sliced in two
With the saw on my head laid.
Or freeze myself in the Himachal mountain.
The malady of mind I'd still not evade.

There is no comparison to the Name
A thorough check I have made. (3)

You may donate citadels of gold,
Houses and elephants to ride.
You may donate comely cows,
You may still be petrified with pride.
You may be absorbed in His Name
By the gift of truth, given by the Guru Kind. (4)

Many are committed to asceticism.
There are many who the field of *Vedas* are tilling,
Man has no end to entanglements.
The devotee earns salvation in his innings.
Everything else is beneath truth,
Above truth is truthful living. (5)

Treat everyone above you.
No one inferior you may treat.
He has created all the vessels alike
From the same source of light and heat.
The Guru's grace grants truth.
What is allowed from the top, no one may dare secrete. (6)

When a man of God meets the holy,
Their love of God cultivates contentment.
They contemplate upon the Inexpressible
As they merge into the True Guru's wonderment.
They sip Amrit and have their thirst quenched
And repair for the Divine Court with due complement. (7)

A Divine tune is heard in every heart.
Day and night the Holy Word resounds.
There are not many who comprehend it,
The devotee with understanding abounds.

Nanak doesn't lose hold on the Name,
He would take to the Holy Word and be on safe ground. (8) 14

Sri Raga I

Decorated mansions fascinating the eyes,
Their doors painted white.
Raised for pleasure
For the worldly delight.
If the inside is without love,
They'll collapse in ashes and make a dismal sight (1)
Friend! Your body and wealth will not with you go.
The Lord's Name is the real wealth,
A blessing which the Beautiful Lord can bestow. (1) *Refrain*

The Lord's Name is the real wealth
If it is granted by the Kind Master.
He who has the Guru as his Friendly Guide,
Questioned not would he be hereafter.
If He releases, one is released
He forgives and then *looks after*. (2)

The self-possessed considers his progeny: P-63
To him does it belong.
He is pleased to see his wife;
It is both a sad and happy song.
The devoted are dyed in the Holy Word.
Day and night with devotees they throng. (3)

The man of the world is disconcerted,
When he finds his wealth depart.
In vain does he look around in search,
Of what lies within his heart.

The self possessed is plundered in pride,
The God-directed gets the reward. (4)

The man of the world wanting in merit!
Your essence you should find.
Your body born of a drop of blood,
To flames will be consigned.
Depending upon the breath
You have truth inscribed in the mind. (5)

Everyone longs for long life,
No one wishes to die.
He indeed has a happy life,
He Who with the Lord would his knot tie.
Those without the Name are not in the count,
They never have a glimpse of the Lord High. (6)

The way one strays in dream
As long as the night does last.
The life is in the clutches of the serpent
When ego and duality blast.
Under the Guru's guidance one comes to realise
That in a dream the world is cast. (7)

Extinguished with water is fire
The way a babe is assuaged with the milk of mother.
Without the water the lotus can't live.
And the fish is the other.
Nanak prays for ecstasy of the devotee through the Name
He should live his life lauding the Master. 8 (15)

Sri Raga I

Beholding the mighty mountain
At my parent's house I am in a scare.

Its height is forbidding.
To climb it, there is no flight of stairs.
The devtoee in me realised the truth,
My Guru will carry me there. (1)
O Brother! It's a dreadful ocean to cross.
Should the Accomplished Guru be pleased,
He would help me swim across. (1) *Refrain*

Knowing that I have to go,
I keep getting ready.
He who has come must depart.
Immortal is the Guru, my Deity.
I must, therefore, laud the True Guru
And cultivate company of the holy. (2)

Beautiful abodes, their gates and mansions,
Thousands of grandiose forts.
Elephants and horses with their accoutrements,
Formidable forces to support.
No one was there to accompany them.
They died in misery untold. (3)

Hoarding gold and silver,
It's getting involved in the earthly affairs.
You may be known the world over,
Without the Name, scare of death you must bear.
The playful body would die one day.
Evil must the retribution share. (4)

Pleased watching the progeny,
Like the spouse in her husband's bed.
Perfumes and sandalwood paste,
Dressing and decking up like the newly wed.

It's like playing with so much sand
The hearth and home behind would be left. (5)

You may be called the captain or king.
Raja, noble or chief.
You may be known as superior or sovereign,
Bursting with ego's brief.
The self-possessed who remembers not the Name,
In the forest fire, he is like a reed. (6)

Whosoever has come to the world, P-64
In ego he does depart.
The whole world is a pit of coal ash
It burns the body and heart.
They are clean, those who are protected by the Guru
From the fire of avarice, the Word does guard. (7)

Says Nanak, one can swim across by the dint of True Name
He is the King of kings.
May I never forget the Name.
I've purchased the precious thing.
The egoists die in ignominy,
The devotees cross the deep with wings. (8) 16

Sri Raga I Score 2

Settling down as if in a permanent abode!
Yet living with the fear of departure everyday.
The place can only be considered immutable,
If it has residents who are there for ever to stay. (1)
How can the world be a lasting abode?
In love with the Lord, with the bag of good deeds
To the Name of God, you should yourself devote. (1) *Refrain*

The *yogis* sit in yoga postures
The *mullahs* in Islamic seats.
The *pandits* discourse on the scriptures,
The ascetics sit at their *yogi's* feet. (2)

The holy and the recluse, the devotees and the heavenly musicians,
The monks and the sheikhs, the divines and the leaders of vision,
All have departed in their turn,
The rest of them are also on the run. (3)

The ruler and the royalty, the nobles and the aristocracy.
Everyone has to vacate his seat.
One has to leave at short notice.
O Man! You too have to retreat. (4)

He is imbibed with the Holy Word.
Not many understand.
Nanak makes his plea to Him
Who pervades the ocean and land. (5)

Allah is Imperceptible, Inaccessible,
Creator, Catalyist and Kind.
All the rest come and go,
The Gracious Lord is ever there, we find. (6)

He is Immutable
He who has no pre-determined lot.
Heaven and earth may go,
He has a permanent slot. (7)

In the day it is the Sun, it's the Moon at night.
And innumerable stars that disappear.
Tells Nanak the truth,
He alone is ever there. (8) 17
(Seventeen octets of the First Guru)

Sri Raga III Score 1 Octets

There is but one God
He is realised through the grace of the True Guru.

Should the Lord be gracious, the devotee takes to meditation.
Without the Guru one cannot meditate.
Himself He unites and blesses with realisation.
Only then one is cleansed and contemplates.
The Preceptor is True, His utterances are true,
The Holy Word helps the devotee to date. (1)
O Brother! What use is it being born without His Name.
Without devotion to the Accomplished Guru.
Wasted is life's game. (1) *Refrain*

The Lord Himself gives life
Himself He forgives and brings about the union.
The poor creatures are helpless
To whom should they go and present the petition?
He Himself honours the devotee
And makes him serve in devotion. (2)

Lost in the filial love of the family,
Which will accompany you not when you depart. P-65
In the Guru's service you gain the treasure of Name.
With no price can it be bought.
The Lord is my companion,
He must in the end take care of my lot. (3)

The Sustainer of Life is very much there in the world of parent's house
Not noticing Him, however, the self-possessed is humiliated.
Without the True Guru, one finds not the path.
The blind one remains dissipated.

The Bestower of Peace, the Lord, not having been cultivated,
One is left alone in the end and frustrated. (4)

Realising the Bestower of life in the world of parent's house
The one guided by the Guru prays.
Sheds attachment and ego,
Day and night on Him she contemplates.
One takes after Him whom one loves,
The truthful in the True One amalgamates. (5)

If He is gracious, He blesses with devotion
And contemplation on the Holy Word.
Serving the True Guru one attains the state of poise,
And of ego and avarice, one is cured.
The Bestower of good deeds, the Lord comes to live in the heart.
And truth in the heart is stirred. (6)

My Lord is ever Immaculate.
He lives in a clean heart.
The treasure of Name comes to live in oneself
And the malady of ego departs.
The True Guru uttered the Holy Word.
A hundred times I'm sacrifice unto the Lord. (7)

What He pleases He says and makes us say.
Without the Guru one can shed not pride.
The Lord loves His devotees and blesses them with peace.
With His grace in the heart, He comes to reside.
Says Nanak, He bestows honour and enlightenment on the devotee
And a great deal of glory beside. (8) 18

Sri Raga III

Those whose deeds are marked by ego,
They suffer Yama's blow.

Those who serve the Lord are saved.
To the Lord their thoughts ever go. (1)
O Man! The devotees must meditate on the Name.
As inscribed by the Primal Creator,
They fit into the Guru's frame. (1) *Refrain*

Without the Guru one remains uninformed
To the Name one is a stranger.
One is denied peace even in a dream.
One suffers in sleep and even later. (2)

Repeating the Lord's Name for all sorts of gain,
The *karma** can't be undone.
The devotees who abide by His dictates
They have His favour won. (3)

The Guru discourses on the Holy Word in form
But the Word can't be imbibed without His grace.
It may be irrigated with the nectar.
And yet its fruit will be like poison in taste. (4)

They are true, they are pure.
Those who to the True Guru are devoted.
They accept what the True Guru ordains
Shedding the venom of ego that kept them inflated. (5)

None of the yoga praxis are of avail,
Nor the study of *smritis* and *shastras* true.
The devotee is liberated in the company of the holy
Contemplating on the Holy Word of the Guru. (6)

The Guru's Name is the treasure
It has no limit, no end.

* Destiny determined by one's deeds

Only those devotees are celebrated,
Those whom the Creator His favour would lend. (7)

Says Nanak, He alone is the Bestower
Other than Him there is none.
He is realised through the Guru's grace
And gained through the deeds done. (8) 2.19

Sri Raga III

The bird of self sits on the beautiful tree of life. P-66
It pecks the fruit of truth with the Guru's grace.
Drinks laudation of the Lord and gets into poise.
Neither does it fly away, nor would its flight retrace.
It has come to rest in its own nest,
In the True Name it finds its place. (1)
O Man! You should serve the Guru right.
Should you do what the Guru desires,
Absorbed in His Name you would be day and night. (1) *Refrain*

The birds of the beautiful tree
Fly about in all directions.
The more they fly, the more they suffer,
Ever in agony, ever in affliction.
Without the Guru, they find not the Eternal Nest,
Nor enjoy the fruit of immortal incarnation. (2)

The Guru's devotee is a verdant tree in the image of Brahma,
Of truthful and serene disposition.
The three branches of Maya are felled
With the Holy Word in meditation.
The Lord Unique is like ever fresh fruit,
He Himself bestows it for consumption. (3)

The self-possessed are like trees that go dry standing,
They yield neither fruit nor shade.
They have no plaee around even to sit.
Neither any house nor a glade.
Like trees, they are felled and burnt
They leave no name, no traee. (4)

They do, as ordained,
As ordained, they move about.
They have a holy glimpse, if so ordained.
They go where asked, they dare not flout.
Under His ordinance, they remember the Lord
In truth as ordained, they sprout. (5)

The wretched who heed not what is ordained,
They go about like vulgar fools.
They behave as do the stubborn
And are ridieuled like a mule.
Their heart is not at peace
Nor with truth do they ever make it to the pool. (6)

The Guru-devoted have pleasant looks,
Because of their love of the Guru.
Their devotion is truthful, they are absorbed in truth,
At the True Portal they arrive true.
Their coming to the world is hailed
And all their tribe they ferry through. (7)

Everyone is subject to His directive.
There is none beyond its sphere.
The way the True One directs,
It must happen here.
Nanak is hailed because of the Name
His grace brings about union with the Seer. (8) 3.20

Sri Raga III

The Guru-devoted meditate on the Name
The self-possessed remain uninformed.
The Guru-devoted have radiant faces,
The Lord Himself resides in their heart.
Their weal is ever spontaneous.
Spontaneously in the Word they are absorbed. (1)
O Brother! You should be a slave of the slaves.
The Guru's service is Guru's devotion,
Which not many around have. (1) *Refrain*

The bride would ever be happily married
If she does what the True Guru ordains.
She would be blessed with the Eternal Groom
Who dies not and with her would ever remain.
United by the Holy Word, never to separate,
All time company of the love they gain. (2)

The Preceptor is Immaculate, ever pure,
Without the Guru He is not attained.
Mere reading of scriptures helps not realise Him.
This is what hypocrites have always feigned.
When the essence of His Name the tongue enjoys,
The Guru's guidance helps Him to have gained. (3)

In the light of the Guru's teachings, P-67
The illusion of Maya on its own is lifted.
The world suffers in the absence of the Holy Word,
It is the undoing of the ego-afflicted.
The Holy Word facilities meditation.
It helps one merge in truth unrestricted. (4)

Deluded by Maya, the occult go about,
They are not wont to meditation.
Maya pervades all three worlds,
Clinging fiercely to every fraction.
Maya is shed not in double-mindedness.
Without the Guru there is no liberation. (5)

What is it that we call Maya?
What part does it play?
Man is bound by weal and woe
He does in ego what he may.
Without the Holy Word illusion is not lifted
Nor does ego from the heart go away. (6)

Without love, there is no devotion.
Without the Holy Word, there is no equable state.
The Holy Word kills ego,
And the illusion of Maya does dissipate.
The devotee gains the gift of Name
Spontaneously without having to wait. (7)

Without the Guru, the virtues don't reveal.
Meditation is not possible without virtuous deeds.
When the Protector of the devotee comes to reside in the heart,
On one's own the Lord God one meets.
Says Nanak, with the Holy Word one lauds the Lord
It is with His grace that in the union one succeeds. (8) 4.21

Sri Raga III

The illusion of Maya is created by my Lord.
Himself He misleads.
The self-possessed understands not and acts,
Wastes his life in misdeeds.

The Guru's Word is the lighthouse in the world.
With His grace, it enlightens the mind and leads. (1)
O Man! Meditate on the Name for peace.
Laud the Accomplished Guru,
The Lord will meet you as you please. (1) *Refrain*

Contemplating at the feet of the Preceptor,
Doubts are shed, fear flees.
Should the devotee meditate on the Name,
The Lord comes to reside in his niche.
One imbibes the truth at home
Yama dare not come and squeeze. (2)

Namdev, the dyer, and Kabir, the weaver,
Were liberated by the Guru Accomplished.
Brahma enlightened, they comprehended the Holy Word.
Having the ego of caste relinquished,
Men of God recite their scriptures.
No one could have them extinguished. (3)

Prahlad, son of the monster, cared not for rituals and ceremonials,
From duality he was emancipated.
He propitiated the True Guru and was cleansed,
Day and night to the Lord he was devoted.
He read his scriptures alone, His Name alone he remembered.
To none other than the Lord was Prahlad related. (4)

The six orders of yogis and recluses,
Without the Guru, can shed not the illusion.
With the Lord coming to dwell in their heart,
They serve the True Guru and attain salvation.
They are devoted to the True scriptures
And are free from transmigration. (5)

The learned read and indulge in debates.
Without the Guru they are lost in illusions.
Caught in the cycle of eighty four lakh lives.
Without the Holy Word, there is no salvation.
Meditation on the Name earns them liberation
And with the True Guru they find the union. (6)

P-68

The Name is cultivated in holy company.
Where the True Guru may be found.
Dedicating body and soul and sacrificing the self,
I trek on my Guru's ground.
I am sacrifice unto my Guru a hundred times
Who has my heart to the Lord bound. (7)

A Brahmin is he who has Brahma known
And remains dyed in His colour.
He who lives close, in every heart,
That not many a devotee discover.
Says Nanak, the Name earns glory.
As the Guru's sermons take over. (8) 5.22

Sri Raga III

Everyone longs for Sahaj.
It can't be had without the Guru.
The scholars, astrologers are tired, reading,
The dissemblers delude themselves as true.
Meeting the Guru, I arrived at Sahaj.
It was a gift of His kindness too. (1)
Dear brother! Without the Guru, Sahaj you can't attain.
It's born out of *Shabad;* the truthful maintain. (1) *Refrain*

What is said in Sahaj makes sense,
In its absence it's all a wrangle.

Sahaj leads to devotion, love and longing.
Sahaj makes for comfort and peace.
Life otherwise is a mere scramble. (2)

In Sahaj He should be adored.
In Sahaj one should go into contemplation.
Sahaj gives birth to virtue
And one remembers Him with due attention.
With Sahaj He comes to dwell in you.
And the tongue gloats in veneration. (3)

Sahaj helps conquer death,
Casts one in His sway.
His Name is ingrained in the mind,
One takes to the truthful way.
Lucky are those who attain Sahaj;
In Sahaj they live and pray. (4)

Sahaj isn't obtained in Maya.
Maya leads to duality.
The conceited act in ego,
Pride is a ruinous frailty.
There is no end to the cycle of birth and death,
One comes and goes in totality. (5)

Sahaj doesn't lie in the Three Qualities.*
The Three Qualities delude.
What use is readings, conceptualising and explaining
When the roots are denude?
Sahaj lies in the Fourth State,**
It is bestowed in the devotee's fate. (6)

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* Three Qualities are: *rajasa* (passion), *tamasa* (sloth) and *satva* (poise)
** The Fourth State is *turiya* or *samadhi* (absorption in the Supreme Being)

The Name of the Formless is a treasure
Sahaj helps attain it.
The virtuous appreciate it
And the truthful retain it.
The wayward are retrieved;
The *Shabad* helps sustain it. (7)

Without Sahaj it is all dark.
Maya and attachment are a delusion.
Sahaj leads to understanding
With the Holy Word's profusion.
Himself He pondered and united,
It is the Perfect Creator's condescension. (8)

With Sahaj the Unseen is seen,
The flittering light of the Formless Lord.
He who nourishes all the creation,
Merging the light with the light of God.
With the *Shabad* He should be adored,
Measuring His extent is much too hard. (9)

The Name is the treasure of the enlightened
In dealing with which Sahaj helps.
They profit by it day and night,
Of which there is untold wealth.
There is no end to it, says Nanak,
The Giver gives as He melts. (10) 6.23

Sri Raga III

Meeting the Guru one is freed from having to be born again, P-69
The suffering of birth and death ends.
With the Word Eternal one is enlightened
And to the Name himself one lends. (1)

O Man! You should devote yourself to the True Guru
The Name Immaculate is ever fresh
It comes to live in your heart true. (1) *Refrain*

O Lord! Keep me in your service,
I live the way ordained by You
With the Guru's Word who dies when alive,
The devotee swims the ocean through. (2)

It's supreme good fortune if the Name one attains.
The Guru's guidance and the Holy Word ennoble.
The Lord Creator comes to reside in one's heart.
One lives oneself in poise without any trouble. (3)

There are egoists who take not to the Holy Word.
They are caught in entanglements.
Tossing in eighty-four lakh species
They waste their lives in bewilderment. (4)

The devotees are in bliss
They remain dyed in the Holy Word.
Day and night, they laud the Ever Immaculate
Serene, in the Name they are absorbed. (5)

The devotees, identifying the Lord in one and all,
Speak in the Eternal tongue.
They serve the One, they contemplate on the Only One.
The devotees' legend can't be sung. (6)

One must serve the True Lord.
He comes to live in the devotees' heart.
Those who are dyed in the true colour ever,
Gracefully He makes them His own part. (7)

He does and makes others do.
Those in sleep, He wakes them up and puts them on guard.
Himself He brings about the union.
Nanak is engrossed in the Holy Word of the Lord. (8) 7.24

Sri Raga III

Serving the True Guru, the mind is cleansed,
The body becomes pure.
There is a feeling of bliss and peace
With the Lord Profound Beyond Measure.
In the company of the Holy
The Name Divine takes care. (1)
O Man! Serve the True Guru whole-hearted.
Serving the True Guru, the Lord comes to lodge in the heart.
With filth one is not faulted. (1) *Refrain*

The True Word lends prestige;
The True Lord blesses with True Name.
Those who have shed ego
I am sacrifice unto what they've attained.
The self-possessed who are acquainted not with the Name.
They have no place, no home, to claim. (2)

One should eat truth, wear truth,
And live in a true world.
Laud the Truth ever
And in True Word remain absorbed.
Find the Lord in every soul.
Guided by the True Guru,
Come to the True Resort. (3)

One should see truth, speak truth,
Truth should pervade body and mind.

Learn truth and teach truth,
The True One will true reputation find.
Those who ignore truth,
They suffer and in misery do their way wind. (4)

Those who have served not the True Guru P-70
What use is their being born?
When chastised at Yama's door
None would hear their wailing storm.
They waste their life without any purpose.
They are born to die and die to be born. (5)

Finding the world on fire
They hastened to the Guru's care.
The True Guru in them inculcated truth.
Living ever in discipline fair.
The True Guru is the reliable boat.
Which would ferry them across the ocean there. (6)

Four and eighty lakh wandered about.
Without the Guru they found not liberation.
The learned scholars and the monks studied texts in vain,
In duality they ruined their reputation.
Then the True Guru read them the Holy Word,
Without the True Lord, there is no other faction. (7)

Those guided by the True One take to truth
They are engaged in good deeds every day.
They come to reside within the True Home,
In the True Mansion they stay.
Says Nanak, the devotees are ever in bliss,
Living the truthful way. (8) 17.25

Sri Raga V

He who is in trouble,
Is chased by his foes,
Without support from any master.
Friends too would not look after,
All his succour vanishes,
With no help coming from any quarter,
Were he to contemplate on God,
No gust of hot winds would torture. (1)
He is the support of the supportless.
He comes not, nor is His departure heard.
He is Eternal, Immutable.
One learns this truth through the Divine Word. (1) *Refrain*

He who is feeble, afflicted with destitution and hunger,
Not a pice in his pocket, sans any succour,
He who cannot help himself
And is without any achievement in his favour,
Were he to contemplate on God,
Even he would rule for ever and ever. (2)

He who has worries galore,
Suffers many a malady,
Engrossed in the affairs of his family;
At times happy, at others unhappy,
Wandering the world over,
Not for a moment feeling at ease,
Were he to contemplate on God,
His mind and body would be at peace. (3)

He who is addicted to lust, wrath and attachment,
A miser given to greed,
Perpetrator of the four cardinal sins,

A demon stabbed and left to bleed,
He who lends his ears not to the scriptures, the holy melody or the mass,
Were he to contemplate on God;
A moment's rememberance and he'd be cruised across. (4)

You may recite the *Shastras*, *Smritis* and the four *Vedas*.
You may practise penance like the *yogis* and go on pilgrimages.
You may perform the six rituals or twice their number,
And engage in worship after bath.
But without devotion to God
You would inevitably come to loss. (5)

He who wields power, owns estate,
Is well connected and holds life by the horn,
He who has attractive gardens,
Whose writ of an egotist runs,
He who has a lot of fun
In a variety of ways to engage him,
If he doesn't contemplate on the Supreme Lord,
He is condemned to be a serpent born. (6)

If he is too rich, lives well
And has a clean reputation,
He has loving parents, sons, brothers and friends,
He has a *lashkar* with armoured soldiers,
Owing allegiance to him.
If he remembers not the Supreme Lord well,
He will be consigned to the lowest hell. (7) P-71

He who has no physical ailment or deformity,
No anxiety and no sorrow,
Who cares not for death
And is lost merry-making day and night,
Goes on amassing wealth without scruples,

If he doesn't remember the Supreme Lord,
He'll find his neck tied with Yama's cord. (8)

If God is gracious, one acquires company of the holy.
The more one cultivates it,
The more one gains the vision of the Divine Entity.
He is the Master of both this world and the next;
There is no other place.
Nanak gained the True Name with the Guru's grace. (9) 26

Sri Raga V Score 5

I know not what pleases Him.
I am in quest of God.
The mystic meditates.
The scholar ruminates.
Few have found the Lord. (1)

The *vaishnav* observes discipline.
The *yogi* believes in none.
The ascetic is lost in asceticism. (2)

The silence vower would speak not.
One is a recluse.
The other is a man of family.
The hermit is in his hermitage caught. (3)

There are practitioners of the nine orders.
While the learned advocates the *Vedas* there.
The house holder is engrossed in the house-hold affairs. (4)

There are slogan mongers.
Also those given to disguising their image.
And those who remain naked.

The ones peculiarly clad.
And those who recite and entertain.
Many who practise vigil.
Some bathe at places of pilgrimage. (5)

Others who fast.
And the practitioners of untouchability.
Some go underground and won't be seen, in meditation.
Yet others are given to quiet contemplation. (6)

Nobody denies,
All claim to have realised,
He alone is the devotee, the one whom He unites. (7)

Giving up questioning,
Nanak comes under His protection.
At the Guru's feet he finds satisfaction. (8) 2.27

Sri Raga I Score 3

A Yogi among the Yogis
A hedonist among the pleasure-loving fogies.
No one has been able to realise You,
Neither in heaven nor on earth, nor in the netherworld.
I am sacrifice unto You and Your Name. (1)

You have created the world.
In which every head with a task is heard.
You watch Your creation,
You've thrown the dice and started the game. (2)

You reveal Yourself in the world around
Everyone longing for your Name is found.

Without the True Guru they understand not.
Caught as they are in Maya's frame. (3)

I am sacrifice unto the Guru
Meeting whom is liberation true.
Godmen and ascetics long for Him,
The True Guru has made me realise. (4)

P-72

I look for the company of the holy men.
Where Name alone is the main concern.
Meditating on the Name is crucial,
Of which the True Guru has made me wise. (5)

The world is misled.
With false notions it is fed.
Cursed is the one abandoned,
She doesn't have in her lot the prize. (6)

How to identify the one abandoned?
Having lost her Master.
She goes about humbled.
With dirty dress the poor creature,
Night long in agony she cries. (7)

What good did the happily wedded do?
To earn what does to her accrue?
He took kindly
And brought about the union likewise. (8)

Those who accept what He ordains.
The Holy Word in their mind they contain.
Friends! Happily wedded are they
Those who love their Master Wise. (9)

Those who find delight in God's will
Their duality they are able to kill.
Says Nanak, take to the True Guru
Who binds us all big and small in size. (10)

On meeting the True Guru one is rewarded.
They have their ego discarded.
The suffering of their misconduct is ended.
The banner of good luck on their head flies. (11)

Your words are like nectar
Which drip into the hearts of the devotees and filter.
With the spirit of service that brings peace
Your grace frees them from disaster. (12)

The True Guru you have met,
If with His Name you are swept.
No one has realised Him without the Guru True.
Many have tried in one or the other guise. (13)

I am sacrifice unto the Preceptor.
He put the deluded on the path as a Benefactor.
If He takes kindly
Himself He would bind them and devise. (14)

You pervade all over,
But You keep Yourself under cover.
Says Nanak, You reveal Yourself to the devotee
In whom kindles the light of the Creator. (15)

Himself the Master ingratiates.
With mind and body He facilitates,
Protects the honour of the devotee
With both hands on his forehead. (16)

Of no avail are cares and clever devices.
My Lord is aware of virtues and vices.
He manifests and propagates my merit
The whole world comes to hail. (17)

He minds not my good and bad deeds.
The Lord remains steadfast in His creed.
He holds me to his heart
I come to no harm. (18)

I meditated on the Lord with body and mind
Whatever I wished, I came to find.
He is above the King of Kings
Nanak lives by remembering His Name. (19)

Yourself You have created.
Also the game of duality ill-fated. P-73
It is truth prevailing all over.
Those with whom You are pleased, You bestow realisation. (20)

With the Guru's grace I came to realise,
And attachment to Maya deride.
With His grace He has brought about the union. (21)

You are gopi, the river and the cowherd
The world on Your finger you've upheld.
You create the vessels as You wish
You make and break them as you fashion. (22)

He who is devoted to the Guru True,
He is rid of the illusion of duality too.
Such a one has an immaculate soul.
He goes, having earned liberation. (23)

My Lord! Your virtues are untold
Which, day and night, I uphold.
You bestow charity unasked.
Says Nanak, truth should be your mission. (24) 1

Sri Raga V

I fall at His feet and make a plea.
The True Guru has brought about the meeting,
There is none as great as He (1)

My Master sweet;
Sweeter than mother's and father's treat.
Sisters and brothers.
There is none like Him.
As ordained by you it is *sawan,* the month of rains
I have yoked the plough of truth with pain.
I've started sowing the Name with hope
With Your grace I would reap a rich crop. (2)

Meeting the Guru I've come to realise the Sole Lord.
I know none other in this regard.
The Preceptor has put me on this job.
If He pleases, He would keep me at it. (3)

O Brothers! You may feast and celebrate,
Wearing the robes of those going in state.
I've been appointed chief of the village,
Having chained and brought the five foes*. (4)

I've come seeking Your shelter.
The five farmers are my field workers.

* *kama* (lust), *krodha* (wrath), *lobh* (greed), *moh* (attachment) and *ahankar* (ego).

No one dare now revolt
The village of Nanak is prosperous and in peace. (5)

In gratitude I ambulate.
Ceaseless on You I meditate.
You have peopled a deserted town.
I am sacrifice unto You. (6)

I contemplate only on the Beloved Lord.
I earn the desired reward.
He attends to all my problems
And fully satisfies my hunger. (7)

I have quit all other concerns.
To serve the True Lord, I yearn.
The wealth of the Name of Nine Treasures,
I have secured with a knot in my scarf. (8)

I am at peace, I have found the Peaceful Lord.
The Guru has in me the Holy Word installed.
The True Guru has revealed it to me
With His hand on my forehead. (9)

Of truth I have established a temple.
I look for devotees and there we assemble.
I wash their feet and wave the fan for them.
In utter humility, I bow before them. (10)

On hearsay I come to the Guru. P-74
I was initiated into meditation, charity and cleanliness by the True.
The whole world gets liberated,
Says Nanak, and on the boat of truth it is embarked. (11)

The entire universe worships You night and day.
Do pay heed, I come to pray.

I have tried everywhere and tested all over
You are the only Saviour (12)

It has now been ordained by the Gracious Lord
None may to anyone else be hard.
Everyone should live in harmony
It is going to be a rule of solemnity. (13)

Drizzles Amrita soft and steady.
You ask to speak and I am ready.
I am a lot proud of You
Ever You come to my rescue. (14)

Your devotees hunger for You.
Pray, let me achieve what I pursue.
Grant me a glimpse, the Bestower of bliss!
And take me into Your arms as I wish. (15)

Like You I've found none other.
I see You in the continents, their people and the region nether.
You pervade every nook and corner
Says Nanak, the devotees have truth as their anchor. (16)

I am the prize wrestler of my Lord.
Meeting the Guru, I've gained this award.
All the spectators have assembled in the ring.
The Creator too has come to watch. (17)

The wind and percussion instruments are played.
The wrestlers have landed and are arrayed.
I have vanquished the five combatants*
My Guru has patted me on the back. (18)

* lust, wrath, greed, attachment and ego.

When they arrived, they were all together.
On return their paths vary one from the other.
The Guru-conscious have earned profit.
The egoists lose even what they brought. (19)

You are beyond colour and complexion,
You are found everywhere in person.
They hear Your Name and sing Your praises
Your devotees are mines of virtue a lot. (20)

I have served the Lord from eternity.
The Guru snapped my bonds of captivity.
No more do I have to play in the ring.
Nanak has found this after much thought. (21) 2.29

There is but one God
He is realised through the grace of the True Guru.

The Hours
Sri Raga I Score I

In the first quarter of the night, my merchant friend!
You were conceived in the womb by His order.
Suspended upside down you underwent penance, my merchant friend!
Making constant prayers to the Master.
Prayers to the Master, you made,
Contemplating, suspended upside down!
You came to the world without a nomenclature,
Unclad you will return on your own.
Whatever has been inscribed in the forehead
The man must receive.
Says Nanak, the living being in the first quarter
Was ordered in the womb when the mother did conceive. (1)

In the second quarter of the night, my merchant friend! P-75
You contemplate no more.

You are fondled by one or the other, my merchant friend!
Like Krishna at Yashodha's door.
One is fondled by one or the other,
The mother claiming her son.
Forget not the unthinking, stupid mind of mine!
In the end with you there would be none.
He who created you, you know Him not.
Nor do you ever contemplate on Him in your mind.
Says Nanak, in the second phase
The man has turned to contemplation blind. (2)

In the third quarter of the night, my merchant friend!
Of youthful pleasures and wealth you are fond.
You remember not the Lord's Name, my merchant friend!
Who would verily snap your bond.
O Man! Remember you not the Lord's Name.
For riches you take pains.
Involved in wealth and youthful pleasures
You lost your life in vain.
Your merchandise is not truthful
Nor did you cultivate good deeds.
Says Nanak, the man in the third quarter
On wealth and youthful pleasures feeds. (3)

In the fourth quarter of night, my merchant friend!
It is the time for harvest.
When would Yama catch and take you, my merchant friend!
No one knows this secret.
The secret and thinking of the Lord no one knows.
When held by Yama and incarcerated.
There is false wailing all around,
In a moment one is alienated.
One gets for what one opts
Says Nanak, in the fourth quarter.
The reaper reaps the crop. (4) 1

Sri Raga I

In the first quarter of night, my merchant friend!
The infant is devoid of understanding.
Sucking milk and playing, my merchant friend!
With the mother and father's affectionate handling.
The mother and father are deep in love with the son.
It's all Maya, an illusion.
If fortunate, one is born,
Goes about and earns another round of incarnation.
But there is no deliverance without Name.
One drowns in duality.
Says Nanak, man in the first quarter of night
You will be received only if you remember the Almighty. (1)

In the second quarter of night, my merchant friend!
You are intoxicated with ego and youth.
Day and night involved in sex, my merchant friend!
Meditate you not on the Name, you're uncouth!
With Name of the Lord not in your heart,
Given to false desire.
Sans enlightenment, meditation, virtue and discipline,
You will be born and you'll die a liar.
No pilgrimage, fasts, ritual and austerity,
Rites of purity you have not performed.
Says Nanak, there is emancipation in love.
In duality one is eternally harmed. (2)

In the third quarter of night, my merchant friend!
The swans have come to settle in the pool.
Youth fades, age assails, my merchant friend! P-76
Life is reduced and the day declines as a rule.
The blind, you will regret in the end
When Yama will catch and take you away.

All that you thought is your own
In a moment you would find go astray.
Your thinking gone and wisdom lost,
For bad deeds you'll repent.
Says Nanak, the man in the third quarter
Should remember the Lord with intent. (3)

In the fourth quarter of night, my merchant friend!
You have grown old, your body suffers wear and tear.
Your eyes can see not, my merchant friend!
With the ears you cannot hear.
Visionless eyes, tasteless tongue.
Limbs unfit for action.
How can you find peace without virtue?
The self-possessed suffers transmigration.
The ripened crop disintegrates.
The arrivals who have to go must not be vain.
Says Nanak, man should, in the fourth quarter,
Understand the Holy Word and gain. (4)

The end has come to his breathing, my merchant friend!
The aged tyrant is on the shoulders being carried.
He didn't have an iota of merit to his credit, my merchant friend!
For his misdeeds he is bound and harried.
He who lives in the Guru's discipline, he comes to no harm
He dies not, nor is he born.
The messenger and the snare of death touch him not,
With love and devotion he forges across the storm.
He goes with honour leading a life serene.
Of his sorrows he is relieved.
Says Nanak, the Guru devoted is liberated;
With glory he is received. (5) 2.

Sri Raga IV

In the first quarter of the night, my merchant friend!
You were conceived in the womb by grace of the Lord.
You uttered, you repeated the Name, my merchant friend!
You remembered the Name of God.
Repeating and remembering the Name of the Preceptor
You survived in the fire of the womb.
When born you encountered your parents
Who were happy to have you in their home.
O Man! You should remember Him who created You.
Contemplate on Him in your heart.
Says Nanak, in the first quarter of night
One should meditate with the grace of the Lord. (1)

In the second quarter of night, my merchant friend!
Your mind goes astray.
Everyone tries to nourish you as his own, my merchant friend!
The mother and father clinging night and day.
The mother and father clinging to you
In the hope that what you'd earn, to them you would bring.
He who gives, the fool knows Him not
What is received to it he would cling.
Only a devotee gives thought to it.
He meditates and concentrates on the Name.
Says Nanak, in the second quarter of night
Death would not him claim. (2)

In the third quarter of night, my merchant friend!
You get involved in family affairs.
You think of wealth and collect wealth, my merchant friend!
For the Name and the Lord you don't care.
You care not for the Name and the Lord
That in the end would come to your rescue.

The worldly wealth and Maya are illusions,
While quitting in the end you would rue.
One whom He favours, he meets the Guru
And takes to meditation on the Name.
Says Nanak, in the third quarter of night.
He goes and fits into the Divine frame. (3)

P-77

In the fourth quarter of the night, my merchant friend!
It is time for you to depart.
You must serve the True Guru, my merchant friend!
The night is getting short.
You should serve the Lord every moment, delay not
He who would immortalise you for ever and ever.
Devoted to the Lord, you enjoy and celebrate.
He relieves you of the transmigration fever.
Don't you distinguish between the True Guru and the Master.
Meeting whom one takes to meditation.
Says Nanak, in the fourth quarter of the night
Fruitful is the night devoted to devotion. (4) 3

Sri Raga V

In the first quarter of night, my merchant friend!
You were cast in the womb by the Creator.
It took ten months to shape you as you are.
So that you could engage in activity later.
You were given time to function
As determined by the Supreme Writ.
Mother, father, brother, son and wife
Came to be related to it.
Good and bad deeds are ordained by Him.
The man can do nothing of his own accord.
Says Nanak, in the first quarter of the night
One is cast in the womb by the Lord. (1)

In the second quarter of the night, my merchant friend!
You enjoy robust youth.
You distinguish not between good and bad
Your heart is lost in ego uncouth.
You distinguish not between good and bad.
O Man! You have an arduous path ahead.
You serve not the Accomplished Guru ever
On your head hover the ferocious minions of death.
O mad man! When the righteous judge arraigns you,
With what excuse would you plead?
Says Nanak, in the second quarter of night
Man is lost in what the robust youth heeds. (2)

In the third quarter of the night, my merchant friend!
You garner venom in ignorance blind,
Embroiled in the love of wife and progeny, my merchant friend!
You have a tide of greed in your mind.
O Man! You remember not the Master.
You have sought not the company of the holy men,
Many a birth and death is your disaster.
Having forgotten the Creator,
Not a moment do you devote to the Kind.
Says Nanak, the man in the third quarter of the night
Garners venom in ignorance blind. (3)

In the fourth quarter of the night, my merchant friend!
The day appointed draws near.
Take to meditation at the Guru's place, my merchant friend!
It would in the Court Supreme help you clear.
O Man! Take to meditation.
In the end it comes to your aid.
Attachment to Maya bears not with you,
Its love is false, it is said.

The entire night is lost in darkness,
The True Guru's service earns light.
Says Nanak, in the fourth hour of the night,
O Man! The appointed day is in sight. (4)

The Lord's summons have arrived, my merchant friend!
You have to leave with your worldly deeds.
Not a moment's delay they allow, my merchant friend!
Their grip is firm indeed.
When the summons come one is caught and sent.
The self-possessed are ever miserable.
Those who serve the Accomplished Guru
In the Divine Court they are found comfortable.
The body is the seed-bed in this Age,
What you sow you (reap and) eat.
Says Nanak, the devotees are lionised in the Darbar.
The self-possessed face defeat. (5) 1.4

Sri Raga IV Score 2

Chhants

There is but one God
He is realised through the grace of the True Guru.

The virgin staying with her parents
How can she have a glimpse of her Lord?
If the Preceptor were to be gracious
The devotee learns to live at the in-laws' in accord.
To learn to live at the in-laws' in accord
The devotee meditates on the Name.
She frisks about amongst her friends,
And in the Court Divine flaunts her claim.

Her due in respect of Dharamraja*
She accounts for with meditation on her part.
The virgin staying at her parents'
If Guru devoted, she has a glimpse of her Lord. (1)

Father dear! I am married.
I have wedded the Lord at the devout's place.
Dispelled is the darkness of ignorance,
The Guru has blessed me with enlightenment in a blaze.
In the blaze of enlightenment darkness disappeared,
The jewel of the Lord's Name was realised.
The malady of ego was shed, and suffering was cleared.
The devotee in me, on my own devised.
I have espoused the Immortal, Deathless Lord.
He never dies nor does ever shift His grace.
Father dear! I am married;
I have wedded the Lord at the devout's place. (2)

Father dear! My Lord is truthful, He keeps company with the true.
The celebrated wedding is the party of men of creed.
At the in-laws' she is exalted indeed.
She is exalted at the in-laws',
Who at the parents' remembered the Lord.
Their life is fruitful:
The devoted who disciplined the mind and played the card.
The ceremony was pleasant in the company of the holy.
I married the one happy indeed.
Father dear! My Lord is truthful, He keeps company with the true.
The celebrated wedding was the party of men of creed. (3)

Father dear! With the Preceptor as my Spouse — P-79
Pray, gift me the dower of devotion.

* The Divine Judge

Devotion as dresses and devotion as means of decoration
Which should serve me in every situation.
Blessed is the wedding ceremonial of contemplation
Which the True Guru spared.
It is hailed in the world, and beyond.
This gift cannot be compared.
Any other dower, if the egoists were to show,
It would be false, hypocrisy and elation.
Father dear! With the Preceptor as my Spouse
Pray, gift me the dower of devotion. (4)

Father dear! I salute You, my Lord!
The woman married to the Spouse extends the family.
From aeon to aeon, from age to age,
A hundred fold spreads the Guru's dynasty.
The True Guru's dynasty extends
With those who on the Name meditate.
The man of God never dies, nor disappears,
He would flourish every day and proliferate.
Says Nanak, the man of God and God are the same
Meditating on the Name makes one worthy.
Father dear! I salute You, my Lord!
The woman married to the Spouse extends the family. (5) 1

Sri Raga V
Chhant

There is but one God.
He is realised through the grace of the True Guru.

Dear my friend! Do remember the Name Divine.
Dear my friend! He alone abides by you in time.
Meditating on Him, not a moment goes waste in His company.

He who meditates at His lotus feet
Reaps the desired fruit of destiny.
God prevails on earth and in the ocean
And to each one of us He takes kindly.
Nanak advises you, dear friend!
He helps remove doubts in the holy company. (1)

Dear my friend! Besides God the rest is all a myth.
Dear my friend! It is poison, the ocean that the world is.
Adapting to His lotus feet as your boat,
The disease of doubt will no more afflict.
He is fortunate who cultivates the Perfect Guru
And contemplates on God every minute.
From time immemorial He takes care of those
Who serve Him;
The devotees have His Name as their support.
Nanak advises you, dear friend!
Besides God everything else is without import. (2)

Dear my friend! Realising God is a good bargain.
Dear my friend! Access to His Eternal Portal you should gain.
He who serves Him and imbibes the mystery,
Attains a permanent clout:
Neither takes birth nor dies.
He is free from the affliction of doubt.
The account of Chitragupta is annulled,
Yama's moves are all in vain.
Nanak advises you, dear friend! Realising God is a good bargain. (3)

Dear my friend! You should cultivate the holy company. P-80
Dear my friend! Contemplate on the Name for its enlightening symphony.
Contemplate on the Master who is easily accessible
And fulfils for what your heart has wanted.
The good deeds done earlier, take you to God who unites the long separated.

He prevails inside and outside, my mind has come to accept.
Nanak advises dear friend! You should cultivate the Holy Adept. (4)

Dear my friend! Dedicate yourself to the loving devotion of the Master.
Dear my friend! The way fish loves water.
Sipping the *amrit* of Divine Word
All the comforts you will get.
You'll attain God, sing the songs of joy.
With the grace of God your desires will be met.
He will take you over, bless you with Nine Treasures,
And grant you the Name in abandon.
Nanak advises the Sikh and the saint,
Dedicate yourself to Him in loving devotion. (5) 1.2

III
Sri Raga Chhant V

There is but one God.
He is realised through the grace of the True Guru.

Dakhna (In the South-western Punjab dialect)

My Love lives in my heart,
How do I have His glimpse?
He is found in the company of the holy,
Says Nanak, they are the life's vital links. (1)

Chhant

Fondness for the lotus feet is the practice
That the men of God relish.
The sense of duality is unworthy misconduct
Which the devotees don't cherish.
The devotees cherish nothing but His sight.
Not for a moment do they have respite.

Without the Name their mind and body are feeble
The way the fish without water dies.
Do meet me my Love! My Life Force
Let me laud You in the company of the holy.
The Lord of Nanak! Pray take me into Your arms
So that I merge in Your Body. (1)

Dakhna

Everything appears cheerful, nothing is alien.
Says Nanak, meeting the True Guru, all the doors are flung open.

Chhant

As I perceive Your utterances
Your words are novel, infinite, support of the holy I find.
I contemplate on them every breath, with utmost fatih,
I cannot shake them off from my mind.
How can I shake them?
For a moment forsake them?
Meritorious, they are life's anchor!
O Lord! You grant what one desires
And take care of the mind's canker.
Help of the helpless small
Comrade of one and all
Remembering You one loses not in the game of life.
Nanak prays to the Preceptor.
O Lord! Be kind and pull me through the ocean *of strife.*

Dakhna

As it pleased the Lord
I immersed myself in the dust of the feet of the holy.
I found all the objects, Nanak had the Lord's Name as his property.

Chhant

My Lord's resort is beautiful.
Where the devotees rest cheerful.
And stay cherishing hopes in their heart. P-81
Their mind and body in Him absorbed.
Meditating on the Name of the Lord
And sipping the divine *Amrit* (in quart)
Sipping *Amrit* they are immortalized
They find the vicious liquor of no taste.
When my Lord God is gracious to them
They see in the holy company treasures of the state.
They are in utter peace and Divine bliss.
With the jewel of the Lord come to implant.
Not for a moment do they forget the Bestower of Life
Says Nanak, they live to meditate on His Name and chant. (3)

Dakhna

Those You treat as Your own
Them You do meet.
Listening to your laudation.
Verily, You enjoy the treat! (1)

Chhant

Treating me with the drug of love,
The Lord has worked the charm.
With the blessing of the holy
The Limitless has taken me to His bosom warm.
In His bosom warm, all ills I scorn.
I could win Him with my spiritual slant.
I am all joy and all peace
As the Lord would please,

No more the fear of birth and death does haunt.
Friends! Sing the bridal songs,
For which one longs,
No more the illusion of Maya afflicts.
The Beloved Lord pulled Nanak with His hand
The tides of world could not resist. (4)

Dakhna

Invaluable is the Name of the Lord
How it works no one is aware
Those who are fortunate
Says Nanak, they enjoy every fair. (1)

Chhant

Holy are those who speak.
Blessed are those who listen.
Those who write get their tribe to liberate.
Those with the holy
They have the Name for company.
On the Creator they contemplate
And their life they translate.
The Lord being all bountiful,
His hand outstretched,
With His Name blessed.
No more transmigration and its kill.
Serving the benign and kind True Guru
We are saved.
Our lust, wealth and avarice are shed.
Expressed can't be the Inexpressible Master
Nanak is sacrifice unto the blessed. (5) 1.3

Sri Raga IV

Wanjara (The Merchant-on-wheels)

There is but one God.
He is realised through the grace of the True Guru.

The Lord's Name is supreme
He who has us all created.
The Lord takes care of us all,
To every soul He is related.
One should meditate on Him ever
None other than Him has been slated.
Those who remain attached to Maya
They must die ill-fated.
He would in the end come to his aid.
Nanak has on His Name contemplated. (1)
I have none other than God.
One should come to the Preceptor's protection, my merchant friend!
It's with good fortune that one attains the Lord. (1) *Refrain*

P-82

Without good deeds of the holy
No one has ever been blessed with the Name.
Those who conduct themselves in ego
Like a harlot they go unclaimed.
One acquires prestige of one's father's caste,
Should the Guru in His grace be pleased with the dame.
The blessed are those who imbibe the Name
Day and night involved in the love game.
Nanak, the servant, realised the Supreme
And is engaged in lauding the same. (2)

With the Lord's love my mind is infatuated.
The Guru Accomplished inculcated the Name;
I realised the Preceptor with the Name inculcated. (1)

As long as you enjoy youth
On the Name you should contemplate.
It will give you company when you depart.
At the end it would help you liberate.
I am sacrifice unto them
Who are with Name Divine sate.
Those who remember not the Name,
Themselves in the end they come to hate.
It was inscribed in his forehead by the Lord,
Nanak, the servant, took to meditate. (3)

O Man! The Preceptor you should cultivate.
Blessed are those who realise God,
The Guru's Holy Word would lead you to the Heavenly Gate.
Himself the Lord creates,
Himself He gives and takes.
Himself He deludes,
The Lord Himself rescues.
The Guru-devoted have their minds enlightened.
There are not many who subdue.
I am sacrifice unto them
Who with Guru's guidance realised the Lord.
The lotus of Nanak, the servant, blossomed
The Preceptor Himself deigned to reward. (4)

O Man! On the Lord you should meditate.
O Man! You should fall at the Guru's feet.
He would protect you against all woes of fate. (1)

The Creator obtains in every vessel.
But how do we Him find?
Contact the True Guru,
The Lord would come to live in your mind.

I have faith in the Name
The Name gets liberation and enlightenment refined.
The Name is my support,
The Name qualifies for high caste and kind.
Nanak, the servant, meditated on Name
It dyed him in the red of the Sublime. (5)

Meditating on the Lord True.
By the Guru's teaching I came to realise Him,
Everything from the Lord is due. (1) *Refrain*

Those who have it inscribed in their fate in the primal time.
They come and meet the Guru.
In the spirit of service, my merchant friend!
The Guru enlightens them with the Name True.
Blessed is the trade and the trader
Who bargained for duration as due.
The Guru-devoted with their radiant faces
Arrived at the Portal of the Guru.
Says Nanak, the servant, they realised the Guru,
Those whom the Treasure of Virtue would woo. (6)

With each breath and morsel
On the Lord one should meditate.
The Guru-devoted take to loving Him
Those whose way of life is to contemplate. (1) *Refrain*

There is but one God.
He is realised through the grace of the True Guru.

Sri Raga Var IV along with Slokas

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Sloka III

Should its content be truth
Sri Raga would be pre-eminent among the measures.
If the Lord ever lodges in the heart.
With its eternal message without a peer,
One attains the priceless pearl of Name
By contemplating on the Sacred Word of the Seer.
The tongue turns truthful. Also the mind.
Truthful is the body and its gear. (1)
Says Nanak, the Truthful should be served,
It's a noble career. (1)

Sloka III

In the absence of the love of Lord
All other sorrows of separation are nowhere.
With the mind enamoured by Maya
One can see not nor can one hear.
Without a glimpse of the Lord, love is not born.
His fate must the blind bare.
Says Nanak, He who has denied the light of eyes
Only He can serve the true fare. (2)

Pauri

There is but one Creator.
His is the only *darbar* hall.
It is His writ that runs.
Him alone one should call.

There is none other than the Preceptor,
One should shed one's attachments, doubts and fears.
And sing His praises ever.
Who looks after you here and also there?
He to whom He is gracious.
He meditates and swims across the arduous river. (2)

Sloka I

What the Lord bestows is beyond one's pale.
Those who are awake may remain deprived.
While those asleep He might awaken and regale. (1)

Faith and forbearance are the virtues of the pure.
Patience is the gift of angels above there.
The fully devoted get a glimpse of the Seer.
Those who talk too much have no place here. (2)

Pauri

You created one and all
And assigned them jobs to do.
You feel flattered,
Your greatness to view.
There is nothing beyond You
You are the Master True.
You operate Yourself
Here and there too.
Men of God! Contemplate on Him, who must come to the rescue. (2)

Sloka I

False is the caste, false is the name.
Everyone born has the same frame.

He who arrogates himself to be good.
He is good if so is by the Reckoner understood. (1)

Sloka II

He whom one loves
One should die before he expires.
Accursed is the life.
Living without one's Sire.

Pauri

You created the world Yourself
With the Sun and the Moon as the lights.
You brought about fourteen chambers as commerce sites.
Those who are Guru-devoted, they gain the profit all.
For those who sip the Nectar of Truth, death is no fright.
They are liberated with the family; liberate the whole world they might. (3)

Sloka I

He creates and pervades the creation. P-84
He who is the true devotee understands this discipline.
The Lord's creation is beyond measure of money.
He who understands, would bear testimony.
They conduct themselves according to the code prescribed.
Without understanding how can one cross over to the other side?
Let faith be your prayer and minding the mind your ardour.
Whatever direction you may see, you'll find the Master. (1)

III

This is not the way to seek the Guru's company,
He is neither near nor far away.
Says Nanak, you find the True Guru
When the mind remains in His Presence every day.

Pauri

The seven continents and the seven seas
The nine planets, the four *Vedas* and the *Puranas* eighteen.
O Lord! You permeate them all
They treat You with esteem.
All the living beings remember You
You are the Master of the regime.
The devotees who meditate on the Preceptor,
I am sacrifice unto their team.
You do what You please
Wonderful are your marvels that beam. (4)

Sloka III

Why bother about pen and ink?
Why not imbibe in the heart?
He who is ever dyed in the Lord's colour
He would never from the Lord depart.
The pen and ink will vanish
Also what has been written.
Says Nanak, the Lord's love will live for ever
Which is the gift of the Primal Hour by the True Guru given. (1)

III

What you view will not accompany you,
You must understand well.
The True Guru inculcated Truth,
One should on Truth dwell.
Says Nanak, Truth is contained in the Holy Word
In His grace He does tell. (2)

Pauri

You alone are inside and outside
You are primed of the secret of the heart.
Whatever I do you are aware,
Even what is in the mind on my part.
He who commits sins, he fears.
The man of God is in a bloom of sorts.
You are True, you do justice.
Why must one be afraid of the darts?
Says Nanak, those who've realised Truth
They get merged in Truth of the Lord. (5)

Sloka III

May the pen be destroyed along with ink.
The paper may also burn.
He who is the scribe may well be undone,
The one who to another one did turn.
Says Nanak, one gets what is recorded at the Prime Time
Other than this no one can churn. (1)

III

All else is false reading and speaking,
It's Maya, an illusion.
Says Nanak, without the Name nothing is stable
Mere reading is virtual ruin.

Pauri

Blessed is the laudation of the Lord,
It's singing hymns on one's part.
The Lord's laudation is blessed.

It is the justice that *dharma* accords.
Blessed is the laudation of the Lord,
It's the fruit of the yearning of the heart.
Blessed is the laudation of the Lord,
One ignores the slanderer's dart.
Blessed is the laudation of the Lord,
Who bestows His favours before one asks. (6)

Sloka III

Showing off their ego many have gone.
Wealth has accompanied not any.
The sense of duality brought about suffering
As Yama kept an eye uncanny.
Says Nanak, the Guru-devoted were saved
With the True Name on the lips of many. (1)

P-85

Sloka I

Good in words, in deeds a crook.
Dirty in mind and comely in looks.
Emulating those who wait in attendance,
Devoted to the Lord, in His good books.
Powerful and yet remaining meek and humble.
Says Nanak, life would be worth living
If one came to associate with Him and those who resemble.

Pauri

You are water, fish and yourself the net.
You cast the net on the moss set.
You are the lotus untouched, remaining red in water wet.
You grant liberation in a moment's let.
There is nothing outside You, from the Holy Word I beget. (7)

Sloka III

She who doesn't follow His command, suffers a lot.
With mind deceptive, she can sleep not.
Should she do what her Spouse desires,
She is glorified here and to the Palace retires.
Nanak gained this knowledge with His grace.
The Guru's blessings and with Truth one is interface. (1)

III

O the self-possessed! In the absence of Name
Don't be deluded by the *kasumbha** dye.
Short-lived its colour is
Its value is not high.
Given to duality they perish
Foolish, purblind, plebeians
Like worms in filth dying in turn.
Says Nanak, those devoted to the Name are dyed in fast colours,
Serene in the manner of the Guru.
The dye of devotion doesn't wash off
It merges in the poise of the True. (2)

Pauri

You created the universe
And provided for its maintenance.
Some subsist on malpractices,
Their utterances are false and untrue nonsense.
You do what You please
You lead some even to commit offence.

* A flower whose dye is frail, can be easily washed away, a symbol for faithlessness.

Some others are led on the true path,
You bless them with unlimited sustenance.
Those who remember You succeed
Those who don't, they are ever in suspense. (8)

Sloka III

The scholars study and expound the Vedas.
Their attachment to Maya being their prize.
Given to duality, they forget the Name,
They are stupid, they are chastised.
They don't remember Him who gave them life,
And provides them with sustenance in guise.
The noose of death is snapped not from their neck.
They come and go and do likewise.
The self-possessed understand not,
The purblind suffer what their previous deeds prescribe.
If one is lucky one meets the True Guru,
Name, the giver of peace, in the mind lies.
One enjoys bliss, wears bliss.
In bliss, the blessed die.
Says Nanak, forget not the Name from your mind
Which earns you glory at the True Portal of the Wise. (1)

III

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Serving the True Guru I was blessed
The Name True is the virtue — treasure.
Under the guidance of the Guru I realised myself,
The Lord's Name enlightened me here.
One should be truthful and practise truth.
Recognition is the Lord's pleasure.
The body and soul belong to Him,
One must laud Him and offer one's prayer.

He who sings His praises with the True Word,
He is peaceful, finds His abode in peace ever.
Meditation, asceticism and austerity are the features of mind,
Without the Name accursed is the bearer.
One realises the Name under the Guru's guidance
The self-possessed has ruin in attachment to share
Pray! Take care of me the way You please
Nanak remains ever your server.

Pauri

Everyone belongs to You, You belong to everyone.
For everyone You are the mainstay.
Everyone asks You for favours.
Everyday they come and pray.
He whom You give, he gets it all.
For some You are close, from others away
Except You there is none other on Whom one can call,
After due consideration I have to say.
Everyone lauds You.
At Your Portal the devotee is enlightened, if You may! (9)

Sloka III

The scholar reads aloud
To Maya he is attached.
He reflects not on the Creator in his mind.
A stupid, plebeian cad.
He misleads the world with duality
Himself no understanding he had.
His life is utter waste
He is born and dies, is born again to die sad. (1)

III

Those who serve the True Guru they realise the Name.
Do consider and understand.
One remains calm and peaceful
No clamouring comes to land.
The self comes to kill the ego
One is cleansed with the Holy Word's wand.
Says Nanak, those devoted to the scriptures are liberated
In their love for the Lord Grand. (2)

Pauri

Fruitful is the Lord's service
Which the Guru-devoted attain.
He who loves God meets the Guru.
And takes to meditating on the Name.
The Guru's Word makes one realise the Lord.
The Lord helps the passage across gain.
The stubborn never realise Him.
If they sought, the Vedas to explain.
Says Nanak, only he serves the Lord
Whom the Lord God claims. (10)

Sloka III

Says Nanak, he is the truly enduring hero
Who has driven the demon of ego from his mind.
The Guru devoted meditates on the Name
And has his life sublimed.
Himself he is liberated
And has his tribe benigned.
He shines at the Holy Portal
With the Lord's Name chimed.

The self-possessed die in ego;
Even on their death they are maligned.
It is His writ that runs everywhere,
No other place the poor can find.
Given to duality, they forget the Master Kind.
Says Nanak, without Name one suffers.
And loses the peace of mind. (1)

III

The Guru Accomplished inculcated in me the Name
It freed me of my delusion.
I sang praises of the Preceptor in the Name of the Lord
Which showed me the path of illumination.
With ego killed, I concentrated on the One
With Name of the Lord capturing my vision.
Endowed with the Guru's wisdom Yama dare not touch. P-87
It is with the True Name a fusion.
The Creator does whatever He pleases,
He whom He blesses takes to meditation.
Nanak the slave lives on Name
Without it in a moment he finds termination. (2)

Pauri

He who is successful in the Lord's Court,
He succeeds in all other courts.
Wherever he goes, he is acquitted.
Meeting him the drowning sinners float.
He possesses the treasured Name.
The Name is his nourishing toast.
He worships Name, submits to it.
With the Name his sins are washed the most.

He who meditates on the Name with concentration.
He lives in the world as a permanent host. (11)

Sloka III

One should worship the Preceptor
In the Guru's stance of poise.
When the soul imbibes the Supreme Soul
The Lord one comes to realise.
The soul is stable, it wavers not,
It follows the Guru's voice.
Without the Guru one sheds not the dirt of avarice,
And gains not the poise.
He who remembers the Lord every moment,
It's like bathing at sixty-eight sacred places of wise.
The truthful never acquire impurity,
Impurity is listening to another voice.
It is removed not by washing
Maybe at the sixty-eight sacred places of choice.
The self-possessed act in ego
And plead in the suffering guise.
Says Nanak, the impure become pure
When the Lord they come to realise. (1)

III

People try to reform the self-possessed,
How can he be redeemed?
The self-possessed can't be reoriented.
He must suffer his evil deed.
Devotion and distance from Him are the two paths
Followed as the Lord is pleased.
The Guru devoted disciplines his mind
With the Holy Word as touchstone of his creed.

He wrangles with his mind, settles the wrangle,
Then his mind he would heal.
The mind obtains what it craves for
With the True Word as its feed.
One enjoys the nectar of Name ever
If the Guru-devoted does good deeds.
Not listening to the mind and getting involved elsewhere,
The life turns a mere weed.
The self-possessed gets lost in his cussedness
Practising false and untrue deeds.
With the grace of the Guru, the mind is disciplined.
And to the Lord it gets to plead.
Says Nanak, the Guru-devoted practises truth,
The self-possessed from transmigration isn't freed. (2)

Pauri

O Godman, dear brother!
Listen to the testament of True Guru
He who is blessed, he has it on his lips,
In the mind and his heart in queue.
The Lord's account of *Amrit* is outstanding and exquisite,
In the Guru's words one can easily construe.
For them the day dawns and darkness dispels,
The way the sun would the night shoo.
Invisible, Unencompassible, Inaccessible, Immaculate
The Guru-devoted witnesses with his eyes true. (12)

Sloka III

Those who serve their True Guru

P-88

They are acquitted.
They dispel ego from their minds.
To truth they are committed.

Those who serve not the True Guru
Their lives are wasted.
Says Nanak, He does what He pleases
You may feel discomfited.

III

The mind is given to evil,
It does misdeeds.
Lost to duality the misled take to ceremonials.
Punished while reckoning they plead.
One should propitiate the Supreme Soul,
Without the True Guru one understands not the creed.
Meditation, asceticism and discipline are gifts of the True Guru
Which He grants if He is pleased.
Says Nanak, one should serve in good faith.
Those to whom He takes kindly they succeed. (2)

Pauri

O Man! On the Holy Name of the Lord meditate.
Ever it accords peace day and night.
O Man! On the Holy Name of the Lord meditate
Meditating on Him all the sins take flight.
O Man! On the Holy Name of the Lord meditate,
From poverty, hunger and suffering it gives respite.
O Man! On the Holy Name of the Lord meditate,
Help cultivating the elite amongst the devotees it might.
He who has it inscribed in his lot by the Lord True,
He is made to meditate on the Name for light. (13)

Sloka III

He who never served the True Guru
And contemplated not on the Holy Word,
Who hasn't experienced enlightenment,
He is as good as dead in the world.
He undergoes transmigration four and eighty lakh times.
Dies to be born and has ignominy incurred.
He alone serves the True Guru
Whom the Creator Himself inspires.
The True Guru is the Treasurer of Name
Which by Divine Grace one acquires
Those devoted to truth with the Holy Word,
In truth they transpire.
Says Nanak, He whom He unites never separates,
In a state of poise he retires. (1)

III

He is Bhagvati* who the Lord realises.
With the grace of the Guru, himself he recognises,
Desists from wandering and the goal he finalises,
Dies while living, the Name characterises.
Such a Bhagvati is of high order
Says Nanak, he alone finds truth in his quarter.

III

The mind engrossed in evil, Bhagvati he is called!
Hypocrisy can never attain the Lord.
He who slanders others,
He dirties his own heart.

* Hindu sect devoted to dancing and rituals to attain God.

Should he wash the impurity of the body,
But with the filth inside he won't part.
If he were to wrangle with the holy company,
Suffering duality, day and night,
He would find it hard.
Meditating not on the Name
But playing the ritual card.
Whatever is written at the Primal Hour, one can't disregard.
Says Nanak, without serving the True Guru,
Liberation can never be a reward. (3)

Pauri

They who meditate on the True Guru,
Unto ashes they don't burn.
They who meditate on the True Guru,
They are contented in their turn.
They who meditate on the True Guru
They fear not the Yama stern.
They to whom the Preceptor is gracious, P-89
At the Guru's feet they come to learn.
They are honoured here and hereafter.
And to the Court Divine with glory they turn. (14)

Sloka III

The head that bows not before the Master,
It deserves to be cut and cast away.
Says Nanak, he who suffers not the pangs of separation,
Should be cast into the burning tray.

V

Having lost one's moorings
One dies and is born time and again.
As in delusion of the musk
Like the deer one falls in a filling pond and suffers pain.

Pauri

O Man! Contemplate on the Lord's Name.
All over He has His sway.
O Man! Meditate on the Lord's Name,
That in the end would get you a stay.
O Man! Remember the Lord's Name
Your hunger and thirst He would sweep away.
The blessed devotee meditated on the Name.
His traducers and foes at his feet lay.
Says Nanak, one should contemplate on the Supreme Name.
By the Name everyone gets to pray. (15)

Sloka III

The plain looking woman of evil ways makes herself up.
With a heart false and untrue.
She follows not her spouse
Instead she orders about, the shrew!
She who lives in the Guru's discipline
Is relieved of all her suffering due.
What is inscribed cannot be deleted
And that which the Creator has ordained in the Primal Hour too.
One should dedicate one's body and soul to the Master
And cultivate fondness for the Word of the Guru.
Without the Name no one has realised Him.
You may ponder over it through.

Says Nanak, she is good-looking if she is of good deeds,
Whom the Creator Himself would woo. (1)

III

The attachment to Maya is like a dust-storm
Of which neither this nor that end is known.
The ignorant, self-possessed suffer a lot,
Forgetting the Name Divine they drown.
Every morning they get up and get engaged
In duality, they are verily thrown.
Those who serve their Lord God
Across the ocean they are blown.
Says Nanak, the Guru-devoted are given to truth,
The True Name alone in the heart they own. (2)

Pauri

On the land and ocean prevails the Lord
None other than Him exists.
The Lord Himself sits and administers justice.
The false are thrown out and desist.
The truthful are lionised
The *dharma* of fairplay subsists.
Everyone sings praises of the Preceptor
Who the poor and the helpless uplifts.
He glorifies the godly ever
And the sinners He accordingly hits. (16)

Sloka III

The self-possessed is like an unclean woman,
Depraved and defiled.
She has walked out of her house and left her spouse.

With another man she is embroiled.
Her lust is never fulfilled,
She burns in desire and is beguiled.
Says Nanak, without the Name she is plain-looking and unsightly.
Whose spouse has distanced her and reviles. (1)

III

The happily-married woman cherishes the Holy Word. P-90
To the True Guru she is devoted.
She longs for her love ever
With fond endearment besotted.
A woman of surpassing charm
And for a wholesome repute noted,
Says Nanak, she is wedded to the Name
A union with the One Who has many a union floated. (2)

Pauri

O Lord! Everyone sings Your praises.
The entangled, You've preened.
They offer you their obeisance.
The sinners You've redeemed.
O Lord! You are the pride of the humble
Amongst the mighty as well You lead.
The proud, You reduce to submission;
With the stupid, self-possessed You succeed.
O Lord! You bestow honour on the devotee,
The poor who come to plead. (17)

Sloka III

He who accepts the True Guru's discipline,
He is exalted.

He who has the Supreme Name lodged in his heart,
He is never thwarted.
He to whom He is kind
With His grace he is rewarded.
Says Nanak, creation of the occasion is in the hands of the Creator.
This secret only to the devotee is accorded. (1)

III

Says Nanak, those who meditate on the Name,
Day and night on the Lord they concentrate.
Maya is the slave of the masters,
Runs their errands at the gate.
The Accomplished Lord makes them accomplished.
His commands enhance their weight.
Blessed by the Guru who realise Him,
They arrive at the salvation gate.
The self-possessed understand not His ways;
In the hands of Yama is their fate.
The Guru-devoted who meditate on Him,
They cross the ocean of life in state.
Their demerits are annulled by the Meritorious
And forgiven by Guru the Great. (2)

Pauri

The devotees are primed of the fact
That of everything He is aware.
There is no one Omniscient as He is
He is ever just and truly fair.
Why should one worry and entertain doubts?
When He is never unjust and unfair.
The True Lord does true justice,
The sinner has defeat as his share.

O Godmen! Laud Him with folded hands,
The Lord must ferry you across there. (18)

Sloka III

I am in the company of My Love
He is lodged in my heart.
I sing His praises all the while
Out of devotion for my Lord.
Says Nanak, to whom He is gracious, she is blessed
She has happy wedlock as reward. (1)

III

It is in the Guru's service that one realises the Lord,
The one to whom He is kindly inclined.
The human beings become gods
With the Lord's Name in their mind.
Their ego is shed, they come to realise.
With the Holy Word they swim across and find.
Says Nanak, they get into the state of poise
With the grace of the Lord Divine. (2)

Pauri

The Lord revealed His divinity
And inspired devotion.
His realisation too He inculcated Himself
And Himself undertook to function.
The Lord blesses the devotees with peace
And allots them a permanent station.
The sinners He doesn't spare
He picks them up and consigns them to the Hell's oblivion.

P-91

The Lord cherishes the devotees
And installs them in Heaven. (19)

Sloka I

Misconceived as the drummer woman,
Hard-hearted as the she-butcher,
Slanderer as the sweepress,
Together with low-caste wrath the man is misled.
What use is demarcation of the line of ritual purity
When all the four to him are to wed?
The discipline of truth,
The good deeds as the ritual lines of purity,
And the holy bath as meditation;
Says Nanak, only they are considered accomplished hereafter,
To sins who pay no attention. (1)

I

You may be a swan,
You may be a crane
If it pleases Him
He may turn the crane into swan. (2)

Pauri

If you have something on your mind to be done
Make a prayer to the Lord God.
He must do the job exquisite,
It's the reputation of the True Lord.
The Holy have the treasure of Amrit,
Of which You take part.
He is the Reliever of Fear, the Compassionate Lord.
Of His slaves He does the interests guard.

Nanak lauded the Lord
And thus realised the Unencompassable God. (20)

Sloka III

He is the body and soul,
To one and all sustenance He provides.
Says Nanak, He is the Bestower ever and ever
One must serve Him as the Guru guides.
I am sacrifice unto them
Who meditate on the Formless Guise.
Their faces are ever resplendent,
The whole world in their honour would rise. (1)

III

Meeting the True Guru I turn away from the world,
I have the nine treasures to play with.
The ten and eight occult powers follow me,
I come to my true self to stay with.
I listen the unstruck melody
And the trance I have a way with.
Says Nanak, the Lord's remembrance lodges in their heart,
Those who have been inscribed from the Primal Day with. (2)

Pauri

A singer of Lord's praises,
I come to His Door.
The Lord listened to my supplication
And invited me to His Floor.
He sent for me and asked,
"What brings you to the core?"
"Pray bestow on me Your Name

Day and night, on which I may ever pour."
The Lord made me meditate on the Name
Nanak was exalted and came to the fore. 21. (1)

("Shudh", meaning found correct.)*

Sri Raga Kabir Ji

There is but one God,
He is realised through the grace of the True Guru.

I

(To be sung in the measure of *Ek Suan*)

The mother thinks the child is growing,
Knows not the sand of life is ever flowing.
She fondles him as her life's staff,
Sees the god of death; it makes him laugh (1)

O Lord! You've deluded the world in a way — P-92
That one realises it not under Maya's sway!
Says Kabir, abstain from this venom,
Its consumption is death certain.
O Man! Remember the Lord!,
Who is the eternal life force
And the way to cross the ocean (2)

If He chooses He inspires devotion,
Doubts and dualism abandon,
There is poise and dawn of enlightenment.
The Guru's grace bestows subliminal intent. (3)

* as recorded in the original text

This is the way to keep death at bay
If you do what He desires,
You must meet the Lord one day. (1) *Refrain* 2

Sri Raga Trilochan

Much too involved in Maya,
O Man! You have forgotten your old age and end.
You feel blooming like lotus seeing your family.
And covet others' like the treacherous tend.
Here comes the messenger that Yama has sent;
No excuse ever avails with Him.
A stray son comes and supplicates:
Lord! Pray take me in Your arms, I seek union!
Meet me, my Master and grant me liberation! (1) *Refrain*

Living a luxurious life and enjoying power
O Man! You believe, you are eternal in the ocean of life.
Lost in Maya, you remember not the Lord,
You have wasted your career, escaping the strife. (2)

It is an arduous journey you have to treverse
Where the Sun and Moon are not heard.
You will forget the attachment to Maya
When you come to quit the world. (3)

I have, today, witnessed the Dharamraja in a vision rare.
His agents hold in their grip the living
Their torment no one can bear. (4)

As maintained in the sermons.
I find the Lord's presence in Nature everywhere.
Lord! You know everything yourself
Trilochan can only make a prayer. (5) 2

II

It is a strange story, Oh Pandit!
It's difficult to understand.
He has enchanted the celestials, the mortals,
Shiva and his acolytes.
And tied the three worlds to his waist-band (1)

I hear the Lord's unstruck melody.
Whose grace makes me meditate on the Word.
My mind is the still which derives and distils
And drips into the goblet of gold.
This quiet flow continues
And the rarest of rare drink spills. (2)

Yet another curiosity is that my breath serves as a cup.
The Lord prevails in all the three spheres
Who could ever His seat usurp? (3)

This is what I have learnt,
Says Kabir, who is dyed in His colour.
The rest of the world is given to delusion
Albeit I am lost in the Name's profusion. (4) (3)

Sri Raga Bhakta Beni

(To be sung in the measure of *Pahre*) P-93

There is but one God
He is realised through the grace of the True Guru.

O Man! When you were in the casement of the womb
You meditated lying upside down.
You were not proud of this clay figure ever,
For your lack of knowledge you would frown.

Don't you remember those days of agony?
You have now developed involvements of many a kind,
Leaving the womb when you came to the mortal world.
The Lord God you have cast away from the mind. (1)
O fool! You would repent later,
You are being misled and in delusion lost.
Meditate or else you would be consigned to Yama.
O Man! Why do you go about in obstinate denial of God? (1) *Refrain*

You are engrossed in childish pleasure and pasture,
Every moment in the grip of attachment.
You consume liquor and dishes of meat like *Amrit;*
The five evils appear and you they torment.
You quit meditation, austerity, discipline and meaningful advice.
Never do you with the Lord check.
In the outburst of lust your senses are dimmed.
You have another woman tied around your neck. (2)

In the flush of youth you coveted other faces,
Caring not for right or wrong.
Lost in lust, forgetting the pernicious poison
To good or evil you did not belong.
You felt proud seeing your progeny and property,
And forgot the Name of God.
At others' death you weighed their assets.
In the pleasure of palate and lust your life you lost. (3)

Your hair grey, whiter than the white flower.
Your voice as if coming from the seventh nether region.
Ever flowing eyes, your thinking and strength gone.
You still churn out your passion.
Evil desires assail you like showers of rain.
Withers the lotus of your life.
The Immortal Words you gave up in the mortal world
Your repentance would ever be rife. (4)

Seeing the young ones you feel excited
And take pride no end.
You're greedy for longer life
Though with your eyes you can't fend;
Your stamina exhausted, the bird of life having flown.
You are no more welcome in the house or compound.
Says Beni, listen O you godmen! After such life who has ever salvation found? (5)

Sri Raga

You are me; I am you.
Where is the difference wide?
It's like gold and bangle
Water and wave or tide.
If I had not sinned, my Limitless Lord!
Who would have You
The Redeemer of the fallen called? (1)

You are the Master, you know one's heart.
The Lord is known by the slave
And the slave by the Lord. (2)

Pray, grant me the understanding
That I contemplate on You.
He who is alike in all the tribes
To Ravidas has revealed this as true. (3)

Raga Majh IV Quartets

P-94

There is but one God.
Truth Incarnate.
The Master-Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Score I

The Lord's Name, the Name Divine I have taken to.
Blessed are those who meditate on the Name True.
The Guru Accomplished showed me this way
Rare are those who listen to what their Gurus say. (1)

I have the Lord's Name as the provisions for my journey
My life-long companion, me does He ever accompany.
The Guru Accomplished endowed me with the Name,
The Lord is my everlasting bounty. (2)

My friendly Lord is the Beloved Sovereign, I maintain.
Someone should effect my union with Him who does my life sustain.
I can no longer live without my Beloved.
My eyes, in constant tears, cry. (3)

The friendly True Guru is my childhood companion.
O Mother! I cannot live without having Him in my vision.
O Lord! Do kindly let me meet my Guru.
Nanak has only the Lord's Name in his kitty. (4)

Majh IV

Krishna, the slayer of Madhu, is the sustainer of my body and soul.
I know none other than the Lord as my goal.
I wish I meet a blessed, friendly devotee
Who should take me to the Lord. (1)

I seek Him in my body and mind.
O Mother, how do I my Dear Beloved find?
I go to the holy company and ask,
And in the holy company I find my God. (2)

My cherished Beloved, the True Guru, is my protector.
I'm a poor child, He is my succour.
The Accomplished True Guru is my mother and father,
Meeting whom is like water that blossoms the lotus of heart. (3)

Without seeing the Guru I have no rest.
By the Guru's separation are my mind and body upset
O Lord! Do be gracious and make me meet the Guru
Nanak, the slave, feels happy, meeting the Guru, his Bard. (4) 2

Majh IV

Let's read about the Lord's glory. P-95
Contemplate on it.
Let's day by day listen to the exposition of the Lord's story.
Lauding the Lord in the holy company
Will help us on the arduous ocean of the world and cross. (1)

O damsel friends! Let us arrange the passage.
Someone should give me my Lord's message.
He is my Friend, Companion and Love.
Who can bring me tidings of my Lord Boss. (2)

The Accomplished Guru knows my pain.
I can live not without remembering His Name.
Pray, bless me with the maxim of cure, my Accomplished Guru!
The Divine Name to cruise me across. (3)

I am a poor *chatrik* and in the True Guru's shelter I sleep.
The Lord's Name I sip in drip.
The Lord is the ocean of water, I am like fish in water.
Says Nanak, without water I am at a mortal loss. (4) 3

Majh IV

God-devoted divines, let us get together.
Give me tidings of my Lord for whom I hunger.
He who grants boons, the sustainer of the universe,
A meeting of that Lord, a mere glimpse
Should make my heart saturated. (1)

In the company of godmen, the holy word I uttered.
Hearing the Lord's discourse, my heart fluttered.
The Lord's Name is the Amrit I relish
Meeting the True Guru, on Amrit I feasted. (2)

Blessed is he who finds holy company.
The unfortunate one knocks about in duality.
Without luck one finds not the holy;
In the absence of their company, impurities get accumulated. (3)

Come and meet me, O Life of the Universe.
Let the Name of the Lord in my heart immerse.
The Guru-inculcated sweet Name I relish.
Nanak the slave with the Name is cherished. (4) 4

Majh IV

Enlightened by the Guru about the Lord
I enjoyed the essence Divine.
Dyed in the Lord's dye
I drank the spirit sublime.
As the Lord's Name I repeated from my mouth,
The essence would spill here and there. (1)

Come, men of God, take me to your heart.
Give me tidings of the Lord.
I would give myself to the godmen I meet
Who recite for me the Holy Word here. (2)

Blessed am I, I met the man divine
The Guru Accomplished fed me on nectar sublime.
Unlucky is the one who meets not the True Guru.
The cycle of wombs has the egoist to bear. (3)

The Lord Gracious was verily kind,
He purged the poison of ego from my mind.
Says Nanak, the body has shops and squares,
The devotees buy goods from the fair. (4) 5

Majh IV

It is the Lord's laudation when on the Name I meditate.
In the company of the holy, it's the union I consummate.
The Lord is Inaccessible, Unknowable Master;
Meeting the True Guru is like extracting the essence divine. (1)

Blessed are the devotees who have known the Lord. P-96
I go and ask them about my God.

I wash and scrub their feet again and again,
In the company of the devotee I sip the nectar sublime. (2)

The True Guru, the Bestower, endowed me with the Name True.
Blessed, I had a glimpse of the Guru.
The essence of *Amrit*, His utterances are true *Amrit*.
I had *Amrit* from the True Guru's mine. (3)

In the true company of godmen let me realise the Lord.
And in this true company let me meditate on God.
Nanak listened to the Lord's discourse as presented.
Under the guidance of the Guru the Name he came to chime. (4) 6

Majh IV

Come dear sisters, let us meet
The One who brings tidings of my Love,
I am sacrifice unto such a Treat.
In the Holy Company I find my Friend, the Lord
I would give my life for my Guru True. (1)

My Master I behold whichever side my eyes I cast,
The knower of mind You are lodged in every heart.
The Guru True showed Him by my side.
I am sacrifice unto the True Guru. (2)

The air and clay being the same,
The same light in everyone prevails.
It is the same spark seen variously;
The same light all over trails.
By the Guru's grace I had a glimpse of Him
I am sacrifice unto my Beau. (3)

Nanak utters the Holy Word.
Which the Guru-devoted take to heart.
The Guru Accomplished gives the guidance;
The True Guru cherishes both me and you. (4) 7

Raga Majh V, Quartet Score I

I long to see my Guru.
Like a *chatrik* my heart is wrenched.
Without sight of the Dear Sage
My thirst not slaked, I feel not quenched.
I am sacrifice unto a glimpse
Of my Dear Guru, my Lord God. (1) *Refrain*

Yours is a charming face.
Your words, a divine melody.
For long I haven't seen my Guru, my Deity.
Blessed is the land where You live
My well-wisher, my Friend, my God!
I am sacrifice unto my well-wisher, my Friend, my Lord! (2) *Refrain*

It was the torture of Kaliyug
If for a moment I didn't see You. P-97
When do I meet You now, my Beau?
My night knows no end,
I have lost my sleep,
Without being in Your presence,
I am sacrifice unto the *Darbar* of my Guru! (3) *Refrain*

It was a blessing meeting the Saint Guru.
I found the God Eternal in my home true.
Let me serve Him without a moment's respite,
Nanak, the slave, has this claim.
I am sacrifice unto Him Whose servant I remain. (4) 1.8 *Refrain*

Raga Majh V

Blessed is the season in which I remember.
In Your pursuit blessed is the endeavour.
Blessed is the heart in which You dwell.
For us all You are the Bestower. (1)

O Father! You are the Lord True.
Endless are Your Nine Treaures too.
He is content to whom You give.
He becomes Your worshipper. (2)

Everyone looks up to You.
You dwell in every heart true.
One and all are equal in Your eyes;
No one is a stranger. (3)

You grant salvation to men of God.
The egoist has rebirths as reward.
Says Nanak, I am sacrifice unto You,
All that I witness is the play of my Creator. (4) 2.9

Majh V

The unstruck melody sounds spontaneously.
The bliss of the Holy Word is everlasting felicity.
I am in a trance in the cave of poise.
My status has been elevated and lent dignity. (1)

Having knocked at many a door,
To myself I have returned.
O Holy men! I am now completely at home
The Guru has introduced me to the Almighty. (2)

Himself He is the Ruler,
Himself He is the ruled over.
Himself He is the recluse.
And Himself He is the relisher.
Himself He sits on the throne to do justice;
No more wailing and crying in pity. (3)

I have presented what I witnessed.
He alone enjoys who has been initiated.
I am happy, my light has merged into the Light Divine.
He prevails all over is Nanak's trestimony. (4) 3.10

Majh V

The home with conjugal bliss that bristles,
Resounds with joyous melodies and whistles.
Dance and drama enliven the home
Where the wife by her spouse is adored. (1)

She who is loved by her spouse is virtuous and fortunate.
Progeny-blessed, suave and in a happy conjugal state.
Charming, efficient and bold. (2)

The one who is dedicated to the loving devotion of her Lord.
She is a highly cultured, pre-eminent, bard,
Richly equipped with learning,
Of noble lineage and brothers untold. (3)

No words can praise her,
She who has been accepted by her Lord.
Eternal is her conjugal bliss,
With the Unreached and Unknowable God.
Says Nanak, she owes her loving devotion to the divine fold. (4) 4.11

Majh V

In quest of a glimpse I look for Him up and down.
I have gone around the worlds I've known.
My Lord is both Attributed and Unattributed
Pray! Someone should effect our union. (1)

P-98

Discourse on the six *Shastras* on my lips,
Ritual worship, dot on the forehead and holy bathing trips,
Cleansing praxis and four and eighty yoga poses,
Do not give me any satisfaction. (2)

Many a year I meditated and underwent austerities,
I went about several countries for fun.
Yet I found no peace for an instant in my mind.
The yogi in me would again and again get up and run. (3)

In His grace a holy man I met.
My mind and body at peace, was content.
The Lord Eternal came to live in my heart
And Nanak started chanting His paean. (4) 5.12

Majh V

He is Supreme, Unapproachable, Divine Master.
Inaccessible, Incognitive, Unknowable, in a mystery cloister.
To the humble He's merciful, He is the Lord God,
He should be remembered as Liberator of the devoted. (1)

The slayer of Madhu liberates the devotee through the Guru.
The Guru devotee is a companion of Krishna, the True.
The Merciful Master one finds through the devotee
There is no other way quoted. (2)

He needs no feeding, wears long hair, none does he with illwill treat.
Millions of people worship His feet.
Guided by the Guru he has the Name lodged in his heart,
A devotee dedicated to the Love besotted. (3)

Blissful, Illimitable and Unknowable.
Ever Bestower and All-powerful.
The Guru devotee meditates on the Name and is liberated
Only a few have His way of thinking noted. (4) 6.13

Majh V

What You say, we do, what You offer we receive.
The poor, helpless! You alone can the man retrieve.
Dear Lord! It is You all over
I am sacrifice unto Your ways. (1)

In Your discipline do I go astray and come to the path right?
In Your discipline with the devotee I laud the Lord's might.
In Your discipline, misled I wander in multiple births.
And it's all under Your sway. (2)

There is neither anyone foolish nor wise,
It's all the way You devise.
Inaccessible, Unknowable, Illimitable, with Immeasurable depth.
None may dare measure You or weigh. (3)

Dear Friend! Give me the dust *of the feet* of the holy.
I come to your Portal for Your mercy.
A glimpse would quench my heart.
Says Nanak, let such meetings be the order of the day. (4) 7.14

Majh V

It's agony when He is remembered not.
His longing makes me roam a lot.
Meditating on the Name is joy for ever,
For him who is blessed by the Merciful Lord. (1)

My True Guru is all powerful, P-99
My sorrows vanish as I remember Him.
Gone are worries, maladies and pain,
Himself He takes care of His ward. (2)

Like a child I ask for everything.
There is no end to His mercy.
Falling at His feet I adore my God. (3)

I am sacrifice unto my Perfect Lord.
He Who has broken all my bonds,
With His Name He has cleansed my heart.
Nanak is lost in His colourful mart. (4) 8.15

Majh V

Precious, Preserver, Beloved, Bestower.
Deep, Solemn, Unending, Lord!
Lofty, Limitless, Eternal Master
I meditate on You and abide. (1)

Reliever of suffering, Priceless Treasure,
Fearless, Rancourless, Boundless, Beyond any Measure.
Image Eternal, Deathless, Self-Existent,
Contemplating on You, my anxieties subside. (2)

Constant Companion, Protector ever in every state.
Of high and low so much care You take.
With the alchemy of the Name
My mind quenched, I sip *Amrit* with the Guru as guide. (3)

I remember You My Love in pain and pleasure.
I gained this guidance from my Guru, the Seer.
My Master! You alone are Nanak's support
With your love he would swim to the other side. (4) 9.16

Majh V

Blessed is the moment when the True Guru I met.
A fruitful glimpse for the eyes to see, and across the ocean to get.
Blessed are the moments, seconds, minutes and the hour
Blessed is the happenstanee. (1)

In my endeavour cleansed was the mind.
Following the Lord's path I shed the illusion, I find.
The True Guru revealed the Treasure of Name
The sufferings are left with little chance. (2)

I live with the Holy Word within and without
That You uttered Yourself and Yourself propound.
My Guru asserted that He alone is all over.
None other to take over in the seance. (3)

At the Guru's I sipped the essence of *Amrit.*
The Name is my dress and dietary kit.
Name is my joy, play and pleasure.
With the Name Nanak had his romance. (4) 10.17

Majh V

From all the holy folk a boon I seek.
I beg for a favour, without ego I speak.
I'm sacrifice unto him a million times,
He who grants me the dust of the feet of godmen. (1)

You are the Bestower, Rewarder of deeds.
You are Accomplished Who comfort feeds.
Everyone is endowed by You.
Pray make this chance qualify me for heaven. (2)

Your glimpse and the mansion of my body is pure;
The inpregnable citadel of spirit I conquer.
You are the Bestower, the great Rewarder;
There is none as heroic as You, far beyond my ken. (3)

As the dust of the feet of the holy touched my forehead. P-100
The accursed evil-thinking was gone, foul-mindedness fled.
Seated in the house of truth I sang His praises.
Vanished the untruth, I don't know when. (4) 11.18

Majh V

O Supreme Bestower! Forget me not.
Pray! With Your devotees link my lot.
Bless me with the boon.
That day and night on You I meditate. (1)

In the dead clay consciousness you infused.
All that You give is well imbued.
Peace, pleasure and pastimes.
What You please must happen soon or late. (2)

All that I have is gifted by You
Six and thirty varities of dishes along with *Amrit* true.
Comfortable couch, cool breeze.
And playtime in an exhilarating state. (3)

Pray! Bless me with the wisdom
That I forget You never.
Give me the advice
That I remember You ever.
Every breath should I laud You,
Nanak has the support of his Guru's feet *of late*. (4) 12.19

Majh V

Conforming to Your ordinance is Your laudation.
What You desire is meditation and contemplation.
It is true worship that pleases You, my Lord.
Abiding by Your discipline is perfect enlightenment. (1)

He alone chants the ambrosial Name.
He whom in Your heart You claim.
You belong to the devotees, the devotees are Yours,
Between the Lord and the devotee there is a commitment. (2)

You nurture the devotee as a ward.
The devotees play with You, their Lord.
Your devotees are much dear to You
You are their very breath inherent. (3)

I am sacrifice unto the devotees
Whom You accept and who please Thee.
In the company of devotees, I enjoy peace,
Nanak's longing for the essence of Name finds fulfilment. (4) 13.20

Majh V

You are the reservoir of water,
I am Your fish.
Your Name is the drop,
I am the thirsty *chatrik.*
You are my hope, from You the poise I get.
On You alone my mind is set. (1)

The way a baby enjoys sucking milk,
The way the poor are pleased with the sight of wealth.
The thirsty drink water that's chilled.
With God's Name my heart is full. (2)

Like the candle dispels darkness with light.
The thought of the groom delights the bride.
The way meeting with the lover lends fervour,
My heart is dyed in the Lord's colour. (3)

The godman has put me on the Divine path,
With the grace of the Holy, I've taken to His resort.
God is mine; I am God's slave,
The truth to Nanak his Guru gave. (4) 14.21

Majh V

The Name ambrosial purifies ever.
Peace-giving and pain-reliever.
I have tasted many an essence.
Love Divine is the sweetest I found. (1)

He who sips it is satisfied
He who attains the essence is immortalised.

P-101

He alone gains the treasure of Name
With the Word Holy he is found sound. (2)

He who has been blessed with the Lord's love
His thirst is truly quenched.
He who has cultivated love Divine;
Astray he never went
He alone realises the Lord's Name
Which is by destiny bound. (3)

Only one did imbibe the Lord,
Many were ingratiated.
Coming in touch with him
Several others were liberated.
Only the devotee obtains the treasure of Name
Not many such can Nanak count. (4) 15.22

Majh V

My Lord's *nine* blessings, *eighteen* occult powers, wealth and property.
The one who is solemn and profound, these are his inherent authority.
He enjoys millions of blessings, he who seeks the Guru's protection. (1)

A glimpse of the Guru and one is purified.
His family and friend are rarefied.
Inaccessible, Unknowable is my Lord
With the Guru's blessings one takes to meditation. (2)

He who is sought after by many means.
Blessed is the one who has Him seen.
His seat is lofty, limitless and unknowable
Only the Guru can show that mansion. (3)

Your Name is ambrosial and has deep mystery.
He in whose heart it is lodged, attains liberty.
The Guru frees him of bondage.
In a state of serenity Nanak found remission. (4) 16.23

Majh V

Meditate on the Lord in divine grace.
In the divine grace, sing His praise.
Sitting and standing, sleeping or awake,
Meditate on the Lord every breath you take. (1)

The godman gave me the Name as a remedy
My sins were washed away, I became neat and tidy.
Full of joy, relieved of agony,
All my sufferings have come to forsake. (2)

He to whom my Beloved is kind.
Liberated in the ocean of life he would himself find.
He who has true faith in the Guru,
He need not be afraid, nor shake. (3)

Ever since I cultivated men divine,
In the Guru-devoted, no more ego do I find.
Nanak chanted His praises every breath,
For his lapses the True Guru amends did make. (4) 17.24

Majh V

With His devotee the Lord is totally identified.
Endowed by the Lord, the devotee is gratified.
Drawing water, waving fan or grinding for the Guru,
The devotee keeps himself occupied. (1)

Snapping the snare the Guru put him to the task.
In the Master's discipline the devotee does bask.
He does what the Master desires.
Inside and out the devotee goes about with pride. (2)

My wise Master, of the various ways you are well aware. P-102
The Lord's devotee does all the pleasures share.
Whatever the Master owns, for the devotee it is held astride. (3)

He who has been exalted by the Master.
None may ask for his reckoning thereafter.
Nanak is sacrifice unto the devotee.
He is a pearl from the ocean deep and wide. (4) 18.25

Majh V

Everything is in this house,
There is nothing outside.
Who looks for it not within,
He chases an illusion wide.
With the grace of the Guru who finds it within,
He is blessed with peace, both in the house and outside. (1)

In the soulful trickle of *Amrit*,
To the discourse of the Holy Word I submit.
I regale with joy day and night.
Ever I am at play with my Guide. (2)

Separated for ages, we are at home.
Blessed by the Holy, the dried one is now in bloom.
Guided wise, I meditated on the Name.
The devotee came to live by His side. (3)

The way a wave in the ocean surges,
The light in the Divine Light merges,

Says Nanak, the wall of my doubts is demolished,
No more playing seek and hide. (4) 19.26

Majh V

I am sacrifice unto him who listens to the scriptures.
I am delighted with him who with his tongue utters.
I am sacrifice unto him time and again,
He who with his heart and mind contemplates on You. (1)

I wash the feet which Your path tread.
On him my eyes wish to be fed.
I would sacrifice myself for my Beloved.
Meeting whom I may gain my Guru. (2)

Blessed are they whom you recognise.
Amidst everyone, yet immaculate and pious.
They cross the ocean *of life* with the holy,
All the agents of evil they subdue. (3)

I come to seek their protection.
Shedding ego, pride and misled affection.
Pray, bless Nanak with the gift of Name
Inaccessible, Impenetrable, True. (4) 20.27

Majh V

You are a tree with your branches in bloom.
You were abstract, turned tangible soon.
You are the ocean, foam and bubble
Besides You there is nothing to be found. (1)

You are the string and also the bead
You are the knot and the gem to lead.

At the outset, in the middle and end You figure
None other than You does count. (2)

You are Unattributed and Attributed Bestower of pleasure.
You remain Unattached and yet indulge in no measure.
You know Your marvels
You alone know Your ground. (3)

You are the Master and also the Servant
You happen to be hidden and also apparent.
Nanak, the slave, sings Your praises ever
Pray, give me a glance for a moment of Your grace profound. (4) 21.28

Majh V

Blessed is the utterance which the Name avows. P-103
Blessed by the Guru only a rare one knows.
Blessed is the hour when one hears the Lord's laudation,
Their visit to the world is truly blessed. (1)

Blessed are the eyes which have a glimpse of the Lord.
Adorable are the hands which pen the praises of God.
Fascinating are the feet which tread the holy path.
I am with them who are truly wed. (2)

Do please listen, my dear friend.
The holy company for a moment do lend.
When sins are washed away, the mind becomes pure,
With no more transmigration is one harrassed. (3)

I make a supplication with folded hands
Pray, ferry the sinking stone to the land.
The Lord has been gracious to Nanak
He has been by the Lord caressed. (4) 22.29

Majh V

Your Word is like *Amrit* venerated.
Hearing which I am liberated.
Anxieties gone, my mind is at peace
With the glimpse of the Guru True. (1)

I am happy; my sorrows have fled.
As the Name from the lips of the Holy was fed.
All the tanks are full to the brim,
No one has remained without its due. (2)

The Creator Himself has been merciful.
Kind, Benevolent and Charitable,
He takes care of all His creation,
Satisfying them who pursue. (3)

Infusing life in the forests and green of the ferment,
The Creator did it all in a moment.
Nanak, the Guru-conscious remembers Him,
For whom he has his ears on cue. (4) 23.30

Majh V

You are my father.
You are my mother.
You are my relative,
And my brother.
You are my saviour everywhere.
I have neither worry nor fear. (1)

Blessed by You, I come to know You.
You are my anchor.
You are my pride.

There is none other than You.
It's all Your play, this world, my Beau! (2)

Everything living is Your Creation.
You make them do what You please.
Whatever happens is ordained by You.
None other has anything with it to do. (3)

I gained precious peace remembering Your Name.
Singing God's praises
I am contented at heart.
With the grace of the Guru,
I have succeeded in the perilous task. (4) 24.31

Majh V

The Lord is the support of my life and mainstay of my mind
The devotee, I live singing His praises sublime.
He is the mine of merits, His Name is ambrosial
Meditating on Him I attained felicity. (1)

He who comes from his house cherishing a desire, P-104
In the company of the holy his transmigration expires.
His hopes and wishes are fulfilled.
Meeting the Guru, a glimpse of His Holy Entity. (2)

He is Inaccessible, Unknowable, nobody is aware of His extent.
The ascetics, the occult and the enlightened mendicant.
Once ego is shed, illusions lost,
The Lord reveals Himself in the mind in entirety. (3)

Happy, pleasant, guarantor of liberation.
In peace and poise, initiator into meditation.
My Master has been gracious
The Name has come to Nanak in sublimity. (4) 25.32

Majh V

On Your tidings I live
You are my beloved Master big.
You know Your wondrous ways
O Lord! It's Your support I seek. (1)

Chanting Your praises I feel refreshed,
Listening to your legends my impurity is redressed,
In the company of godmen
Ever the Bestower's Name I speak. (2)

Every breath I remember my Lord.
With the Guru's grace I lodge *His Name* in the heart.
Enlightenment is Your endowment
You are support of all the needs. (3)

You are the Truth, nothing but the Truth.
You are eternally abiding forsooth
You and Your marvels are manifest, my dear
Seeing which Nanak is at his joyous peak. (4) 26.33

Majh V

It rains the moment you say,
The holy get together and pray.
It's cool, peaceful, serene and pleasant,
The Lord Himself has felicity pervade. (1)

There is abundance of everything around,
With His grace whatever one waited for one has found.
Pray, do be kind, my Bestower Lord!
Let every living creature in comfort wade. (2)

You are the True Lord, your Name is True
In your grace ever one remembers You.
The attachment and fears of life and death are snapped
All the sorrows and sufferings fade. (3)

Nanak lauds You with every breath he takes.
Meditating on the Name his entanglements break.
His wishes are fulfilled in an instant.
It appears as the gift of Name as it is laid. (4) 27.34

Majh V

Come, my fellow travellers, on the holy path of God
Let's get together and laud the Inaccessible, Illimitable Lord.
The singers and listeners are both liberated,
We remember the One who is the Creator True. (1)

The sins of many a birth are washed.
One gets whatever one asked.
By meditating on the True Master.
For all and sundry it is the Provider Guru. (2)

Contemplation on the Name makes for every comfort.
Fears are shed, one remembers one's Consort.
He who serves the Lord is destined to be ferried across
All his tasks are attended by the crew. (3)

I have come to sit at Your feet
The way You please, we must meet.
Do be kind and bless me with devotion
May Nanak sip the *Amrit* true. (4) 28.35

P-105

Majh V

The Lord God, the Master has been gracious.
Here and there, everywhere it has rained spacious.
The Protector of the poor, ever Compassionate
Has bestowed bliss all over. (1)

He cherishes His creation,
The way the mother tends her son.
Reliever of suffering, Ocean of Joy
For everyone He is the Provider. (2)

Pervades land and ocean, the Kind Master,
I am sacrifice unto Him and remain ever after.
I remember Him day and night,
He who is our immediate Liberator. (3)

The Preceptor has us all saved.
Relieved of suffering when we craved.
Meditating on the Name the mind and body are refreshed.
The Lord has given Nanak His benign cover. (4) 29.36

Majh V

Where the Name of the Merciful Lord is repeated,
The deserted mansions get gilded.
Where God's Name is not remembered,
The towns are wrecked and ruined. (1)

He who contemplates on God on frugal fare,
God takes care of him both here and there.
He who overeats and indulges in misdeeds,
Raises a crop of poisonous weeds. (2)

He who doesn't cultivate the Holy,
In the company of the misled he commits folly.
The ignorant fool ruins his precious life,
He himself uproots his own tribe. (3)

I seek Your support, my Lord Benevolent!
The Ocean of Solace, my Guru Omniscient!
Do be kind that I sing Your praises,
Let Nanak's faith receive no dent. (4) 30.37

Majh V

With the feet of the Master inscribed in my heart.
My agony and suffering appear to depart.
I listen to the symphony of peace, joy and poise,
My fellow travellers are men of God. (1)

This love snaps on no account.
The Lord pervades inside and out.
I remember and remember, and while remembering I laud.
And this is how I cut Yama's knot. (2)

In the ambrosial drizzle the Divine Word rains.
For the mind and body peace it contains.
Your devotees feel contented
From the True Guru they have an assurance got. (3)

The fruit comes from the Master to whom I am devoted
Due to His favours, to the Preceptor I'm promoted.
Blessed by Lord, my transmigration has ended.
Nanak has got whatever he sought. (4) 31.38

Majh V

It has rained, the Lord has been kind,
With the well-being of the creation in His mind.
Relieved of suffering, it is true comfort.
I have taken to meditating on God. (1)

To Whom we belonged, He comes to foster.
The Supreme Lord is the True Protector. P-106
The Master pays heed to my prayer
All my labours have received the reward. (2)

He cherishes all the living beings true.
He shows His grace with the intervention of the Guru.
The ocean, land and the space in-between are quenched.
Of such a Guru I am the ward. (3)

He fulfills what is in my heart.
I am sacrifice unto such a Lord.
Nanak, the slave's sufferings were relieved.
He came to be dyed in His colour fast. (4) 32.39

Majh V

My mind and body are Yours, and riches too.
You are the Master, my Holy Guru.
My soul and bearings are Your property
Yours indeed is all my might. (1)

Ever and ever You kindly treat.
I bow once and again, touch Your feet.
I come to serve You if You please
You are the kindly light. (2)

O Lord! It's from You that I get.
You are my necklace and my locket.
What You offer, Your favours I pocket.
Where You lodge me, it is my heaven
You are the Provider of everyone in sight. (3)

Nanak meditated and he found joy.
Day and night in laudation I would employ.
All his desires are truly fulfilled,
Never in any wrangle is he caught. (4) 33.40

Majh V

The Lord Transcendent despatched the cloud.
It rained in torrents on land and ocean all around.
It's peaceful as anxieties were redressed,
And bliss reigns all over. (1)

Bestower of felicity, Reliever of suffering
In His grace He cherishes His offspring.
He takes care of His creation.
I fall at His feel and seek favour. (2)

Under whose auspices one finds liberation,
And every breath takes one to meditation,
Other than Him there is no Master,
He is here, there and all over. (3)

You are my pride, my power are You.
Solemn and virtuous, my Lord True.
Nanak, the slave, supplicates,
Let me remember You every hour. (4) 34.41

Majh V

If the Lord is gracious, it is bliss everywhere,
At the Accomplished Lord's feet the mind would sure adhere.
He who is tranquil, in a state of poise,
He alone knows the joy of satiety. (1)

Mine is the Inaccessible, Unknowable Master
In every heart He is in close quarter,
Ever Unattached, the sustainer of life.
It's rare if one understands His identity. (2)

This is the clue to the cultivation of the Lord.
The mind learns to live in accord.
One is serene, satisfied, ever contented,
There is bliss endowed by the Deity. (3)

The Bestower bestowed the boon with hands stretched.
And relieved the suffering of birth and death.
Nanak, the slave was taken to Lord's care
And he started enjoying His laudation in plenty. (4) 35.42

Majh V

The Lord, cherisher of the universe, has been kind. P-107
The Guru's feet are inscribed in my mind.
The Creator has me adopted.
And demolished the edifice of agony. (1)

The True One has come to live in my mind and heart.
No place appears to be hard and apart.
Enemies and foes are turned friendly,
To the Lord alone I made the plea. (2)

Whatever happens, on Him it is devolved.
No clever device in it is involved.
He comes to the aid of his devotee.
And frees him of doubts and duality. (3)

He who has faith in His Lotus Feet,
Trades day and night in the Name's street.
He sings the blessings and virtues of the Lord
Who, says Nanak, is everywhere one can see. (4) 36.43

Majh V

Sacred is the house which is devoted to meditation.
Cherished is the heart that takes to contemplation.
Pleasant is the place where devotees live,
Confining their lives to the Name of the Guru. (1)

The supremacy of truth cannot be estimated
The Creator's kindness cannot be stated.
Your devotees live on meditation,
They relish the Holy Word True. (2)

They are fortunate who laud the Truth.
Blessed by the Guru, they meditate forsooth.
You are pleased with those dyed in Your love.
The Holy Word is ever their cue. (3)

The extent of the Truthful, no one is aware.
He is here, there and everywhere.
Nanak has meditated on Truth ever.
The Omniscient is aware of it too. (4) 37.44

Majh V

Pleasant would be the night, pleasing the day,
Meditating on the ambrosial Name if one could with the holy stay.
Every hour, moment and second in contemplation would pass.
Life would be worth living. (1)

Meditating on the Name, sins would be washed.
In and out the Lord would accost.
Fears, illusions and doubts are annulled by the Accomplished Guru.
Everywhere would He be seen striving. (2)

The Lord Almighty is lofty and of Immeasurable Fame.
His stores overflow with nine treasures of Name.
He is in the beginning, end and the middle,
There is none else to match His Being. (3)

Do be kind, Gracious Lord!
I seek the dust of the feet of the holy *as a ward.*
Nanak, the slave, thus supplicates,
Ever your Name he should be humming. (4) 38.45

Majh V

You are here and hereafter You will be
The living beings all are created by Thee.
There is none other than You, O Master!
I have only Your support. (1)

My tongue is sustained by repeating your Name
The Lord Supreme, of Omniscient fame.
He who serves You, he is felicitated.
He loses not his life in a gambling court. (2)

Your devotee who is blessed with the Name as remedy, P-108
Annulled in his life is many a malady.
He sings the Lord's laudation day and night.
It's a greatly rewarding sport. (3)

In Your grace You took charge of Your slave.
In every heart the Lord's Name You gave.
There is none other than You.
Says Nanak, this is the essence of import. (4) 39.46

Majh V

My mind and body are devoted to the Lord Dear.
He who bestows everything to His peer.
May I chant His praises day and night.
And forget Him not for a moment! (1)

He is my benefactor, friend and associate
In whose company on the Lord God I meditate.
Along with the holy I swim across the ocean *of life*,
And snap the noose of Yama in an instant. (2)

All the four boons* you in the Lord's service see:
Meditating on the Unknowable, Profound One of the Wish-Fulfilling Tree.
The Guru helps shed lust, wrath and other sins.
All my longings found fulfilment. (3)

He who is blessed by God,
In holy company he meets the Lord.
Says Nanak, he who has the Name lodged in his heart.
He is acceptable whether a householder or a mendicant. (4) 40.47

* The four boons are: *dharma* (faith), *arth* (worldly goods), *kama* (worldly enjoyment) and *moksha* (liberation)

Majh V

Meditating on the Name I found peace in my heart.
In His grace He put me to contemplating on my Lord.
In the company of the holy I chanted the Name.
And was rid of the malady of sloth. (1)

He who has in His house the Nine Treasures, my brother!
He is realised by him who has earned by deeds in life some other.
Enlightenment and meditation on the Accomplished Lord
The Master can provide at any cost. (2)

He makes and unmakes in an instant
He is all alone and He is extant.
Unattached is He, the Bestower of Life
A glimpse, and the pain of separation is lost. (3)

By holding His apparel the universe was ferried across
His own Name He made us grasp.
With His grace we found the ship in the Guru.
Says Nanak, it was the Divine Gift of the past. (4) 41.48

Majh V

One should do what He says.
Where He posts one is the right place.
He is wise and respectable,
Who accepts what He ordains. (1)

All are strung in a single thread.
He with whom He is pleased is to His feet led.
He whose drooping lotus *of heart* is enlivened,
He has the vision of the One without Stains. (2)

O Lord! You alone know Your respect.
You understand each one of Your aspect.
I am sacrifice unto Your devotees
Who from lust, wrath and attachment refrain. (3)

You disdain none, Your devotees are pure.
Seeing Whom sins dare not lure.
Says Nanak, it is with meditation on the Name
That the settled illusions and fears wane. (4) 42.49

Majh V

He who takes to a lie, P-109
He doesn't take an instant to die.
He who serves the Supreme Lord ever,
With the grace of the Guru ever and ever does he abide. (1)

He who is smitten with devotional love,
Day and night awakes in laudation of the Lord Above.
The Master holds his hand and brings about the union,
He in whose forehead it is inscribed. (2)

His lotus feet are embedded in a devotee's heart.
Without the Lord God one and all are robbed.
He seeks daily the dust of the feet of the holy.
The truthful has Name as his precious guide. (3)

Sitting or standing one should His praises sing.
Meditating on Him would grace immediately bring.
The Lord God has been gracious to Nanak.
He accepted what the Lord prescribed. (4) 43.50

Raga Majh I Score I

Octets

There is but one God
He is realised through the grace of the True Guru.

Those dyed in the Holy Word and living in His discipline,
Have access to the Divine Court in Heaven:
The True Bestower, Cherisher of the have-nots, my Master!
It is Your truth alone that caters my mind. (1)

I am sacrifice unto them time and again
Whose credentials are the Word Sublime.
The Ambrosial Name is ever bliss which guided by the Guru,
One comes to find in one's mind. (1) *Refrain*
No one belongs to me nor do I to anyone.
Many have suffered in ego and committed evil deeds and have pined. (2)

He who abides by His reward, reflects on the Lord.
The Holy Word brings him repute and regard.
The reckoning for everyone is done at the Portal of the True.
Liberated are those who cherish the Name divine. (3)

Misled, the self-possessed finds no place
Held at Yama's portal he is hurt in disgrace.
In the absence of the Name, there is no fellow-traveller nor companion.
Liberated are those who meditate on the Name Sublime. (4)

The worldly-minded would truth not tow.
Given to duality, they come and go.
What has been inscribed cannot be effaced.
Only the Guru-devoted can have liberation signed. (5)

At the parents' you noticed not the Lord.
Separated by untruth you bewail hard
Given to evil, one finds not access to the mansion.
His virtues help the evil-minded become refined. (6)

At the parents' she who cherished the Lord
Understands the essence of His Word.
She was freed from transmigration;
Ever to the Holy Word resigned. (7)

The devotee realises Him and helps others too.
The True Lord loves the true.
Nanak makes supplication to the Truthful.
Sing His praises and truth you will find. (8) 1

Majh III Score I

If one is blessed, one meets the Guru, P-110
One is devoted to this service and minds the Word True.
Discarding ego, one is peaceful ever
And attachment to Maya, one comes to subdue. (1)
I am sacrifice time and again to the Guru True.
Enlightened in the wisdom of the Guru
I was devoted to singing His praises day and night through. (1)

He who investigates his body and mind finds the Name.
His restless mind he can restrain.
Day and night he chants the Holy Word;
In a state of poise laudation he takes to. (2)

There are many a treasure in the self.
When the devotee meets the True, he observes.
The Nine Exits, the Tenth of liberation,
And the Unstruck Melody too. (3)

He is the True Lord because of His True ways.
With the grace of the Guru with mind He stays.
One is dyed in His colour day and night
With the acquaintance of His Portal's crew. (4)

He who distinguishes not between vice and virtue,
Given to duality, doubts and illusions he would pursue.
The unenlightened, purblind not knowing the true path,
Transmigration he has to rue. (5)

The Guru's service to felicity led.
It helped kill my ego and shed.
The Guru's precept dissolved darkness
And dormant doors opened on cue. (6)

Discarding ego, I took to contemplation.
At the Guru's feet ever absorbed in meditation.
His grace, my mind and body were cleansed;
The Immaculate Name there is to woo. (7)

Life and death are in Your power.
One with whom You are pleased You honour.
Nanak was ever devoted to meditation.
Care of life and death being Your due. (8) 1.2

Majh III

My Lord is Immaculate, Inaccessible and beyond estimation.
Without the scales He weighs the creation.
It is the devotee alone who realises Him;
Lauding His virtues one becomes virtuous. (1)
I am sacrifice unto them time and again
Who are solicitous of Lord's Name.
Committed to truth they remain awake day and night,
At the Portal of the True they are glorious. (1) *Refrain*

Himself He listens, Himself He would see.
He to whom He is kind is set free.
He whom He involves, is involved;
About the truth the devotee is serious. (2)

One whom He forgets, whose help can he get?
What one is destined to, aside it can't be set.
Those who realise the True Guru are blessed.
Supremely fortunate is he who meets the Gracious. (3)

At her parents' she slept day and night,
Forgetting the Lord in a sinful plight.
Now day and night she keeps wailing.
Without the Lord, her sleep is tortuous. (4)

At her parents' the Bestower of bliss it is she admits,
Discarding ego, to the Holy Word she submits.
She enjoys her love in a warm bed,
With truth as her costume precious. (5)

He brought about four and eighty lakh creatures. P-111
He to whom He is kind, at his Guru's he features.
Discarding sins, the man is cleansed
At the Portal of the True, he is felicitous. (6)

At the hour of reckoning, who succeeds?
There is no comfort in counting heads.
The True Lord Himself serves.
Himself He is propitious. (7)

He does Himself and Himself He makes us do.
With the Holy Word my Guru True.
Says Nanak, the Name fetches honour
And the union is the gift of the Gracious. (8) 2.3

Majh III

It is He Himself who is hidden from the sight.
When I see a devotee, I feel the delight.
Discarding desires I attained the peace of poise,
When in my heart He came to abide. (1)
I am sacrifice unto him time and again,
He who is to Him alone allied.
Guided by the Guru the mind was tranquillised;
In the true colour was dyed. (1) *Refrain*

If this world was misled, You had done so.
Made it forget the Lord and let it go.
Day and night they knocked around in illusion.
In the absence of Name, agonised they died. (2)

Those dyed in Your colour, to You they are allied
In the service of the Guru, they are known worldwide
He whom He exalts,
With the Lord's Name he gets tied. (3)

Smitten by Maya one remembers not the Lord.
Held by Yama one suffers hard.
Purblind, deaf, one can see not,
The self-possessed is in sin chastised. (4)

There are those dyed in Your colour, whom You have blessed.
You have cherished them and caressed.
They serve the True Guru, Dispenser of Peace,
Who meets all the desires prized. (5)

The Lord, I seek Your shelter ever.
You pardon us and bestow honour.
The Yama of death can touch him not
Who has the Lord's Name as a guide. (6)

If You please, the devotees' day and night are full of devotion.
My Lord God brings about their union.
They are ever in Your shelter, True Lord!
The understanding of truth Yourself You provide. (7)

Those who realise truth, in truth they are absorbed.
They laud the Lord, and truth they exalt.
The recluse are devoted to Name, says Nanak.
And remain attained ever inside. (8) 3.4

Majh III

He who dies reciting the Holy Word, only appears to be dead.
Death suppresses him not, nor can pain dread.
His light merges with the Light Divine
Listening to the Name in truth he is absorbed (1)
I am sacrifice unto them time and again
Who for the Lord's Name are due much regard.
They serve the True Guru and are attuned to truth
Under the Guru's guidance, poise is their reward (1) *Refrain*

Frail is the body wearing a garment worn. P-112
Lured by others she can't have in the Mansion a sojourn.
She is afflicted by pangs day and night
Without love, she suffers hard. (2)

The frame of this body beyond death doesn't go.
What helps while reckoning is truth that you sow.
The truly wealthy are those who serve the True Guru
Here and hereafter, in the Name they are absorbed. (3)

She who makes fear and love her fascination.
With the blessing of the Guru she goes to the Mansion.
In the deep red of love she is dyed,
Day and night she meditates on the Lord. (4)

The Lord is ever there with you.
It's with the Guru's blessings that you can have His view.
My Preceptor is the highest of the high;
With His grace, the union He would accord. (5)

Attached to Maya, the world is in delusion
Forgetting the Lord, its end is ruin.
He who makes one go to sleep, he alone can awake,
With the wisdom of the Guru one is on guard. (6)

He who sips nectar, sheds his illusions.
With the Guru's grace he attains freedom.
He who takes to devotion is ever a recluse
For union with Him, his ego he must discard. (7)

He creates and sets the task.
Provides for four and eighty lakh.
Says Nanak, those who meditate are dyed in truth
And would do whatever You award. (8) 4.5

Majh III

A precious pearl has in the heart been situated.
With the Holy Word it has been evaluated.
Those who've realised truth, truth they project.
And truth becomes their measure. (1)

I am sacrifice unto them time and again
The Guru's Word in their mind they treasure.
In the midst of impurities who realise the Pure
And merge with the light of the seer. (1) *Refrain*

There is a great deal in this mortal frame.
Inaccessible, Unencompassable the Immaculate Name.

It is the Guru-blessed who realises it.
In His grace He pardons and for the union does clear. (2)

My Master inculcates truth.
With the Guru's grace, one cherishes it forsooth.
Truth prevails here and there.
With truth one becomes one with the Peer. (3)

My Truthful Love is beyond any care.
Sins and evils He would scare.
He should be remembered in fond endearment.
And meditated upon in love and fear. (4)

True is your devotion if it pleases the True.
After He gives, never does He rue.
He is the Love, Provider of the entire universe;
With the Holy Word He revives the dead here. (5)

Other than You, God I have none!
It is You I serve and You I love.
You must effect the union, my True Lord!
It is my supreme luck to find You near. (6)

I have none other the like of You.
Your grace, and I am pleased true.
Pray, take care of me day and night
Merging with You is the devotee's pleasure. (7)

There is none like You here.
You've created and You take care.
Yourself you break and make.
Nanak has taken to the Name in cheer. (8) 5.6

Majh III

P-113

Himself He lives in life each
Unknowable, Inaccessible, Beyond one's Reach.
With the Guru's Word let us remember the Lord;
Maybe we merge in truth of our own accord! (1)
I am sacrifice unto them time and again.
Who would inculcate the Guru's Word in my heart.
Understanding the Word helps fight evil,
And curbing desires I merge in the Lord. (1) *Refrain*

The Five Foes* rob the world.
Of this the purblind has never heard.
The Guru-devoted protects his house,
Killing the Five Foes with the Holy Word. (2)

The devotees are dyed in the true colour.
They serve the Preceptor in poise ever.
Meeting the Love, they laud the True.
At the Portal of the Lord they have due accord. (3)

In the first instance, Himself He created.
Then followed duality with Maya of three qualities stated.
The fourth stage is lofty, earmarked for the Guru-devoted
Where the truthful earns truth as reward. (4)

It is true if the True One approves
He who realises truth, towards the state of poise he moves.
The devotee serves with the Divine Word
And in truth gets absorbed. (5)

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*Five Foes are: lust, wrath, avarice, attachment and ego.

There is none other than the True One.
Given to duality, the world is undone.
If he is a devotee, he has faith in the Lord alone.
Serving the One, bliss is his reward. (6)

O Lord! All living creatures are in Your care.
The weak and strong have stakes with You there.
You move them day and night Yourself.
And Yourself You effect the accord. (7)

Yourself You bring about the union.
Then You reflect Yourself in every one.
Says Nanak, Himself He does whatever happens.
The Guru-devoted gains this insight from the Lord. (8) 6.7

Majh III

The Guru's Holy Word is sweet.
Rare is the devotee who has tried to eat.
Enlightenment within is like sipping this supreme elixir.
While the Holy Word on the Portal of the True is performed. (1)
I am sacrifice unto them time and again,
Who by the feet of the Guru are charmed.
The True Guru is the sacred pool of *Amrit.*
With Name is the tainted mind reformed. (1) *Refrain*

The Lord True! No one has known Your extent.
Rare are those who with the Grace of Guru are on You intent.
Lauding you I should never be tired
Let me for the True Name continue to be starved. (2)

I should see the One and none other.
With the Guru's grace, nectar I should savour.

The Holy Word may quench my thirst.
And thus to felicity may I smoothly be palmed. (3)

The pearl like object he wastes and quits.
The self-possessed to other things submits
What he sows he must eat.
Not even in a dream is he at peace and calmed. (4)

He to whom He is kind, he does realise.
The Lord's Holy Word he imbibes.
Day and night he lives in His fear,
The fear has his illusions stormed. (5)

Free of doubts one is ever having a treat. P-114
Blessed by the Guru takes him to the highest seat.
Pure inside with the sacred Word,
Singing in quiet the praises of the Charmed. (6)

He studies *Smritis, Shastras* and the *Vedas.*
Given to illusions, he calls not a spade a spade.
Without serving the True Guru, there is no peace;
From one ill to the other he would continue to be harmed. (7)

He does Himself, whom else should one blame?
One should do if one is in a doubtful frame.
Says Nanak, He does and makes others do.
The Name, a part of Name. gets formed. (8) 7.8

Majh III

He dyes as He pleases.
With the Guru's Word the shine increases.
The mind and body absorbed, the tongue is vermilion red,
Fear and love add their own shade. (1)

I am sacrifice unto them time and again.
Those who lodge the Fearless in their mind's glade.
Blessed by the Guru I meditate on the Fearless Lord,
And the Word Divine lets the ocean of poison wade. (1) *Refrain*

The stupid self-possessed tries to be clever;
His ritual practices are given no quarter.
He must go as he came,
With misdeeds in a sorry state. (2)

The egoist is purblind, he understands not.
That he is destined to die, he has forgot.
What he does is purposeless.
Without the Name his life is a waste. (3)

The truthful live according to the essence of the Word Holy.
With the help of the Guru Accomplished
They arrive at the Portal of Divinity.
Chanting hymns day and night.
Devoted to truth in the colour they parade. (4)

The tongue waxes in the Lord's love colourfully.
The mind and body are enamoured spontaneously.
I realised the Beloved Lord in an ecstasy.
Ecstasy is the spontaneous union, it is said. (5)

He who is deeply devoted, he lauds the Lord.
Attains felicity with the Holy Word of his own accord.
I am ever sacrifice unto them
Who for sacrifice for the Guru their mind persuade. (6)

The True Lord is pleased with truth absolute.
Blessed by the Guru the heart becomes resolute.

Seated on a holy spot it chants the Lord's praises.
Thus the revelation of truth is made. (7)

Whom He pleases to give, he gets.
Blessed by the Guru ego is shed.
Says Nanak, the Name comes to be lodged in the mind.
And at the Portal Divine one is praised. (8) 8.9

Majh III

Serving the True Guru is a distinct reward.
Imperceptibly He comes to live in the heart.
The Lord is the fruit-laden tree of *Amrit*
He who drinks it his thirst would slake. (1)
I am sacrifice unto Him time and again;
To the holy company who can make.
The Lord's devotees meet on their own
And chanting of the Holy Word they undertake. (1) *Refrain*

He who serves the True Guru is blessed with the Holy Word, P-115
Who has the Lord's Name on him conferred.
The Immaculate Lord helps shed the dirt of ego,
And one is glorified at the Divine Gate. (2)

The Name can't be had without the Guru.
The *siddhas* and practitioners of austerities rue.
Without serving the Guru there is no peace
It is only the blessed who to the Guru take. (3)

The mind is like a mirror for a devotee to see his face.
If rid of ego, free from rust remains its surface.
The unstruck melody is struck with the Immaculate Word
With the Guru's Word consciousness of Truth does awake. (4)

Without the True Guru no one had the Lord's vision.
When the Guru was kind, He made the provision.
Himself He came to meet Himself.
Serenity merged in the poised state. (5)

The devotee is committed to the Lord.
The Guru's Word helps him duality discard.
Trade transactions take place in the body.
Leading to the treasure of Name when Truth does awake. (6)

The devotee's duty is to laud the Lord.
Thus the devotee earns liberation at the Portal of God.
Day and night he is absorbed in singing His praises
And thus qualifies to be invited for its sake. (7)

Union with the True Guru takes place if the Lord ordains.
It is supreme good fortune if the Holy Word one gains.
Says Nanak, the Name earns honour
When praises are sung in the True One's wake. (8) 9.10

Majh III

Should one shed ego, one gains all that one wants.
True devotion in the mind for sure the Holy Word plants.
One deals in truth, stocks truth and in truth one trades. (1)
I am sacrifice unto Him time and again
Who lauds the Lord in sun and shade.
I am Yours, You are my Master.
The Holy Word lends honour and high grade. (1) *Refrain*

All hours are auspicious.
When I remember my Lord Precious.
One should serve Truth, Truth earns respect.
It is with the Guru's blessings that with Truth one is paid. (2)

The fare of devotion is acquired when the True Guru is kind.
When other interests disappear, the Lord's love appears in the mind.
Truth, contentment, poise, peace and the Holy Word;
All of these one gets from the Guru Accomplished, it is said. (3)

Those who serve not the True Guru are stupid, purblind and simpletons.
Wherefrom can they get salvation?
They die and are born again and again.
At Yama's Court are they flayed. (4)

He who learns to cherish the Holy Word himself, he realises.
The Holy Word, in its turn, the Immaculate Text apprises.
Serving the True, one is ever at peace.
Nine Treasures are their gain who for the Name have prayed. (5)

Blessed is the spot where one remembers the Lord.
Where the devotees meet and chant the hymns of God.
Day and night they adore the True
While the mystic music is played and relayed. (6)

The self-possesed has false capital and false deals. P-116
Trading in falsehood, he suffers and squeals.
He knocks about in delusion day and night,
Dies and is born to die again and dismayed. (7)

I have endeared myself to the True Master.
My support is the Accomplished Lord's Shastra.
Nanak attained glory because of the Name.
Accepting joy with sorrow, unafraid. (8) 10.11

Majh III

The species are yours their tongues are also there.
Without the Name they are nowhere.

I realised the Name in the Guru's service.
Without the True Guru nothing one finds. (1)
I am sacrifice unto them time and again,
Those who keep the Preceptor in their mind.
The True Lord is realised through devotion,
On His own He comes to the mind, His place to find. (1) *Refrain*

He who serves the True Guru, everything he gains.
Whatever he desires he obtains.
The Lord is the Bestower of all objects.
With luck supreme one gets entwined. (2)

The dirty mind contemplates not on the One.
Impure inside, in duality he is undone.
He wanders about in the ten directions at waterfronts and pilgrim places.
His ego increased, with impurity of pride he would be in a bind. (3)

Serving the True Guru helps wipe out impurity.
He who is devoted to the Lord, he lives in eternity.
The Lord's devotee is immaculate, truth is never impure.
The impurity is by truth refined. (4)

Without the Guru it is pitch dark.
The unenlightened is purblind without a spark.
The worms of filth gloat in filth.
And in filth they hide behind. (5)

He who serves the liberated is liberated.
Ego and attachment with the Holy Word are abated.
Serve the True Lord day and night.
It is the fortunate few who do the Guru find. (6)

Himself He takes kindly and effects the union with the Seer.
From the Accomplished Guru one attains the Name's treasure.

Devoted to the True Name one is ever truthful.
Serving the Truthful the sufferings are stymied. (7)

He is always present, don't you think He is far apart.
With the help of the Guru's Word find Him in your heart.
Says Nanak, the Name fetches glory.
Which from the Accomplished Guru you find. (8) 11.12

Majh III

Truthful here, remain truthful hereafter.
The true mind takes to the true Shastra.
They serve the True and are engaged in true deeds.
I am sacrifice unto them time and again.
Who to the True Name pay heed.
They serve the True, remain devoted and laud their creed. (1) *Refrain*

The learned read, but appreciate not.
In duality and in Maya their mind is fraught.
They lose their discretion in the love of Maya.
Indulge in misdeeds and regret indeed. (2)

On meeting the True Guru, truth dawns.
The Preceptor's Name in the mind spawns.
Submitting to the Holy Word and disciplining the mind,
To the gate of liberation does lead. (3)

Freed of sin, relieved of wrath, P-117
With Lord's Name in the heart,
Devoted to truth is ever a recluse,
Ego curbed he meets the One for whom he pleads. (4)

The jewel inside is to be had only as a tribute.
Three-fold are a man's desires and three are Maya's attributes

Exhausted are the learned and the monks.
As for the fourth state, they have no idea of its needs. (5)

Himself He dyes and Himself He makes the dyes fast.
They alone are dyed, those who are in the Holy Word lost.
The Lord's colour is matchless indeed
They chant His praises with ecstatic lead. (6)

For a devotee the discipline of truth is occult power.
Liberation is enlightenment with the Name a devotee's desire.
The devotee deals only in truth,
The truth wanting in truth to knead. (7)

The devotee's Lord creates and destroys.
Also the pride of caste He enjoys.
Says Nanak, the devotee meditates on the Name
In order to merge in the Name to succeed. (8) 12.13

Majh III

A Divine command and the universe is created and undone.
By command again it receives His summons.
The devotee knows it to be the pleasure of Lord:
The creation and dissolution. (1)

I am sacrifice unto them time and again.
Those who in their mind have the Accomplished Guru in profusion.
The Guru grants them peace and devotion day and night
Singing His virtues, in virtues they find the fusion. (1) *Refrain*

All land and water are in His command.
Also air and fire with their ways grand.
He who is without a Guru dies and is born again and again.
The one without the Guru is condemned to elimination. (2)

The Creator has started a game.
Everything he has put in the body's frame.
It is through the Holy Word that one has access to the mansion.
And a call from the mansion for admission. (3)

He is the true money-lender with true traders.
They trade in truth for the love of the Master.
They invest truth, earn truth.
And from truth they get truth as their commission. (4)

Without capital how can one profit avail.
The self-centred are misled with people in trail.
Without capital one goes empty-handed;
The empty-handed suffer repression. (5)

There are those who trade in truth of the Holy Scribe.
They are liberated and with them liberate the tribe.
Their visit to the world is welcome;
They meet the Beloved and enjoy remission. (6)

With the object lying inside, the fool looks for it out.
The self-possessed, purblind, like a spirit roams about.
Where the object lies, none would ask for it.
The egoist is misled into a delusion. (7)

He invites through the Holy Word if He would please.
The seeker in the mansion enjoys poise and peace.
Says Nanak, the Name brings glory
One should listen and go into meditation. (8) 13.14

Majh III

P-118

A piece of advice the True Guru gave
Meditate on the Name, in the end it'll save.

The Preceptor is Inaccessible, Unknowable, Protector of the poor and Immortal.
If the True Guru pleases one would realise. (1)
I am sacrifice unto them time and again those who ego despise.
He who sheds ego he realises the Lord
With the Lord one acquires poise. (1) *Refrain*

One does what one is primarily ordained.
By serving the True Guru is everlasting peace obtained.
In the absence of good fortune one meets not the Guru
The Holy Word only can help realise. (2)

The devotee remains unsoiled in the world.
His support being the Guru and the Holy Word.
He who is unfair to the devotee doesn't bother him.
Fed up, himself he would penalise. (3)

The self-possessed are purblind, without perception.
They kill themselves and cause the world affliction.
They slander and bear the burden.
They carry the load without a prize. (4)

The world is an orchard of which the gardener is my Master.
He neglects it never, ever looking after.
The flavour He injects, it spreads.
More flavour from flavour does arise. (5)

The world with the malady of ego is afflicted.
Forgetting the Bestower of Peace, Inaccessible, Unlimited,
Tortured they wail ever,
Finding not peace without Guru, the Wise. (6)

He who created, He knows the solution.
Should He help, one submits to discipline.
One does what He directs;
Himself He extracts from the guise. (7)

Other than the True One I have none here.
He whom He adopts he becomes pure.
The Name has come to prevail in Nanak's heart,
He whom He grants he would realise. (8) 14.15

Majh III

When the Ambrosial Name comes to be lodged in the heart,
The maladies of pride and possessiveness depart.
One relishes the Holy Word as Amrit
From the Amrit of the Holy Word, nectar one does extract. (1)
I am sacrifice unto them time and again.
In hearts where the Ambrosial Holy Word rests,
With Holy Word in them, the Ambrosial Name they invest. (1) *Refrain*

The Ambrosial Word comes from their tongues ever.
Amrit they see with their eyes and also savour.
They talk about *Amrit* day and night.
And make others hear the text. (2)

Dyed in the colour of *Amrit* they remain in a trance.
It is with the blessings of the Guru they get a chance.
They talk about *Amrit* day and night,
Their mind and body is ever in *Amrit's* quest. (3)

He does what one cannot even conjecture.
None dare His ordinance alter.
With His ordinance rains the Holy Word.
With his ordinance one quenches one's thirst. (4)

Strange is the Creator's way.
Misled, the mind goes astray.
Devoted to the Ambrosial Holy Word
The mystic melody refracts. (5)

The genuine and the counterfeit, O Lord! Both You have created. P-119
You test them all and have them rated.
The genuine find their way to the treasures
The counterfeit have to regret. (6)

How do I see You? How do I laud?
Graced by the Guru I eherish the Holy Word.
It rains *Amrit* as ordained by You.
If You please, with *Amrit* one is blest. (7)

Amrit is the Word, *Amrit* are the Lord's Scriptures.
Serving the True Guru it becomes the heart's feature.
Says Nanak, The Ambrosial Name ever bestows peace.
Sipping *Amrit,* all my thirst is at rest. (8) 15.16

Majh III

It rains *Amrit* in its vein.
Rare is a devotee, from it who gains.
Sipping *Amrit* one is ever quenched.
It's His favour which quenches the thirst.
I am sacrifice unto Him time and again.
He who attends to the devotees first.
The tongue sipping the essence remains ever intoxicated
And would in the Lord's laudation spontaneously burst. (1) *Refrain*

One gains poise with the Guru's accord.
Sheds duality and submits to the Lord.
If He is kind one sings His praises
It's His grace and for that in truth one thirsts. (2)

O Lord! You are gracious to everyone around.
Some have little others greater found.

There is nothing beyond Your discipline.
The Guru-devotee knows it must. (3)

The enlightened have this truth found.
That with *Amrit* Your pools abound.
But without serving the True Guru none may have it.
It's with the Guru's grace that one can quench one's thirst. (4)

He who serves the True Guru, he looks charming.
With the Ambrosial Name, his heart warming.
His mind and body devoted to the ambrosial scriptures.
Uttering the ambrosial words in a spontaneous gust. (5)

The self-possessed in duality, to others subscribe.
Meditates not on the Name, commit suicide.
Day and night, they abide in filth
Without serving the Lord, lose their life they must. (6)

He whom He offers sips *Amrit*.
Blessed by the Guru he enters the spontaneous state of spirit.
The Accomplished Lord pervades all over
By the Guru's wisdom one comes to trust. (7)

He alone is Immaculate.
He creates and Himself dissipates.
Says Nanak, one should attend to meditation
The spontaneous way, to the truth thrust. (8) 16.17

Majh III

They abide by truth towards whom You are prone
They serve truth ever on their own.
True Word, true laudation, truthful is their union. (1)
I am sacrifice unto them time and again

Those who remain in truthful communion.
They meditate on the True, remain devoted to truth
The truthful in truth find the fusion. (1) *Refrain*

Wherever I see, I find truth all around.
Blessed by the Guru, in my mind it's found.
Their body is truthful, the tongue is saturated with truth. P-120
They listen to truth and help with its profusion. (2)

Disciplining desires one who is absorbed in truth,
Knows that the world is evanescent forsooth.
Serving the True Guru the mind is ever steady;
In one's own house one finds inclusion. (3)

The Guru's Word create God's vision in the heart.
The Holy Word lets attachment to Maya depart.
Truth sees truth and lauds it.
The Guru's Word makes true provision. (4)

Those who abide by truth are truly devoted.
Those who meditate on the Name are verily blessed.
Himself He makes one realise the True Word.
In the Holy company one chants *words of* laudation. (5)

One should try to calculate if He can be calculated.
Inaccessible, Unknowable, through the Word Holy He can be estimated.
Day and night He should be lauded through the Holy Word
There is no other way to seek His assimilation. (6)

Repeated reading and studying of books leads to peace of mind.
Consumed by desires, no light one finds.
They buy poison in a poisonous urge for attachment.
With false utterances, they have poison for their consumption. (7)

Blessed by the Guru I have realised the Sole Master
Discarding duality, truth is lodged in my mind's quarter.
Nanak has God's Name only to deal with
Which is obtainable in the Guru's compassion. (8) 17.18

Majh III

All colours and complexions are Your manifestations.
They die and are born and remain in circulation.
You are Immaculate, Inaccessible and Unknowable
Realised with the guidance of the Guru. (1)
I am sacrifice unto them time and again.
Those who have the Lord's Name lodged in their mind true.
He has no form, no features and no colour.
With the Guru's wisdom alone, one can pursue. (1) *Refrain*

He is the only light if one were to know.
Serving the True Guru it comes to show.
Hidden or revealed He pervades all over,
The light in the Divine Light must imbue. (2)

The world burns in the fire of desire.
In greed, pride and ego mire.
They die, are born and disgraced.
Thus wasting their human incarnation due. (3)

Rare is the one who realises Guru's Word.
He who suppresses himself, he understands the three worlds.
Such a one never dies nor he has to.
Spontaneously he merges in the True. (4)

He is no more afflicted by Maya's fever,
In the Guru's Word remains merged ever.

He appreciates truth in every heart
Truth gives truth its pleasing hue. (5)

He who hails truth is ever in His presence.
The Guru's Word is marked for its prevalence.
Truth reveals itself with Guru's blessings.
With truth comes the joy true. (6)

Truth remains lodged in the heart
It is eternal; neither comes nor would it depart.
Those who abide by truth, their minds are immaculate.
With the Guru's wisdom of truth they take the hue. (7)

Hail the truth and none other please!
Serving it one is ever in peace.
Says Nanak, those devoted to the Name are truly wise
Truthful is all that they are set to do. (8) 19.20

Majh III

P-121

Pure is the Holy Word, pure is its utterance.
Pure is the light and it's over all prevalence.
Pure is the talk that lauds the Lord.
Meditating on the Lord Pure, impurity is lost.
I am sacrifice unto them time and again,
Those who have the Bestower of Peace lodged in their heart. (1)
They laud the Immaculate with the Word Holy
And listening the Holy Word, their thirst goes fast. (1) *Refrain*

When the Holy Name comes to be lodged in the heart.
The mind and body cleansed, attachment to Maya departs.
The pure sings praises of the True day and night
In accompaniment of the instrumental blast. (2)

The purifying *Amrit* from the Guru I obtained.
With my ego dead, no attachment to Maya remained.
Pure perception, conception purer,
Pure is the text for my mind to accost. (3)

He who serves the pure, he becomes pure.
Impurity of the ego, the Holy Word abjures.
The Word Holy washed the dirt of ego;
The sacred unstruck melody sounds;
On the Portal True he is honoured a lot. (4)

The pure makes all others pure.
The pure mind the Holy Word gears.
The blessed abide by the Immaculate Name;
The Immaculate Name is in splendour aloft. (5)

He alone is pure to whom the Word lends charm.
The Immaculate Name does make the mind and body warm.
The True Name is never defiled.
Truth makes the face glow and soft. (6)

The mind becomes impure in duality;
So does the cooking square and the locality.
Impure food aggravates impurity.
The self-possessed impure suffers a lot. (7)

The pure and impure are all in His discipline.
They are pure, those whom the True Lord would hearken,
Says Nanak, if the Name is lodged in the mind.
The devotees' impurity is lost. (8) 19.20

Majh III

My Lord is Immaculate, I am His sparkling swan.
With holy text in my mind, pure is what I plan.
A pure mind relfects in a pleasant face.
It is more pleasant if it takes to meditation. (1)

I am sacrifice unto them time and again.
Those who are devoted to the Lord's adoration.
Day and night they contemplate on the Lord.
Singing the Holy Word in His appreciation. (1) *Refrain*

He who spontaneously lauds the Lord,
Cleansed in the fear of God, he does his ego discard.
He is ever happy, meditating day and night
He listens to the Lord and is devoted to His laudation. (2)

As the mind cogitates on the Lord it concentrates.
Between the self and Supreme Self the Holy Word meditates.
True devotion suppresses attachment to Maya
It is like a dance of adulation. (3)

Yelling aloud with violent vibrations in the so-called trance,
In love with Maya, it is caught by Yama who knows this stance.
It's the love of Maya which makes one dance;
The deception leads to frustration. (4)

The devotee takes to devotion if He does inspire. P-122
The body and mind spontaneously acquire.
The text provides the tune, Holy Word the music,
The devotee's devotion thus finds adulation. (5)

He who keeps perfect time and plays in concert fine.
No one listens to him, nor pays heed to his chime.

In pursuit of Maya he dances in groups
Given to duality, he suffers persecution. (6)

He who is in true love, he is liberated.
Control over the senses, truth and discipline are the means stated.
He meditates on the Lord through the Guru's Word.
For such devotion He has fascination. (7)

Devotion of the holy has been prescribed in all the four ages.
There is no other devotion known to the sages.
Says Nanak, one realises the Name with devotion.
And to the Guru's feet there is submission. (8) 20.21

Majh III

Serve the True, the True you should adore.
Devoted to the True Name, you are never sore.
Those cherishing the Bestower of peace are ever peaceful
With the Guru's teachings in their hearts. (1)
I am sacrifice unto them time and again.
In peace and poise those who are devoted to the Lord.
Those who serve the Preceptor are ever pleasing.
Of the glorious perception, they are a part. (1) *Refrain*

Every one is as Your devotee known.
He alone is Your devotee whom You own.
With the True Word they laud you all.
Immersed in devotion, others they exhort. (2)

My Lord True! Everyone is your creation.
Meeting the Guru-devoted obtains salvation.
If You please You inspire
And to contemplation one takes resort. (3)

Guided by the Guru I look for Him in my heart.
Joy and sorrow and attachments depart.
To the One alone I am devoted ever;
The Preceptor's Name is lodged in my heart. (4)

Dyed in the Name are you forever excited.
To the Nine Treasures of the Name they are invited.
Supremely blessed they realise the True Guru,
With the Holy Word they strike an accord. (5)

You are gracious, O Bestower of felicity!
You bring about the union of the holy.
You bestow the Name and its glory
Devoted to Name, have joy as reward. (6)

Ever and ever I laud You, my Lord True!
The devotee accepts none other as Guru
His mind remains absorbed in One.
When one accepts the One, one meets the Lord. (7)

He who is Guru-devoted he would laud.
The True Master is of couldn't-care-less sort.
Says Nanak, when the Name comes to be lodged in the heart,
The Holy Word brings about union with God. (8) 21.22

Majh III

Your devotees are lionised in the Court Divine.
With the Guru's Holy Word and Name they shine.
They are ever in bliss day and night.
Lauding the Lord, of the Lord they become a part. (1)
I am sacrifice unto them time and again
Those who listen to the Name and in the Name are absorbed.

The Lord True is higher than the highest.
Shedding ego, one can meet one's God. (1) *Refrain*

The Preceptor is True, His Name is True. P-123
Rare are the devotees who meet Him, blessed by the Guru.
Meeting Him with the Holy Word, there is no alienation
In due course, in truth one gets absorbed. (2)

Nothing happens outside Your will.
What occurs, You see, You do and is in Your mind still.
The Creator does and makes others do.
Under the Guru's guidance comes about union with the Lord. (3)

If she is talented, the Lord she would meet,
Dressing up with love and in His fear sweet.
She who serves the True Guru enjoys the matrimonial bliss ever.
In true sermon she remains truly absorbed. (4)

Those who neglect the Holy Word have no place to go.
Misled in illusion, visiting a deserted house like a crow,
They miss both this and the next world.
Their painful life is in suffering distraught. (5)

As they write, the paper and ink exhaust.
There is no peace in duality's mask.
False is what they write and false too their recompense.
Devoted to the false, they suffer hard. (6)

The Guru-devoted records true thoughts;
The truthful are to the salvation portal brought.
With true paper, pen and ink,
They write what is true and in truth they are absorbed. (7)

My Lord is seated within me, watches one and all.
Those united by the grace of the Guru are relieved at the call.

Says Nanak, devotion to the Name brings glory
Which the Accomplished Guru does reward. (8) 22.23

Majh III

Enlightenment from the One prevailing all over is a gift of the Guru.
The impurity of ego is washed away by the Word True.
The pure mind remains devoted day and night.
And through devotion the Lord he attains.
I am sacrifice unto them time and again.
Those who are devoted themselves,
And get others do the same.
The holy have to be saluted a hundred times.
Day and night, in the Lord's devotion they remain. (1) *Refrain*

The Creator Himself creates the occasion;
On whoever He pleases He bestows the vision.
Fortunate is he who serves the Guru;
The Guru's service does bliss obtain. (2)

It takes many a life to have something to claim.
When with the Guru's blessings, His Name one gains.
He who gains His Name is liberated forever;
The state of poise he spontaneously attains. (3)

Indulging in many a ritual brings not salvation.
Misled by duality he wanders from station to station.
In evil deeds has he wasted his life
Without the Holy Word he suffers pain. (4)

He who restrains the restless mind,
Blessed by the Guru the Supreme State he would find.
The True Guru would Himself bring about the union.
Meeting the Beloved Lord, it's peace one gains. (5)

There are those engaged in falsehood, falsehood is what they get.
Lost in duality, they waste their lives and regret.
Themselves they drown and drown their tribe;
They tell lies and eat what is profane. (6)

It's the self in a flash for a devotee who sees. P-124
He cherishes Divine affection and from ego sets himself free.
Occults, yogis and monks who practise concentration
Don't find the self that their body contains. (7)

What happens is what the Creator ordains.
Who else can this privilege claim?
Says Nanak, he realises the Name, he whom He blesses
And the Name in his mind he maintains. (8) 23.24

Majh III

In the cave, there is an inexhaustible treasure.
Where resides the Unknowable, the Lord Beyond Measure.
He is both Invisible and Manifest
Revealed to those who with the Holy Word have their ego shed. (1)
I am sacrifice unto them time and again.
Those who have the Ambrosial Name in their mind fed.
The Ambrosial Name is the Sweet Elixir Supreme,
Which under the Guru's guidance one would get. (1)

Killing the ego, the adamantine door was opened by the Lord.
The Name invaluable, with the blessings of the Guru I got.
Without the Holy Word the Name is not to be had;
With the Guru's grace alone it is met. (2)

The collyrium of truth to my eyes the Enlightened Guru applied.
Its light has driven the darkness of ignorance from my sight.
The light has now merged with the Light, faith restored,
To the Portal Divine with honour I am led. (3)

He who looks for Him outside his physical frame.
Without the Name, unnecessarily he suffers pain.
The purblind egoist understands not, and keeps knocking about
While the Guru-devoted does his object get. (4)

With the blessings of the Guru the truthful realises the Lord.
As one sees in body and mind the impurity of ego departs.
Seated on the hallowed seat one lauds the Lord.
And chanting the Holy Word to the Lord is wed. (5)

Should he shut the Nine Doors, and no more wonder,
He comes to reside in the tenth quarter.
The unstruck melody is heard there day and night.
And the wise utterances of the Guru are spread. (6)

Without the Word Holy it is all dark in the world.
One attains not the objective, nor is transmigration annulled.
The key is in the hands of the True Guru, none else can open this door
The Guru Accomplished brings about the union of the blessed. (7)

Invisible or Manifest, everywhere you prevail.
With the grace of the Guru, of this truth I avail.
Says Nanak, one should meditate on the Name ever.
The Guru-devoted has Him lodged in the mind, it is said. (8) 24.25

Majh III

The seeker meets the sought; the meeting is brought about by the Lord.
Death may not espy him and no suffering hard.
Ego annulled, his bonds unbound,
The devotee by the Holy Word is charmed. (1)
I am sacrifice unto them time and again
Those whose heart with the Word Holy is warmed.
The devotee sings, the devotee dances,
His mind with the Holy Word is stormed. (1) *Refrain*

Both life and death the devotee does accept.
With no dissolution of life, in the Word Holy he is adept.
The devotee neither dies nor is destroyed by age,
A part of truth he is formed. (2)

The devotee is glorified at the Lord's.
His ego from his mind he discards.
Himself he is liberated, he liberates his clan.
The life of a devotee is reformed. (3)

P-125

The devotee is never afflicted with pain.
From the evil of ego he would refrain.
The devotee's mind is pure, it's never polluted.
A segment of the state of poise, it is formed. (4)

The devotee is glorified for meditation on the Name.
The devotee lauds the Lord and gains fame.
He is ever in bliss day and night.
The Holy Word is what the devotee has farmed. (5)

Day and night the devotee is in the Holy Word absorbed.
In all the four ages the devotee is accorded regard.
The devotee sings praises of the Immaculate ever;
With the Holy Word for devotion he is charmed. (6)

Without the Guru it is a dark trial.
Caught by Yama, unavailing they wail.
They are like worms of filth.
Day and night in the filth they suffer and are harmed. (7)

The devotee himself does or makes others comply.
The Lord comes the devotees' heart to occupy.
Says Nanak, the Name attains fame
For which the Guru Accomplished is to be swarmed. (8) 25.26

Majh III

There is a common light for all the living creatures.
The Guru Accomplished with the Word Holy reveals its features.
Himself He creates differences as apparent to the mind.
Himself He evolves the common mould. (1)
I am sacrifice unto them time and again
Those who laud the Lord True and behold.
Without the Guru the poise is not gained.
The devotee may in poise enfold. (1) *Refrain*

With Your charm, the people You fascinate.
In Your grace You relate what You create.
The Creator! You are the source of peace and pain
The devotee does You behold. (2)

The Creator Himself does or makes others do.
Himself would the Holy Word in the heart imbue.
The Holy Word generates the Ambrosial text;
By the devotee it is retold. (3)

Himself He is the Creator, Himself the Consumer.
Breaker of bonds, ever the Liberator.
Himself liberated, He is the True One.
The Incomprehensible; yet He unfolds. (4)

Himself He is Maya, and also its shadow.
Himself He has created the world in libido.
Himself He bestows virtues, Himself He adores
Himself He has it all unrolled. (5)

He is the Creator, also the Maker.
He is the Settler, also the Breaker,

There is nothing outside His discipline.
He takes on tasks untold. (6)

He kills and then Himself revives.
He effects unions that survive.
In His service there is joy ever.
The devotee attains the poise manifold. (7)

He is high, higher He soars.
He alone sees, whom He shows.
Says Nanak, if the Name is lodged in the heart,
One realises oneself and gets others enrolled. (8) 26.27

Majh III

My Preceptor prevails all around. P-126
Blessed by the Guru in my house I've found.
Serving Him ever with single-minded devotion
The devotee is in truth absorbed. (1)
I am sacrifice unto them time and again
Those who have Life of all the life in their heart.
The Lord is Life of all the life, Fearless and Bountiful.
Guided by the Guru, in poise is the devotee lodged. (1) *Refrain*

With the terra firma and the mythical bullock of the nether world, my house is full.
I find my Beloved who is eternally youthful.
The Bestower of Peace is ever in bliss,
Guided by the Guru in poise is the devotee lodged. (2)

There is ego and acquisitiveness in the body's frame.
Being born and dying there is no end to the game.
The devotee kills his ego.
Truth and nothing but the truth he regards. (3)

Good and bad are residents of the body as brothers.
The two of them comprise the world together.
Transcending both he who enters the House Supreme,
Guided by the Guru, in poise is the devotee lodged. (4)

In the body one finds duality and darkness.
With enlightenment depart ego and acquisitiveness.
Holy Word, the Bestower of Peace manifests.
Day and night in the Name one is absorbed. (5)

With light inside, it spreads abroad.
With the Guru's wisdom, darkness is abhorred.
The lotus of the heart blossoms, joy perennial is gained.
A segment of the Light Divine becomes its part. (6)

Inside the mansion of the self there are gems of treasure.
The devotee is blessed with the Name beyond measure.
The man of God deals with an established trader.
As profit, the Name is his reward. (7)

He Himself is the keeper of the store, Himself He issues.
Rare is the devotee who this trade pursues.
Says Nanak, he whom He blesses, he obtains;
With His grace the Lord comes to be lodged in the heart. (8) 27.28

Majh III

The Lord Himself brings about the union and makes one serve.
With the blessings of the Guru duality is curbed..
The Lord Immaculate is the Bestower of virtue ever.
He makes the devotee His virtues adopt. (1)
I am sacrifice unto them time and again
The truthful who for the truth opt.

The True Name is immaculate ever,
The Holy Word gets the mind aloft. (1) *Refrain*

The Guru is the Bestower but he bestows according to one's *karma*.
The servers serve, the devotee remaining in the Lord's *dharma*.
The Ambrosial Name is the charm of a person.
In the Guru's guidance one enjoys the essence of Divine Thought. (2)

There is a hallowed spot in this cave
The illusion of ego, off the Accomplished Guru staves.
Those dyed in the Divine colour sing His praises day and night;
They attain it as the Guru's gift in their lot. (3)

He who contemplates on the Guru's utterances in the cave,
The Name Immaculate comes to be lodged in his holy enclave
Singing the Preceptor's praises with the melody of the Divine Word,
He realises the Lord and comfort he sought. (4)

He who is given to duality, he is severely taxed. P-127
Forgetful of Name one is chastised and vexed.
He seeks reckoning of every split second of life;
Unsparing of any deviations, one is caught. (5)

She who remembers not the Lord in her parents' house,
Deluded by duality she wails and cries.
She is essentially low-caste, ungainly, ill-mannered;
Not even in a dream would she her Love accost. (6)

She who longs for her Love at her parents' house.
She meets in person her Beloved Spouse;
She who remains attached to her Love.
With the Word Holy she enjoys a bed warm and soft. (7)

When He wishes to give, He sends word;
Has His Name in the mind revered.

Says Nanak, the Name brings glory;
To the one day and night his Lord lauds. (8) 28.29

Majh III

His birth is blessed, hallowed is his house.
He who serves the Lord, living in his house, he is a recluse.
He remains in ecstasy, dyed in His colour ever,
With the essence of Lord's love satiated is his heart. (1)
I am sacrifice unto them time and again,
Those who read, understand and lodge their Lord in the heart.
The devotee reads the Lord's Holy Word
And in the Divine Court receives the reward. (1) *Refrain*

Inscrutable, beyond understanding, all over the Lord prevails.
There is no other way one can regale.
If He is gracious one meets the True Guru.
His grace alone brings about the accord. (2)

He who is involved in duality, understands not.
Provoked by the Three Qualities, in disputation he is lost.
The bonds of the Three Qualities are broken by the Holy Word;
The Holy Word leads to liberation and God. (3)

The mind is restless, it's hard to restrain.
Lost in duality it wanders in vain.
A worm of filth, involved in filth,
In filth it ever remains absorbed. (4)

He who throws his weight about exposes his inferiority.
He may do what he likes, he gains no superiority.
There is nothing beyond the Lord.
He is pardoned, he who in the Holy Word is involved. (5)

Born and dies, the man realises not the Lord.
Day and night in duality he is involved.
His human incarnation goes waste
While repairing in the end he regrets hard. (6)

Dressing and doing herself up with her spouse abroad,
The doings of the self-possessed are of this sort.
She is respected not here and cared not hereafter.
Her life is lost without any regard. (7)

There are a few who realise the Lord's Name;
It's with the help of the Holy Word of the Accomplished Guru that one gains:
He who meditates daily, day and night
He comes to comfort of his own accord. (8)

He alone pervades all around.
Rare is the devotee who has this found.
Says Nanak, noble are those devoted to Name.
Which His grace alone can reward. (9) 29.30

Majh III

The ego-centred studies and styles himself as a scholar. P-128
Obsessed with duality he suffers disaster upon disaster.
Involved in Maya, he understand not.
In the cycle of transmigration he is cast. (1)
I am sacrifice unto them time and again.
Those who realise the Lord with their ego lost.
With the service of the Guru, the Lord comes to reside in their heart
They sip the essence of the Lord's devotion of their own accord. (1) *Refrain*

They studied the *Vedas* but enjoyed not the Lord's devotion.
They entered into debates in Maya's delusion.

The misled are ever in darkness.
The devotee understands and lauds God. (2)

The Inexpressible should be expressed in pleasing idiom forsooth.
Under Guru's guidance one should take to truth.
And contemplate on the Truthful day and night,
Thereby dye the self into the true colour fast. (3)

Those devoted to truth, truth they respect.
He Himself grants truth and doesn't regret.
The Holy Word gives insight into truth;
Meeting the True brings joy vast. (4)

They are not soiled with the dirt of falsehood and fake.
With the grace of the Guru, day and night they remain awake.
With the Immaculate Name lodged in their heart
Their light gets merged with the light of the Lord. (5)

Learning the Three Qualities but understanding not the essence of the Lord.
Strayed from truth, unacquainted with the Word of God.
Involved in attachment, remaining ignorant
That the Holy Word is the way to God. (6)

The *Vedas* condemn the Three Qualities as Maya fraught.
The self-possessed involved in duality understands not.
He studies the Three Qualities but realises not the Preceptor:
Without realisation he suffers a lot. (7)

When He pleases He brings about the union
With the Guru's blessings one sheds the illusion.
Says Nanak, the real glory is inherent from Name
The Name in mind brings the comfort sought. (8) 30.31

Majh III

He is both Unattributed and Attributed.
He is a scholar who understands this truth undiluted.
Himself he is liberated, also liberates his tribe
Who has the Name in his heart to cogitate. (1)
I am sacrifice unto them time and again
Those who enjoy the essence of the Name and its taste cultivate.
They are immaculate who meditate on the Name
On the Immaculate they get to contemplate. (1) *Refrain*

He who contemplates on the Holy Word free from *karma* gets.
With the enlightenment focussed within, his ego sheds.
The blessing of Name attains the Nine Treasures
The Three Qualities effaced, he comes to meditate. (2)

He who is an egoist is not free from his *karma*.
The ego is shed with the Guru's *dharma*.
With the sense of discrimination one should contemplate
And with the Guru's utterances His virtues narrate. (3)

The Lord is the sparkling, sacred pool true.
Where the holy come to peck pearls and take them to the Guru.
They have holy baths day and night,
The filth of ego in them to vacate. (4)

The immaculate swans in love are bred.
They live in the Pool Divine with ego shed.
Day and night they remain involved in the utterances of the True.
And beside the Pool Divine perch and wait. (5)

The self-possessed is the dirty stork. P-129
Even with the holy bath his dirt isn't lost.

He who dies in humility contemplates on the Word Holy.
His impurity of ego is violate. (6)

He attains the gems of bliss at home,
The Accomplished Guru's holy tone.
Blessed by the Guru the darkness dispels:
The heart is enlightened and one gets discrete. (7)

He creates Himself and also nourishes.
He who serves the Guru is reckoned and flourishes;
Says Nanak, the Name comes to be lodged in his heart.
It is the grace of the Guru that helps him meditate. (8) 31.32

Majh III

The whole world suffers Maya's delusion.
The Three Qualities are also its victim.
Rare is one who understands it by the grace of the Guru
And is absorbed in the Fourth State. (1)
I am sacrifice unto them time and again.
Those who shed the attachment of Maya with the Holy Word's fiat.
He who sheds attachment of Maya, he gets attached to the Lord
And is honoured at the Divine gate. (1) *Refrain*

The ritual gods and idols have Maya at their roots.
The *Smritis*, the *Shastras* and their offshoots,
Lust and wrath have the world in their grip.
Coming and going is a suffering great. (2)

With the grace of the Guru he who remembers the Lord.
He has the jewel of knowledge in his heart.
He observes celibacy, truthfulness and restraint
And with the Guru Accomplished on the Name he meditates. (3)

She who at her parents' house is deluded in illusion.
Involved in duality she regrets in profusion.
She loses both this world and the next.
Has no peace ever in a dream to state. (4)

She who at her parents' house adores her spouse.
Blessed by the Guru she would find him ever in her house.
She remains dyed in her Lord's discipline
With the Holy Word as the make-up of her face. (5)

Blessed are those who have realised the True Guru
And shed duality with the Holy Word true.
They have the sole Preceptor lodged in their heart
And they laud the Lord in the company of a sage. (6)

He who serves not the True, I know not why he came.
Accursed his life goes waste in shame.
The self-centred remembers not the Name;
Without the Name he suffers his fate. (7)

He who has created the world He alone knows
He makes us meet and concept of the Name bestows.
Says Nanak, those who have realised the Name,
They have it inscribed from the Above on their slate. (8) 32.33

Majh III

The Primal Being is beyond reach.
He creates Himself and Himself effects the breach.
He pervades every one around.
The devotee alone is blessed with fame. (1)
I am sacrifice unto them time and again.
Those who arrive at the Formless with the meditating game.
He has no form nor any features, He is everywhere.
The devotee realises the Inaccessible with the Name. (1) *Refrain*

The Merciful Bestower, it is You.
Other than You none else I view.
If the Guru is gracious, He bestowes the Name.
The Name merges in the Divine frame. (2)

You are the Creator True.
Your stores are full of the Name of *Wahe Guru*.
At the chant Divine the devotee is satiated.
Ecstatic, he goes into the spell of Name. (3)

O Lord! Day and night I laud You,
Singing praises of my Love I pursue.
The True One, there is none other than You
With the Guru's blessings to You I came. (4)

Beyond computation, You are Inaccessible, Unknowable.
With Your grace You make the meeting possible.
The Accomplished Guru is remembered with the Holy Word
Serving with the Holy Word comfort one can claim. (5)

Blessed is the tongue which sings Your praises.
They laud the Name when the True Lord chases.
The devotee is ever intoxicated with the Name.
Meeting the True is gaining fame. (6)

The self-possessed acts in ego.
Loses his life in the gambler's throw.
In the pitch-darknes of greed
He is born and dies again and again. (7)

The Creator Himself accords fame
On those on whom in the primal writ he has bestowed the same.
Nanak acquired the Name, the annuller of fear;
With the Holy Word peace and comfort came. (8) 1.34

Majh V Score I

The Unknowable within cannot be known.
The gem of Name kept secret is not shown.
The Inaccessible, Imperceptible is Supreme
With the Holy Word alone He may be perceived. (1)
I am sacrifice unto them time and again,
Those who in Kaliyug have Name as their audio feed.
The cherished godmen who have endeared themselves to the True,
Blessed by the Lord, they get His glimpse indeed. (1) *Refrain*

He for whom the ascetics and yogis agitate
Brahma and Indras in their mind meditate.
Three and thirty crore long for whom
Guided by the Guru they laud His creed. (2)

The wind remembers You night and day.
The earth like a slave at Your feet does stay.
You pervade all the species and their tongues.
All their hearts cherishing Your lead. (3)

The devotee realises the True Master.
He understands what the Accomplished Guru utters.
He who sips *Amrit,* he is quenched;
Truth for the truthful is the sumptuous feed. (4)

The house where reigns peace is blessed.
They have a hundred sports and joys, it is said.
He is rich and master of vast wealth,
He who concentrates his mind at the Guru's feet. (5)

You first give them the wherewithal.
Only then You create creatures all.

There is none as bountiful as You, my Master,
No one can Your stature meet. (6)

He to whom You are gracious meditates on You,
According to the dictum of the Holy True.
He is liberated himself and liberates his tribe;
None may bar his way to the Lord to plead. (7)

You are Supreme, Higher than the highest.
You are Limitless, Bigger than the biggest.
I am sacrifice unto You;
Nanak is the servant of the practitioners of this creed. (8) 1.35

Majh V

P-131

Who is liberated? Who is dedicated?
Who is enlightened? Who is articulated?
Who is the householder? Who is a recluse?
Who can assess the Lord? (1)

How does one get entangled? How is one relieved?
From birth and death, how is one freed?
Who is active? Who is inactive?
Who can play what part? (2)

Who is happy? Who is unhappy?
Who is amiable? Who is alienated?
How do we meet and how are we distanced?
Who can this secret impart? (3)

What is the phrase which restrains the mind?
Which is the sermon that in pain and pleasure alike one finds?
What is the way to meditate on the Preceptor,
How do we laud our God? (4)

The devotee is liberated. The devotee is dedicated
The devotee is enlightened. The devotee is articulated.
Blessed is the devotee, householder or recluse
The devotee can assess the Lord. (5)

The egoist is bound, the devotee is freed
From birth and death the devotee is relieved.
The devotee is both active and inactive
What the devotee does is in accord. (6)

The devotee is happy, the egoist is unhappy
The devotee is amiable, the egoist is alienated.
The devotee unites, the egoist separates.
The devotee can untie the knot. (7)

The devotee knows the phrase which the mind restrains.
The devotee knows the sermon which alike finds pleasure and pain.
The devotee knows how to meditate on the Preceptor
The devotee does the Lord laud. (8)

Everything in form is His creation.
He does make others do and creates the institution.
From unity one moves to infinity.
Says Nanak, this is how one merges in God. (9) 2.36

Majh V

With the Lord Eternal there is no worry.
With the Helpful Master you are never sorry.
Bestower of life, breath and peace of mind
What You do, it's a pleasure, I find. (1)
I am sacrifice unto them time and again
Those who with heart and soul adore the Divine.

You are my mountain, you are my shelter
He who vies with You is purblind. (1) *Refrain*

He to whom your doing is sweet,
He hears the Lord in every heart-beat.
You alone are here and there,
Manifesting Yourself in every kind. (2)

All that one desires, those You do meet.
Your treasures are full of devotion and love sweet.
With Your Grace you save one and all.
Blessed are those who with You themselves bind. (3)

You pull the devotee out of the dark cavern.
Your slaves You save with Your grace and concern.
They sing praises of the Perfect and the Eternal.
No one can their devotion define. (4)

You are the Protector here and hereafter. P-132
In the womb of the mother you are the cherisher.
The flame of Maya touches them not
Dyed in Your colour those who chant and chime. (5)

How do I Your virtues count?
In my mind and body it is You I mount.
You are my friend, Beloved Master
Other than You to none I'm inclined. (6)

O Lord! He whom You save.
Never comes to any suffering grave.
You are the Lord who grants protection and bestows peace;
Revealed in the holy company of the refined. (7)

You are Supreme, Unencompassable, Immeasurable, Beyond Value.
You are the True Master, I am Your slave true.

You are the Ruler, truthful are Your subjects
Nanak is sacrifice unto you many a time. (8) 3.37

Majh V Score 2

Meditate on the Lord everyday.
Let not your mind go astray. *Refrain*

Seek the company of the holy.
So that you go not into Yama's alley.
With the Lord's Name as your journey's provision,
Your tribe will any stigma escape. (1)

Those who meditate on the Master,
They don't have to face hell's disaster.
They are harmed never,
Those who have the Lord lodged in their heart. (2)

They appear pleasing and comely,
Those who seek holy company.
Those who garner wealth of the Name,
They are profound and unsurpassed. (3)

Let us sip the miracle drink of *Amrit,*
Thus sustain ourselves at the sight of the Hermit.
All our problems will be solved
By propitiating the Preceptor's feet everyday. (4)

Those whom He gives the essence of belonging
For the Lord they are found ever longing.
He is a hero and the chief,
He who has it inscribed it in his fate. (5)

I have contemplated in my mind,
This juice is the privilege of the royal kind.
Those who never do ill,
With good deeds they swim across. (6)

With the Creator in the mind.
The life's reward you will find.
With the spouse of your choice
Your mortal life will ever be blessed. (7)

I've found the eternal reward.
At the feet of the Fearless Lord.
He tied me to His apron,
Nanak was bestowed a life unparalleled. (8) 4.38

There is but one God
He is realised through the grace of the True Guru.

Majh V Score 3

As one meditates on the Lord
One attains the state of poise as reward. (1)

Meditating on the Guru
One is freed of fears all. (1)

He who seeks shelter of the Supreme
He doesn't have to regret hard. (2)

He who serves the holy
All his desires are fulfilled by God. (3)

He is there in the ocean and on land.
He pervades every heart. (4)

With the holy dust of the feet of godmen
One realises the Benign Lord. (5)

The Master grants liberation to one and all,
Meditation does the peace accord. (6)

The Preceptor did His justice,
All the sinners were penalised hard. (7)

Nanak is dyed in the True Name,
He lives in the Presence of the Lord. (8) 5.39

Barah Mah
(Song of the Twelve Months)

Majh V Score 4

There is but one God,
He is realised through the grace of the True Guru.

Distanced because of my deeds and *karma,*
Lord God! Be gracious and bridge this gap.
I've gone round the four quarters
And ten directions,
Tired, I turn to my Lord's lap.
The cow gone dry, little or no use she has.
Without water withers the crop becomes crap.
In the absence of her spouse how can the bride have a nap?
A house without the spouse
Is like a deserted village, a town without a map.
What use is it to dress up lavishly,
Munching betel, if the figure has no wrap?
With the Lord God not being there,
The associates and friends are a mere trap.

Says Nanak, pray bestow on me Your Name.
And let me meet the Master
Whose is this eternal trap. (1)

Meditating on Lord in the month of Chet is a big treat.
With one's tongue, in the company of the Holy,
His Name one comes to repeat.
Those who are united with the Lord,
Their visit is sweet.
Living without Him even for a moment
Is like breath without its beat.
He who prevails on land and sea
And is found even in the forest heat,
Not remembering such a Lord,
Is agony one should treat.
Blessed manifold are they
Who are devoted to such a creed.
I long to have a glimpse of my Master,
Nanak thirsts for Him and seeks to meet.
Whoever takes me to my Lord Supreme
In the month of Chet I propitiate His feet. (2)

He who suffers separation in the month of Baisakh,
How can he have peace of mind?
Forgetting the Benevolent Lord,
He takes to the lure of Maya blind.
Except the Lord Eternal,
Neither progeny, nor wife, nor wealth accompany him;
But the Lord Eternal, he'd find.
Many have perished clinging to them
False attachments of the kind.
Without imbibing the Name of God

One would get hereafter twined.
Disregarding the Divine, one must suffer;
There is no other *protection* than the Lord Kind.
Those who opt for God's care,
They are exalted, they would find.
Nanak longs to be with His Person Divine.
Baisakh is pleasant for those who adore the Lord.
In the company of the holy refined. (3)

P-134

In the month of Jeth adore Him
Whom everyone pays obeisance, it is said.
Tying yourself to His apron string,
To no harm ever you will be led.
His Name is like gems and jewels,
None dare break your house, misled.
All the pleasant colours around
Are His colours.
Do what the Lord God has fed.
Blessed are those who heed His command.
Whatever He does, they solemnly accept.
Those who are united by Him,
They wail not in separation and regret.
Those who acquire the company of the Holy,
They are ever to joy wed.
Jeth is colourful for the blessed
Who has good luck inscribed on the forehead. (4)

Asadh scorches those who love not God:
Forsaking the Sustainer of the Universe,
Those who look upon the mortals for support.
Caught in duality, they have the noose of death around their neck.
They reap what they sow,
Whatever is inscribed on their forehead and foretold.
The night of life having waxed,

They repent as they repair in despair.
Those who cultivate the Holy
They are liberated at the Portal of the Master Old.
Pray, do be kind to me,
I long to have a glimpse of You.
I have none other than God to hold.
This is Nanak's plea.
He enjoys Asadh to his heart's content
At the feet of the Deity Who comes to unfold. (5)

Pleased in Sawan is she
Who is devoted to the lotus feet of the Lord.
Her mind and body are dyed in truth,
Her anchor being the Name of God.
Fake are the hues of temptation,
For she has no regard.
She is exhilarated with the drop of *Amrit*
That she sips in the company of the Bard.
With His grace forests and vines are in blossom;
He is all-powerful and without any limits.
I long to meet the Lord;
Only *karma* can make me do it.
Tell the friends who have access to my God
I am sacrifice unto them.
Lord! Be merciful to Nanak,
Your Word does always accord.
Sawan is delightful for the happily married
Whose heart is the abode of the Lord. (6)

She who is misled by doubts in Bhadon,
And is involved in someone other than her spouse,
She may dress herself lavishly,
All of it is little use.
The moment she dies, she will be called a ghost.

The emissaries of death will transport her
To a destination undisclosed.
They quit in a moment,
All those who had her endeared.
The hands are twisted and the body torn,
The colour turns white from black and is worn.
As one sows, so does one reap,
It is the crop of *karma*.
Nanak comes to the refuge of the Lord
Whose feet are like a ship to cruise across.
In Bhadon they are not thrown in Hell
Those who have their saviour in God. (7)

I am beside myself with passion in Assu;
How do I go and meet my love true?
My mind and body thirst for His glimpse,
Come someone and help me join my Beau.
The Holy always help the love-lorn,
I prostrate at their feet.
How can one have peace without love?
There is no other place where I can retreat.
Those who have tasted the essence of love,
Their thirst slaked, they are fully quenched.
They forsake conceit and humbly pray
For attachment to the Lord's apron in quest.
Those who are united with the spouse,
They know not pangs of separation.
There is none other than the Lord God,
Nanak has sought His support.
In .' ssu they are happy,
Whose kindly God is their forte. (8)

P-135

In Kartik one suffers consequences of one's *karma*.
Let one not accuse others,

Forgetting the Lord God and *dharma*
One is condemned to many an affliction.
Turning away from the Divine
Is like alienating oneself for transmigration.
In a moment all the rich dainties
Turn bitter in taste.
No one can help meditate,
It is no use making a plaint.
One can do nothing on one's own;
Whatever has been ordained must take place.
Lucky I'll be if I encounter my Lord,
All my woes will be lost.
Do protect Nanak, God,
The Breaker of the Bonds of slaves.
In Kartik if you find the company of the Holy,
All your fears are allayed. (9)

In Maghar they appear comely
Who have their spouse for their company.
Their praise is beyond words
Who are united with the Lord revered.
Brought about by the company of the Holy,
Their union with the Divine finds them in bloom.
Those who remain away from the Holy,
They are left alone.
There is no end to their woes,
They suffer the stranglehold of death.
Those who remember their Lord,
They enjoy His presence best.
They have God's Name as gems, jewels and diamonds
Woven around their neck.
Nanak seeks the dust of their feet,
Those who look for support at His Gate.
In Maghar if you remember God
Transmigration is no more your fate. (10)

In Pokh they suffer not cold
Those who are close to the bosom of their Lord.
Their mind fixed at His feet,
They are blessed with the presence of God.
They have the support of Gobind and Gopal
And the advantage of His service.
They are afflicted not with evil.
In the company of the Holy they sing His praises.
They merge into that from where they emerged;
Of true love it is the gain.
God stretched His hand and pulled them out,
Not to be separated again.
I am sacrifice unto Him a million times,
My True Friend, Inaccessible and Unknowable.
Finding Nanak at His Portal,
The Lord God felt amused.
Pokh is pleasant to him with its comforts
One who has been by the Lord excused. (11)

In the month of Magh take your ceremonial bath
With dust of the feet of the Holy.
Listen and repeat the Name of God
And share it with your company.
It will wash the filth of life's *karma*
And help shed the conceit of mind.
Lust and anger will no more afflict you;
Relieved of the dog of avarice you will yourself find.
Treading the path truthful, P-136
The entire world will come to hail.
Taking pity on the fellow beings,
Advantage of the bath at sixty-eight places of pilgrimage you avail.
He is fortunate
Whom He blesses in His mercy.
Nanak is sacrifice unto them

Who have accomplished the Divine.
They are considered clean in Magh
Who are favoured by the Guru Kind. (12)

There is a lot of fun in Phagun
When God Himself reveals.
Godmen who are the lieutenants of the Lord,
In their grace bring about this deal.
The bed is bedecked with every comfort,
For sorrow there is no room.
The fortunate have all their desires fulfilled,
In the Lord God they find their groom.
The friends sing songs in chorus
In praise of the Divine.
There is none other like God,
None else like Him can one find.
He betters one's lot here and hereafter.
And allots a permanent seat.
Saved in the ocean of the world,
One does not have his visit to repeat.
He has countless virtues while I have a single tongue.
Nanak who sought His support is ferried across.
One must adore God in Phagun,
As He has none of His own needs to ask. (13)

Those who meditate on the Name,
Have their jobs done.
Those who remember the Perfect Guru,
Are found truthful at the Portal of Heaven.
God's feet are a seat of comfort
To ferry across the turbulent ocean.
They burn not in the flames of evil,
Those who are smitten with the loving devotion,
Forsaking untruth and duality.

Truth is their provision,
They serve the Lord God,
With Him alone in the heart.
Their months and days are auspicious
To whom He does the favour.
Nanak supplicates just for a glimpse,
God! Do be gracious, my Saviour. (14) 1

Majh V
(Day and Night)

There is but one God
He is realised through the grace of the True Guru.

Let me propitiate my True Lord
And meditate on the Preceptor night and day.
Shedding my self-importance, I seek His protection.
And let it be pleasant what I have to say.
Separated for many an age,
Let me meet my near and dear, I pray.
Those distanced from the Lord,
O Sister! They are ever in fray.
There is no peace without the Lord God,
I have searched the entire planetary array.
One is alienated because of one's own misdeeds.
Blame none else for this one may.
O Lord! Save me with Your grace,
None else can do it Your way.
One rolls in dust without you, O Lord!
To whom do I go and say?
Nanak has this to supplicate:
I should see my Master every day (1)

He who pays heed to the plight of every person
He is the Lord Accomplished, like Him there is none other.
He should be remembered in life and death;
He is indeed everyone's anchor. P-137
At parents' and in-laws' one should remain dedicated to Him.
He who has a large family to take care,
He is Lofty, Inaccessible, Unknowable,
Without limit here and there.
Only that service is acceptable to Him
Which is like the dust of the feet of a holy mentor.
He is the Helper of the helpless;
Of the sinners He is the Saviour.
He protected His devotees in primal times and prior.
His name is True, He is the Creator.
No one knows His value,
No one can ever Him measure.
He lodges in the mind and body,
Nanak cannot His estimate venture.
Those who serve the Preceptor day and night,
I am sacrifice unto them ever. (2)

The holy remember Him ever and ever,
He is everyone's Emancipator.
He who created the self and the body
And blessed it with life as a favour.
He should be remembered with the Holy Word
And meditated upon with *mantra* pure.
He is beyond assessment.
The Preceptor is Limitless, He is everywhere.
He in whose heart the Lord comes to lodge,
He is the like of the Master.
The longing of His heart is fulfilled,
He meets the Holy Benefactor.
Nanak lives by meditation of the Lord's Name
For his sins he needs no more fear.

He who forgets not the Lord day and night,
A freshness about him he would bear. (3)

He is my Lord of many parts.
I am his poor dame.
I am dedicated to Him with my heart and soul.
I live by meditating on His Name.
O Lord! Do be kind,
Seeking the dust of Your feet, let me become the same.
I live the way You ordain.
What You presented is my life's frame.
Pray! Grant me the endeavour,
That in the holy company I should enhance your fame.
I can think of no other place
Where I should go and make my plaint.
You are the dispeller of ignorance, remover of darkness,
Lofty, Inaccessible and Beyond Any Claim.
O Lord! My alienated mind should be reunited
It was with this objective that to You Nanak came.
Many a time blessed will be the day
When the Holy Preceptor's feet I touch and claim. (4) 1

Var Majh along with Slokas 1

(To be sung in the tune of Malik Murid and Chandrahara Sohia)

There is but one God
Truth Incarnate.
The Master Creator.
He is realised through the grace of the True Guru.

Sloka 1

The Guru is the Bestower , the Abode of Peace.
For the three worlds He is the light.

His gifts are eternal, says Nanak,
Submitting to Him is sheer delight. (1)

I

In the first stage, it was attachment to the breast and milk.
In the second, it was the mother, father and ilk.
In the third stage, it was the brother, his wife and sister.
In the fourth, it was love come as a blister.
The fifth stage is devoted to eating and drinking.
In the sixth, lust cares not for caste and such thinking.
In the seventh stage, one garners wealth and in a home settles.
In the eighth, the body with wrath battles.
In the ninth stage, hair go grey and breathing is in rashes. P-138
In the tenth, one is burnt and turns into ashes.
The companions depart and one emotionally crashes.
The swan takes flight and in the new path bashes.
One comes and goes; even one's name doesn't remain.
Leaf plates are left for the crows to peek what they contain.
Says Nanak, the self-possessed is in love blind.
Without the Guru the world would drown, you'll find (2)

I

At ten it is childhood.
The blooming youth at twenty,
Arriving at thirty, he is a handsome man.
It is maturity that marks him at forty.
At fifty his steps start faltering.
With sixty begins the old age span.
At seventy he is bereft of senses to act.
At eighty it's almost nothing that he can.
In the nineties he is bedridden,
Without power for any work to do.
I have searched and studied, says Nanak
Finding that the world is an artifice of smoke true. (3)

Pauri

You are the Master Creator, Inaccessible.
You have the universe raised.
In variegated lines and different colours,
Species and modes, it has been phased.
You who have created are aware of everything
It's a game You have played.
Some come, others go.
Without the Name they are laid.
The devotees dyed in vermilion
Remain in the colour glazed.
They serve the True, Immaculate,
The Supreme Lord who has it all made.
You are primed of every thing,
The grandiose of the grand.
Those who meditate on You with heart and soul, my True Lord!
Sacrifice unto them I stand. (1)

Sloka 1

With life in the body a species He creates.
Who sees with eyes, speaks with tongue, hears with ears and meditates.
He walks with the feet, works with hands
What is given he wears, eats and masticates.
He who created, he remembers Him not,
Thus the purblind, his life he truly wastes.
When broken he splits into pieces,
His redoing, no one undertakes.
Without the Guru one is respected not, says Nanak
Without respect to the yonder shore, no boat ever takes. (1)

II

He who prefers gift to the Gift-Giver,
He indeed is self-possessed.
His understanding, sense of values and wit,
None need hardly be stressed.
What he does in secret
Is known north and south, east and west.
He who practises goodness is called good,
The evil-doer is bad at best.
O Lord! It's all Your game and play,
Not by anyone else it's to be guessed.
As long as there is light, You reflect it in Your light,
Without light nothing can ever be expressed.
Nanak had the vision of the Lord blessed
He is found to be the repository of competence in test.

Pauri

O Lord! You created the world.
And set it to task.
With attachment as a stratagem,
You had it then lost.
Suffering from the fire of desire within,
Satisfied never, in thirst and hunger is one cast.
The world is a delusion.
Man is born and goes past.
Attachment isn't curbed without the True Guru,
Those given to ritual practices ask.
Meditate on the Name under the Guru's guidance,
Blessed by the Lord, in peace you would bask. P-139
You will liberate your tribe
Blessed is your mother as you into the world she brought.
Their name and fame are glorious
Those who their Lord would hark. (2)

Sloka 2

Seeing without eyes, and without ears hearing.
Walking without feet and without hands doing.
Talking without the tongue, it's dying while living.
Says Nanak, adhering to His desire is the Divine meeting.

II

He is seen, heard and known.
And yet Him one doesn't face.
The limp, cripple and blind,
How could they take Him into their embrace?
If your feet are of fear, hands of love
And the eyes of vision,
Nanak tells the wise:
That is the road to the Lord's union. (2)

Pauri

You are ever and ever the only One,
The contemplation is also Your creation.
Inducing the people with ego and pride,
Greed with them becomes an obsession.
Pray! Save us the way You please.
We should do what is Your mission.
Some You pardon and grant audience,
To the Guru's guidance they owe their fascination.
There are others who stand and wait upon You.
For none without Name, they have the inclination.
All else is waste of time for them.
They are devoted to the true avocation.
Despite the progeny, wife and family,
They remain uninvolved who have your approbation.

They are immaculate inside and out,
Those who are absorbed in the True Name with devotion. (3)

Sloka 1

Were I to enter a cave in the mountain of gold
Or go under water deep down;
Maybe on earth or in the sky
I lie upside down;
Were I to be clad fully
And keep washing clothes with hands my own;
White, red, yellow and black *Vedas,*
Were I to propagate in the town;
Thus misled into doing wrong
I make myself dirty with filth around.
I was not, I am not, I will not be,
As Nanak's contemplation on the Word Holy has found.

I

He may wash his clothes, his limbs
And observe restraint.
He knows not the impurity within,
His body bears no taint.
Yet purblind, he is caught in Yama's snare:
What belongs to others, he considers his own;
In ego he suffers ever.
Says Nanak, when ego of the devotee is suppressed,
Only then his Lord he would remember.
He meditates on the Name, contemplates on it
With the Name, does felicity usher. (2)

Pauri

Of body and soul the Lord effects the union.
He who has created, He too causes separation.
The stupid fools are involved in worldly pleasure,
Heading for their ruination.
Indulgence breeds malady.
With sins and their affliction,
Pleasure leads to pain and separation,
With remedies all in exhaustion.
The ignorant get involved in calculations.
And create undue friction.
The True Guru does intervene
And resolves the disputation.
What the Creator does must happen,
None else can attend to the dispensation. (4)

Sloka I

P-140

He tells lies;
Which is like eating carrions,
And goes about preaching to others.
What a guide he is, says Nanak
Who is himself misled and beguiles brothers! (1)

IV

He who is attuned to truth
Speaks what is true.
Himself he treads the Lord's path
Others he tells to pursue.
If it is a holy bathing spot,
It washes away the impurity.
Bathing in a foul pond
More impurity does accrue.

His pilgrimage is accepted by the True.
Day and night he who remembers the Guru.
He is liberated along with his family
With the Name he liberates the world too.
Nanak is sacrifice unto him
Who meditates himself and makes others meditation do. (2)

Pauri

There are those who eat herbs and roots,
And have forests as their abode.
There are others who go about in saffron,
Styling themselves as Yogis having quit their fold.
They long for good clothes,
And eat the untold.
They waste their lives.
They are neither in the householders'
Nor in the reclusive fold.
They are plagued by the fear of death
Because of their love of Maya and gold.
Guided by the Guru, death doesn't come near
If one is slave of the slaves sold,
Were the True Word to come to lodge in the heart,
Such a one living as a householder,
Towards his home is cold.
Says Nanak, those who serve their True Lord,
On their desires they have a firm hold. (5)

Sloka I

If their garments are soiled with blood stains
How can they be pure in mind
Those who suck the blood of humankind?

Says Nanak, remember God
With a truthful tongue and sturdy heart.
The rest is mere ostentation
With false deeds, a mere passion.

I

When I am nobody what should I claim?
He who is not, how can he be the One?
I do what You ordain, I speak what You say.
Stained with sins which I wash and shun,
What a guide I am!
I understand not, yet others I try to enlighten.
Says Nanak, if the blind man were to show the way,
He would everyone mislead.
He would be slapped hereafter.
Such a leader no one should heed. (2)

Pauri

All the months and seasons are Yours,
Every hour and interval on You I contemplate.
No one has realised You by calculations
The True, Inconcievable, much too great.
One is stupid with all one's learning,
He who has avarice, greed and pride to inflate.
One should read the Name, understand the Name
As guided by the Guru, and on the Name meditate.
Under the Guru's guidance one gains the wealth of Name;
Full of devotion are the treasures of His State.
He who accepts the Immaculate Name,
He is accepted as truthful at the True Gate.
He who has bestowed body and breath
And illumined with the light great,

He is the only True Banker.
The rest of the world is in petty trade. (6)

Sloka I

Let compassion be your mosque,
Devotion your prayer mat,
Truth and fairplay your Holy *Qur'an.*
Let your modesty be your circumcision
And courtesy your fast,
Your conduct be the Kaaba,
Rectitude your guide
And good deeds your creed and prayer.
The rosary should be what finds His favour. P-141
Thus would He vindicate your honour. (1)

Sloka I

That which legitimately belongs to others
Is pork for him* there.
And beef for the one** here.
Your Guru or your Pir will stand by you
Only if you don't eat what is forbidden.
Mere talking aloud doesn't take you to heaven,
It's the truth that will bring deliverance.
Just as dressing up the food forbidden
Doesn't make it permissible.
Says Nanak, false talk earns you nothing admissible. (2)

* The Muslim
** The Hindu

Sloka I

There are five prayers
To be said at five times.
All these five have their names.
The first is truthfulness.
The second is honesty.
The third is charity in God's name.
The fourth is a clear mind and conscience.
And the fifth is singing His praise.
If these five form your conduct, you are a true Muslim.
Says Nanak, those who are untrue
Will lead others to falsehood and rue. (3)

Pauri

There are some who deal in jewels and gems,
Others in false trade.
Obtained by the True Guru's grace
Are the treasures of pearls and one's self they pervade.
No one would ever get them without the Guru,
The purblind bark in a false tirade.
The self-centered die in duality,
Never, never do they contemplate.
There is none besides the One
To whom should one go and make a plaint.
Those without wealth ever wail,
Others have much too much to trade.
Without the Name nothing is of value
All else is poison, of ashes it is made.
Says Nanak, He does or makes us do
What He ordains makes the grade. (7)

Sloka I

It is difficult to be a Muslim.
He who remains steadfast in times of trial is a true Muslim.
He should first have faith in God
And shake off his false conceit.
Being the Prophet's devotee means shedding the fear of death
And accepting the will of the Lord.
With faith in the Creator, rid of conceit,
If he is kind to one and all,
Says Nanak, he can be a true Muslim called.

IV

Were he to shed lust, wrath, falsehood, slander, Maya and pride,
Also passion for the fair sex and attachment,
He will attain the Immaculate
In the world soiled.
Discarding ego for honour, love for progeny and wife,
He gives up thirst for desires, is devoted to the Lord God.
Says Nanak, the Lord comes to lodge in his heart
With the True Word he gets absorbed in the Name of the Lord. (2)

Pauri

Neither the ruler nor the ruled along with their chiefs
Would be retained.
The shops and cities with their markets
Would crumble when ordained:
The *pucca,* elegant edifices
Which the misled considers his own.
The stores full of goods
In a moment would be denuded and brought down.
Horses, chariots, camels, elephants and coats of arms.

Gardens, estates and mansions, when were they ours in any form?
Also tented houses, woven bedsteads and curtains of silk.
Says Nanak, the True Lord bestows on His own ilk. (8)

Sloka I

Were all the streams to turn into milch cows
And the springs were to gush out *ghee;*
Were the whole of earth to turn into sugar
Pleasing the eye to see;
Were the mountains to turn into gold and silver
Studded with diamonds and rubies,
I shall still continue to adore You.
My devotion not to cease. (1)

P-142

I

Were there eighteen loads of fruits,
Soft and delicious to eat;
Were the Sun and the Moon moving around
With my immutable seat,
I shall still continue to adore You.
My devotion not to cease. (2)

I

Were my body afflicted with maladies,
And evil planets* with hate;
Were blood-thirsty kings to rule over me
and I were put in a wretched state,
I shall still continue to adore You.
My devotion not to cease. (3)

* Rahu and Ketu

I

Were fire and snow to be my garments
And air my food to eat;
Were the fairies of heaven my bedfellows,
Yet all this must retreat.
I shall continue to adore You.
My devotion not to cease. (4)

Pauri

Thinking that the Master would not know, on the sly he commits misdeeds.
He is mad indeed, himself alone he misleads.
Undesirable is acrimony, it spells ruin.
Without the Name one is lost in meaningless illusion.
He would succeed if he treats the two paths as same.
He who tells lies would be thrown into the dreadful flame.
The whole world is sacred, one should take to truth.
He who sheds ego is accepted in the Divine Court forsooth. (9)

Sloka I

He alone lives whose heart is the abode of God,
Says Nanak, others live not.
If you live your life in humiliation,
All that you eat is like the food forbidden.
The arrogance of authority, the pride of owning property,
Their naked and vulgar display,
Says Nanak, it is being cheated and fooled away.
Bereft of the Name of God, one lives in ignominy.

It is no use eating,
It is no use dressing up,

If the True One doesn't dwell in the heart there.
It's no use enjoying fruit,
It's no use relishing savoury and delicious dishes,
It's no use indulging in fine-ground flour-bread or meat.
Of no use are sheets on your comfortable bed
Where you revel in carnal pleasure.
It's no use commanding *lashkars* with mace bearers,
Arriving and residing in palaces.
Says Nanak, in the absence of the True Name
Meaningless is all the splendour and acclaim. (2)

Pauri

What is there in caste?
It is truth that decides.
With poison in one's hand
He who tastes it, he dies.
It is the Truthful who has ruled from time immemorial.
One who obeys Him is the Chief at the Divine Portal.
The Master has sent man to the world with a mission.
The drum-beater spreads the Holy Word with due contemplation.
Some ride, others to the equipment turn,
Some are busy packing, others are already on the run. (10)

Sloka I

When the crop is ripe, it is reaped
Leaving behind the weeds.
The crop with chaff is harvested,
Thus winnowing the seeds.
Betwixt the two millstones it is ground.
Those close to the axle escape.
This is the marvel Nanak has found. (1)

I

Behold! The sugarcane spliced and bound in swathes tight. P-143
Squeezed into shafts and crushed by hefty might.
Its juice boiling in the cauldron wails and weeps in fright.
Even husk is collected and thrown into the fire when it is alight.
Nanak tells the people, come and watch the sugarcane's plight. (2)

Pauri

There are some who remember not death and are full of plans.
They die and are born again and again; of little use they are to any man.
In one's conceit one thinks one is a superman.
At Yama's court the egoist comes for a daily scan.
The self-possessed is ungrateful, knows not what he gets.
His obeisance is forced, which the Lord rejects.
The Lord favours those who have the True Name imbibed.
They would be ushered in the Divine Court as in their fate inscribed. (11)

Sloka I

Deep water is no worry for the fish,
Nor the vast sky for a swallow duck.
How can the cold bother a stone?
Or family life a eunuch?
If the essence of sandalwood were to be applied to a dog,
He would change not his passion.
Can the deaf be enlightened
By the *Smritis'* recitation?
No use providing light to the blind
By kindling fifty candles en mass.
You may offer gold to a cattle herd,
It would prefer eating grass.
Howsoever you may treat iron,

It will never turn into cotton.
Says Nanak, the identity of a fool is
That whatever he says appears besotten. (1)

Sloka I

If bronze, gold or iron pieces break,
The smith welds them with fire.
If the wife is estranged from the spouse,
The son brings them together.
Whatever the king demands,
Must be right away attended.
The hungry is appeased
After he eats and is tended.
Relief from a dry spell comes
When it rains and streams are flooded.
Love is fostered with sweet words.
Truthfulness is ever with the Vedas wedded.
The dead are remembered for their noble deeds.
Such are the bonds obtaining in this world,
The fool is silenced if smitten on the face.
It's Nanak's considered belief,
Adulation of the Lord spells His Grace. (2)

Pauri

Himself He brings about the creation
Himself He contemplates
That some are genuine, others are counterfeit,
Himself He discriminates.
The genuine are deposited in the treasury,
The counterfeit He forfeits.
The counterfeit are thrown out of the Divine Court
Where can they go and make their plaint?

One should take after the True Guru
It is the best course to take.
The True Guru converts the fake into genuine
The Holy Word does difference make.
The genuine are admitted to the Divine Court.
Which their Guru's devotion precipitates.
They are beyond computation,
Those to whom the Lord Himself shows grace. (12)

Sloka I

One and all have to go into the grave,
The divines, worldly wise and the royalty.
The kings must go.
God alone lives true.
You alone, only You! (1)

I

Neither divines, nor devils nor humans,
Neither ascetics, nor yogis, nor commons;
The Lord is Eternal, none other than You.
You alone, only You! (2)

I

Neither the judiciary,
Nor the seven nether regions;
The Lord is Eternal, none other than You.
You alone, only You! (3)

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I

Neither the Sun, nor the Moon, nor the constellation
Neither the seven continents, nor the ocean.
Nor the sustaining air, none is immutable true
You alone, only You! (4)

None other than You is the Provider.
Faith in You suffices in their quarter.
Is there any other Guru?
You alone, Only You! (5)

I

The birds have no other shelter;
They live on trees and on water.
The Bestower is the True.
You alone, only You! (6)

I

Says Nanak, what is inscribed in your fate,
None dare obliterate.
He empowers and deprives too.
You alone, only You! (7)

Pauri

What You ordain is true
The devotees become aware.
Guided by the Guru he who sheds ego
Gets into the truthful gear.
True is Your Court
Identified with holy prayer.

Contemplating on the True Word
One merges into the true layer.
The egoist is ever false,
Caught in the delusion snare.
Lodged in filth,
Of aesthetic taste unaware.
Without the Name, undergoing suffering,
Lost in coming here, going there.
Says Nanak, He Himself is the judge
Discriminating between fair and unfair. (13)

Sloka I

Tigers, hawks and the like carnivora,
You make them eat grass.
And those who are grass-eating
You feed them on flesh en mass.
You raise mounds in rivers
And turn deserts into fathomless oceans.
You bestow kingships on curs
And reduce *lashkars* to ashes.
Those who must breathe to live,
You make them live without breath.
Says Nanak, as it pleases the True One,
He provides His flock with home and hearth. (1)

I

Some are non-vegetarian, others are vegetarian.
And yet there are those given to delicatessen.
Those who abide in dust, dirt is their provision.
Some who practise *pranayam,* their breathing they discipline.
Those devoted to the Formless, with His Name they have liaison.
As long as the Provider lives, none will die.
Says Nanak, they are blasted, those who the Lord deny. (2)

Pauri

Blessed is the one who serves the Guru.
Sheds ego under His guidance and meditates on the True.
Diverted by duality one has all one's life to rue.
Without Name it's all poison, what you wear, what you eat and chew.
One should laud the Holy Word, get absorbed in it like glue.
There is no peace in being born time and again without serving the True Guru.
The world is like false capital, its trading is falsehood too
Nanak departed in glory, lauding the Lord True. (14)

Sloka I

If You please, I play on the musical instrument and sing.
If you please, I take a holy dip at places of pilgrimage.
If You please, I take an ashen bath P-145
And blow the horn of a sage.
If You please, I read the Islamic scriptures.
And get to be known as *mullah* or *sheikh*.
If You please, I become a *raja*,
Indulge in pleasures and earn sin as wage.
If You please, I wield the sword
And cut heads above throats in rage.
If you please, I travel abroad
And return home with knowledge, a craze.
If you please, I take to meditation.
It's Your pleasure, You take me as Your page.
Nanak alone makes the true supplication
All the rest are in a false phase. (1)

I

If you are noble, you exude nobility.
The good indulge in good deeds.

If you are true, all are truthful.
No one follows a false creed.
When you ask, see, utter, walk, get born or die,
It is all in accord.
He ordains and has us do what He desires
It's Nanak's True Lord. (2)

Pauri

The unflinching serve the True Guru
Get rid of doubts and delusion.
What the True Guru asks,
Carry out His decision
If the True Guru is gracious,
One takes to meditation.
The best out of all gains
Accrues from devotion.
The egoist lives in the midst of falsehood,
False is his creation.
Go to the Portal of the True
And make a true supplication.
To the mansion of the True
Only the truthful get admission.
Says Nanak, the True is ever truthful
In truth one should seek absorption. (15)

Sloka I

Kaliyuga is a dagger,
Kings are butchers.
Dharma has taken wings and disappeared.
In the black night of falsehood,
The moon of truth nowhere seems to appear;
I am lost in the search,

I find no way out of the dark lurch.
Afflicted by ego, I wail in sorrow,
Says Nanak, how do I my deliverance borrow?

III

In *Kaliyug*, divine laudation is the Light Manifest.
Rare is a devotee who succeeds in this quest.
To one whom He is kind, he gains.
Says Nanak, the jewel only the devotee obtains.

Pauri

The devotees and the worldly-minded seldom go together.
The Lord is infallible, He is not misled by one or the other.
Truth being their support, He brings the devotees together.
The wordlings are misled; tell lies, take poison, the killer.
They think not that they must go, the curse of lust and wrath they foster.
The devotees serve the Lord day and night; the Name they utter.
They become slaves of the slaves, shedding ego from their posture.
And are acquitted at the Master's Portal with Holy Word as their bolster. (16)

Sloka I

Those who meditate single-minded in the ambrosial hour
They in reality wield power.
Also those who die fighting at the moment of crisis.
At the break-of-dawn, when the rays shower,
The mind gets distracted.
Not a few in the vast ocean hover,
Fighting for survival.
One always eats at the third hour, P-146
Hunger and thirst start clamouring.
What one eat goes sour.

And yet of eating they are fond.
At the hour four one feels sleepy,
Closing the eyes one goes into a deep swoon.
Yet one resumes the argument as one wakes:
The wrangle of a hundred years.
If one fears the Lord all of eight hours,
Every moment is auspicious, late or early
Says Nanak, if the Master comes to lodge in the heart,
Every bath one takes is truly holy. (1)

II

They alone are wealthy, those who have realised the Lord Perfect.
Carefree day and night, they remain dyed in His colour.
A glimpse of His Beauty incompassable only a few get,
They are fortunate those who arrive at the Guru Accomplished.
Perfect is what He speaks.
Says Nanak, what the Guru Accomplished bestows
Would never in its weight decrease. (2)

Pauri

If You are here, what need do I have of anyother?
It is true.
She who is beguiled by false concerns
Has no access to the mansion of the Guru.
Those who are hard-hearted
Lose what to them would otherwise accrue.
The heart which is devoid of truth,
One should undo and renew.
Measured with the perfect weights
How can it be found true?
None dare deprecate the one
Who would his ego subdue.

The genuine ones are segregated,
At the Discriminating Portal as they do.
These goods obtain in the only shop:
It is that of the Accomplished Guru. (17)

Sloka II

There are eight periods of time as eight segments.
The ninth is the body of man.
It has besides the Name, Nine Treasures
Where the talented search and scan.
The fortunate laud Him
Taking Nanak as their Guru and elder of the clan.
At the fourth hour it's the early morning
When the spiritually conscious are awake.
They are attracted to the rivers,
With the Name True on their tongue and in their mind, to them they make.
There the *Amrit* is distributed
Of which the fortunate partake.
The gold coloured body is brightened;
Colour on the new colour it would take.
If the banker were kindly inclined
It won't undergo the fire test to find whether it is fake.
The rest of the seven hours it's better to practise truth.
One should seek the company of the learned.
Contemplate on evil and virtue here
So that the capital of falsehood is lessened.
The false are rejected there.
The genuine are blessed.
It's wasteful entering into an argument, Says Nanak
Weal and woe are with the Master Sacred. (1)

II

Air is the Guru, water the father
And earth is the mother who prays.
Day and night are the nursemaids
With whom the whole world plays.
Dharmraja sitting in the Lord's Court
Watches our deeds, good and bad.
Depending upon our actions
We get close to or far away from God.
Those who remember Him gain the grace.
And ferry others, says Nanak, along with them
With a resplendent face.

Pauri

That Truth is the true mainstay,
It has been revealed by the True Guru.
Truthful living is the source of fulfilment,
Truth gives joy true.
Truth is the citadel and the village
Where one sets one's goals to pursue.
The True Guru blesses
With the secret of the Name True.
In the Divine Court of the True,
The false have no place.
The false indulge in falsehood
And lose in the race.
Those identified with the Holy Word,
No impediment they have to face.
By listening to truth, realising truth and discoursing truth,
One receives a call in His grace. (18)

Sloka I

P-147

Dressed with fire in the house of snow
Were I to take iron as feed;
Drink all my sufferings like water
And get the entire world to heed.
In my scale I weigh the heavens
With penny weight as the lead.
Should I be so big that I can't be contained anywhere,
Make everyone follow my creed;
Should I be resourceful enough
That I do myself and get others to do the deed;
His gifts are as great as great He is
Which He bestowes wherever He feels the need.
Says Nanak, one to whom He is gracious
He bestowes the glory of True Name indeed. (1)

II

Talking endlessly one is never exhausted
Nor do the ears get tired, listening to other people's chatter.
Eyes aren't satiated seeing, it seems
Nor are, other sense organs in their respective quarters.
The hungry remain hungry;
Mere talking doesn't end the fast.
Says Nanak, the hungry are fed.
While lauding the Lord and getting in it lost. (2)

Pauri

Other than the True, it's all false;
It's practising falsehood.
Without the True, one is in the company of the false.
Who are bound and by Yama led.

Without the True the body is like ashes
Which mixes with the ashes, it is said.
Without the True it is all inordinate desire.
One may wear what one fancies, or on dainty dishes be fed.
Without the True, it is all false
To the Divine Court one can't make a head.
Misled by falsehood,
One is thrown out of the Mansion of the Beloved.
The whole world is cheated by cheats.
To transmigration one is wed.
The fire of avarice in the body
By the Word Divine is assuaged. (19)

Sloka I

Says Nanak, the Guru is the tree of contentment,
Righteousness and enlightenment are the fruits it bears.
It is ever fresh and green
Ripening with good deeds and meditating on the Seer.
One can enjoy it in the holy company.
It is an act of forbearance without peer.

I

It's a golden tree with leaves of pearls
And flowers of rubies and diamonds.
The blessed one who discourses on the Lord,
The tree bears fruits of jewels like almonds.
Says Nanak, he who is fortunate with inscription in his forehead
He finds the eight and sixty temples at the feet of the Guru
Which he can propitiate with arms spread.
Violence, attachment, avarice and wrath are the four streams of fire.
He who falls in them is burnt.
Says Nanak, to save oneself, His grace you require. (2)

Pauri

Were one to shed evil and kill ego in life,
In the end one won't regret.
That false is this world,
How many of us realise this fact?
Absorbed in the affairs of life,
One heeds not truth.
Knowing not that Death, the undoer,
Hovers around the head, it's bound to beget.
He Himself grants love
And the Lord comes in one's heart to set.
When the time is up,
Not a moment more one would get.
Blessed by the Guru one realises
And is absorbed in truth at best. (20)

Sloka I

In his mouth he has the taste of bitter melon,
Calotropis procera, *dhatura** and margosa,
The egoist remembers You not.
Asks Nanak, who should be blamed?
He suffers what is inscribed in his lot.

I

The mind flickers like a bird;
Together with one's deeds, P-148
Now it is noble, now ignoble.
At times fragrant like sandalwood, at others odourless like calotropis procera.
At yet other times like the love ever stable;

* poisonous drug

Says Nanak, He does what he pleases
That is the way of the Lord according to the fable. (2)

Pauri

Many try to expound from the text and depart.
They comment on the Vedas without arriving at the heart.
Reading helps them not to know the secret to accord.
Of the Six Orders* seldom is any one in truth absorbed.
The Inaccessible True One of the Holy Word is a part.
The innumerable who revere Him have the Divine Court as reward.
Salutations to the Creator, the bards sing and exhort.
Nanak has lodged in his heart the Immutable Lord. (21)

Sloka II

The one who has the charm to handle scorpions,
Were he to indulge in snakes,
With his own hands himself he unmakes.
Under orders of the Eternal Lord,
A severe blow he takes.
Were the egoist to quarrel with the devotee,
He is undone for justice sake.
The Master of this world and hereafter
Must a correct decision take.
Says Nanak, let it be understood
Everything around is as He would make. (1)

II

He who examines himself
Says Nanak, is the true examiner.

* Sanyasi, Yogi, Jangam, Bairagi, Jain and Budhists

He who understands both malady and the cure
Is the Apothecary Superior.
He would not create a problem,
One who looks upon himself as a traveller.
He is a good trader who trades according to his capital.
And covers the loss when he has loss to incur.
The one who is not tempted,
He is the true broker.
An arrow aimed at the sky,
How could it reach the target and smother?
He is Inaccessible above there,
One who shoots should know better (2)

Pauri

A bride's attachment to the groom is with love enhanced.
Day and night they remain devoted,
Accepting no hurdle as happen-stance.
They live in mansions with the Holy Word as a beauteous stand.
In utter humility they make a supplication to the Lord Grand.
They adore the company of the Master as ordained.
They tell their friends who are close at hand:
Accursed is the life without and execrable the living.
The Holy Word has lent us charm and with *Amrit* we land. (22)

Sloka I

The rains satiate not the desert.
The hunger of fire remains unappeased.
No king is content with his kingdom.
Who has ever assuaged the ocean?
Says Nanak, without the True Name
There is no end to one's craving and passion.

II

Wasteful is the life of those who have not realised the Lord
The ocean of life is ferried across by the grace of God.
The Lord is all powerful
Says Nanak after due contemplation.
Everything happening is in the hands of the Creator
Whose might determines the creation. (2)

Pauri

The bard made his abode in the Master's Court.
Lauding the True, the lotus of his heart has come to unfold.
Gaining perfection from the Lord in bliss he has rolled.
His foes have been undone and friends are in a joyous mould.
Serving the True Guru, he has been shown the true path of old.
Contemplating on the Word Divine, on death he has gained a hold.
Blessed by the Holy Word the bard can now utter the unutterable. P-149
Virtue is Nanak's support, he has met the Lord Noble. (23)

Sloka I

Born because of wrong-doing, involved in wrong-doing,
Relegated to them who do wrong;
No amount of washing would help them
At the washing stand they may throng.
Says Nanak if the Lord forgives, one is forgiven,
Chastisement and humility would otherwise prolong. (1)

I

Says Nanak, it is absurd
To ask for weal and not for woe.
Weal and woe are like garments

That a man must wear.
Where talking is of no avail,
It's better to remain silent and scare.

Pauri

After looking around in all the four directions,
I peeped within.
The True Lord, the Unknowable Creator,
I found akin.
The Guru showed the path
To those who had strayed away into the wilderness of sin;
Glory be to the True Guru!
With truth lodged within,
He found the jewel at home and kindled the light to win.
Lauding the Holy Word of the True,
To the truth and bliss they become kin.
Those devoid of fear of the Lord become afraid,
They are undone by ego, their sin.
Strayed away from the Name,
The world is in ruin. (24)

Slok III

Born in fear, died in fear and with fear in the heart,
Says Nanak, their life is meaningful in this fear if they depart. (1)

III

He who lives without fear
And indulges in all sorts of pleasure,
Says Nanak, he who dies without the Lord's fear
With a blackened face he has to repair. (2)

Pauri

If the True Guru is kind,
What you ask, you achieve.
If the True Guru is kind,
You never come to grief.
If the True Guru is kind,
No pain comes your way
If the True Guru is kind,
You cherish every day.
If the True Guru is kind,
There is no fear of death.
If the True Guru is kind,
You have peace and mirth.
If the True Guru is kind,
You have the nine treasures.
If the True Guru is kind,
It's merging with Truth without measure.

Sloka I

They pluck the hair of their head, drink the wash
And live on the 'leavings' of others.
Their excreta they search with its foul smell,
At the sight of water they shudder.
Like sheep they get their hair sheared
And their hands with ashes smeared.
They quit the avocation of their father and mother,
The wailing of their people is weird.
When they die the ritual offering of food is not done
Nor the obsequies of candle lighting.
The eight and sixty temples recognise them not,
Nor the Brahmins accept their food offering.
They remain untidy day and night,

Their foreheads without the sandle-paste mark.
Like mourners they sit covered in clusters,
For the religious assemblies they don't embark.
With begging bowl tied to their waist,
And dangling tassel in their hand
They walk in a single file one after the other,
They are neither yogis, nor Shaivite,
Nor *qazi* or *mullahs* of Islamic order. P-150
Cursed by God they roam about lost, misled is the entire flock.
The Lord alone kills or grants life, none else may do this task.
Devoid of charity or holy bath,
With ashes in their hairless head they walk.
Water they abjured was found with pearls.
When Meir the mountain* was used as a churning rod
The sixty and eight temples they shun are sanctified
Where divine discourses are held by men of God.
One must wash with water
For Muslim or Hindu prayer,
So do all the wise.
The dead and the living need water,
Poured on the head to be pure.
Says Nanak, they are Satan's disciples with dishevelled hair.
They do not for all this care.
If it rains one feels exhilarated.
Life is there, water is where.
Rain helps grow grain, sugarcane and cotton
Which provides cover in return.
Rain causes grass to grow which the kine feed.
Their curd the housewives churn.

The *ghee* thereof is used for the *havan*
And other noble uses in which the *ghee* must burn.

* Reference to the Puranic churning of the ocean

The Guru is the ocean, devotion the stream.
Bathing in it is the exaltation must.
Says Nanak, those with dishevelled hair if they bathe not,
They deserve in their head seven handfuls of dust. (1)

II

What harm can cold do to fire?
Or night to the sun?
The dark night can stop not the moon
Air and water of caste make fun.
The earth is bothered not for what is offered to it,
It has everything already got.
Says Nanak, the honour is welcome
If it is bestowed by the Lord. (2)

Pauri

You are the true marvel, ever praised.
Yours is the Eternal Darbar, the rest do figure and are erased.
Those who ask for truth as a gift such as You are made.
What You ordain is true in the Holy Word phrased.
It is accepted that meditation and enlightenment are to be had from You.
It makes an indelible mark, Your Grace True.
You are the True Bestower ever on the increase.
Nanak begs for a gift such as You please. (26)

Sloka II

He who has been tutored by the one in laudation absorbed,
What guidance does he need, one who has Nanak as his Lord? (1)

I

He alone understands one whom He teaches.
He does learn all about the one whom He preaches.
More the debates, deeper in the realm of Maya one reaches.
As He pleases, so He creates with clay.
Himself he knows all the way.
Says Nanak, this is the truth the Lord Himself has imparted.
One whom He favours, his illusions are aborted. (2)

Pauri

I was put on a job, an idle bard.
My primal task day and night was to laud.
To the True Mansion was the bard called.
And for adoration and adulation given a reward.
Then came Name and *Amrit,* a feast from the Lord.
Guided by the Guru I took my food and was enthralled.
The bard propagated the Word and took it to every port where he called.
Nanak sings the praises of the True and realised God. (27)*

Found correct*

* As recorded in the original text.

Raga Gauri Guareri

I

Quatrains and Couplets

There is but one God.
Truth Incarnate.
The Master-Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-Existent, True.
Realised through the grace of the Guru.

Fear of the Lord carries much weight.
It is of little consequence what the egoists state.
With this weight on the head who leaves
With the grace of the Guru His concept he conceives. (1)
Without His fear no one can go across.
One should cherish fear and love of the Boss. (1) *Refrain*

The fire of fear in body flares up with the fear of God.
This fear is nourished with the Holy Word of Lord.
Without fear what one shapes is frail.
What the blind mould the strokes must entail. (2)

Excitement is born out of intellectual game.
Many a device of devotion fail to flare the flame.
Says Nanak, what the egoist utters is utter waste.
Meaningless is what he writes, meaningless what he states. (3) 1

Gauri I

With Lord's fear in the heart, he who is afraid,
All his fears disappear.
What fear is there,
Which this fear cannot scare?
Other than You there is no Shelter here.
Whatever happens is under Your care. (1)
One gets afraid if the fear is unfamiliar.
Getting afraid of fear is a failing here. (1)

The self dies not; neither sinks nor swims.
He who is the Creator, it is all His whim.
One comes ordained and goes as He hails.
Here and hereafter His ordinance prevails. (2)

Man is given to attachment, avarice and ego
In which many a river of hunger flow.
Eating and drinking in the fear of God is the basis of life.
Without taking food, the ignoramus dies.
He takes to one who himself looks up to another.
O Lord! Everyone belongs to You,
You belong to us all together.
He who owns all creatures, wealth and possessions,
Says Nanak, it is difficult to describe Him with conviction. (4) 2.

Gauri I

With contentment as your father, let understanding be your mother.
They being your true relations, let truth be your brother. P-151
What use is it trying, He is beyond description?
His might and value defy estimation. (1)

Let my in-laws be modesty and single-minded devotion
And my spouse, let it be the good action. (2)

Let the holy company be my betrothal and renunciation its consummation;
Truth my progeny.
Such, says Nanak, are the right relations. (3) 3

Gauri I

A compound of air, water and friction,
A plaything of capricious cerebration,
It has nine doors,
The tenth being the main entrance,
The learned must understand this formulation. (1)
He reveals, He speaks, it is He who hears.
He who reflects on himself, he is the seer. (1) *Refrain*

It is the wind that whistles through the body built of clay.
Try to understand, O seer,
He is no other the dead who lay.
It is the vain consciousness and ego that expire.
The Omniscient dies not ever.
In search of whom you go to the holy shrines,
That precious jewel in your mind you find.
The learned read and brood,
Indulge in meaningless controversies,
But know not the real Truth.
I don't die;
It is my accursed ignorance that expires forsooth.
He who is merged with the Omnipresent is never gone.
Says Nanak, the Lord Guru has revealed to me,
No one dies, nor is born.

Gauri I Dakkhni

He who listens, comprehends and comes to have faith in the Name,
I am sacrifice unto him, time and again.
If You were to mislead, I'd find no place to go.
Guided by You, I meet and come to know. (1)
The Name realised would with me last.
In the absence of Name, to Yama are we cast. (1)

Farming and commerce have Name as their tag.
Of the essence of vice and virtue, the man is a bag.
Lust and wrath do the conscience nag.
Name forgotten, one departs like a dirty rag. (2)

The True Guru's teachings are true.
With body and mind at peace, the True one does meet.
Like water weeds and lotus in water,
Devotion to the holy word is like sugarcane sweet. (3)

As ordained, the citadel has ten doors.
The light divine and the senses five occupy the floor.
Himself He is the Merchant and Himself the Substance Core.
Says Nanak, the Name accords glories galore. (4) 5.

Gauri I

He who goes, from where did he arrive?
Where was he born? When would he die?
How is he bonded? How does he liberate?
How would him the Eternal assimilate? (1)
With the Name in the heart and the Deathless on tongue.
One attains the Almighty with language unsung. (1) *Refrain*

Born as a norm, as a norm one dies.
Produced in the mind and in mind is the demise.
The devotee is liberated, he knows no binds.
Contemplates on the Name, liberation he finds. (2)

Many a bird comes to settle on a tree for the night.
Attachments snapped, some are happy or in a sad plight.
As night turns into dawn, they are again in flight.
Determined by their *karma* they scatter on every side. (3)

Those devoted to the Name treat the world as a pasture hut, P-153
Where they break their filthy pitcher of wrath and lust.
Without the merchandise of Name, empty are their home and hut.
Meeting the Guru opens the adamantine doors lying shut. (4)

It is the primal conjunction that determines meeting the Avowed.
They live in true joy, the perfectly endowed.
They attain the Lord pledging themselves as a spontaneous act
Falling at their feet would Nanak elect. (5) 6

Gauri I

Absorbed in lust, wrath and Maya is my mind.
Ever attached to falsehood and evil, I find
With sin and greed as wherewithal I am in a bind.
Yet I swim across, my holy heart with Name aligned. (1)
I hail the True, You alone are my stake!
I am a dirty sinner, You are the Immaculate. (1) *Refrain*

Fire and water in the body make a loud sound.
The tongue and other sense organs rebound.
Evil-eyed without love of the Lord and fear are found.
He who kills his ego, to the Name he is bound. (2)

Lost in the Holy Word, one does not die.
Without killing the ego, how can one arrive?
The mind is devoted to duality and Maya pie
What the Lord Eternal does will survive. (3)

Embark on the boat when it's your turn.
Those not admitted owe it to the divine spurn.
Blessed is the Guru's seat where one lauds the Lord
Nanak sees God everywhere in every part. (4) 7

Gauri I

Contemplation on the Preceptor has turned the face of the lotus of my heart.
Pours the stream of Amrit from the lofty Tenth Door of the divine mart.
In all the three spheres pervades the Lord. (1)
O Man! Don't be misled to delusion
Subscribing to Him, drink the Amrit in distillation. (1) *Refrain*

He who makes life a success, a happy death he dies,
Freed of ego, that's where the secret of life lies.
With the grace of God, from within oneself inspiration one derives. (2)

Continence, truth and holy baths are in the Name contained.
It's no use having this debate maintained.
When the Lord knows what in the mind is retained. (3)

Were I to subscribe to another, I would go to His door.
Where should I look for, I can think no more?
Under the Guru's guidance, has Nanak merged on his own into the Core? (4) 8

Gauri I

Meeting the True Guru, the truth of death one understands.
He who lives as he lives not, with the essence of joy he lands.

Curbing one's pride, in the lofty sky one stands. (1)
Destined to death, one lives not for ever.
Meditating on the Name one is in the Lord's shelter. (1) *Refrain*

Meeting the True Guru, duality one forsakes.
The lotus of heart blossoms and to the Lord one takes
One dies while living and the supreme elexir one partakes. (2)

Meeting the True Guru is acquiring purity, discipline and truth.
Scaling the Guru's steps one goes higher and higher in the booth
If He is gracious, one is free from the fear of Yama forsooth. (3)

Meeting the Guru is getting merged in His fold
In His grace He inducts one even into His household.
Shedding his ego, Nanak met the Lord of Old. (4) 9

Gauri I

From my deeds and what follows no one can make me free. P-154
I know not what is in store for me.
It happened as the Lord ordained
No one else could have it maintained. (1)
I know not my failings, nor the extent of Your Grace.
My failings and Your Grace to Your Name I can trace. (1) *Refrain*

You are indeed the Great One to bestow!
There is no end to your treasures that with favours flow.
Throwing one's weight about, never does it help.
At Your disposal are my body and self. (2)

You kill and You revive, forgive and reconcile;
You make one meditate the way You like.
You are All-knowing, All-seeing, my True Overlord
Pray, show me the way, I await Your award. (3)

He whose mind is devoted, his body can't be impure.
He realises the True Word with the guidance of the Seer.
All my might is Yours, the gift of Your Name
Nanak would rather at the holy feet remain. (4) 10

Gauri I

He made me express the inexpressible,
And imbibe the unattainable.
Forgetting other concerns,
To the Name I was made available.
Why need I be afraid?
All my fears are drowned in the Supreme Fear.
I realised this in the Holy Word of the Accomplished Peer. (1) *Refrain*

He who has the Lord as his capital in his heart,
He is admired and receives spontaneous regard.
Those who sleep night and day,
Such egoists are here and hereafter in Yama's array. (3)

Those who cherish the Lord are ever approved.
Nanak attained the Name and his doubts were removed. (4) 11

Gauri I

He who is addicted to the three attributes of Maya,
He is condemned to transmigration.
The four *Vedas,* too, are devoted to the physical configuration.
The learned talk about the three states.
Turya, the state of poise only the True Guru can illustrate.
He is liberated as he meditates on the Lord and serves the Guru.
He is not born again and dies not, it's true. (1) *Refrain*

Everyone does the four boons* seek
So do the *Smritis, Shastras* and the learned speak.
Without the Guru is not to be had such conception.
The devotee alone is blessed with liberation. (2)

He in whose heart comes to lodge the Lord,
The devotee takes to meditation of God.
The Lord's meditation is a blessing and liberation
Guided by the Guru one attains supreme salvation. (3)

Wherever he attained, the Guru had him obtained.
Transcending the desires it contained.
He is the cherisher of the have-nots and bestower of every treat.
Nanak is devoted to the Lord's feet. (4) 12

Gauri Cheti I

Considering itself eternal, the body indulges in pleasures,
Forgetting that the world is only a play.
It carries the heavy weight on its head
With avarice, greed and falsehood in sway;
I have seen this body rolling about.
With ashes on its clay. (1)
Do pay heed to what I say:
Good deeds only will stay
Never again will this opportunity come your way. (1) *Refrain*

Dear my body, I implore you to pay heed. P-155
You indulge in slander, fault-finding and give falsehoods heed.
You covet others' spouses, steal and engage in many an evil deed.
You'll be like a deserted woman when the swan of soul decides to proceed. (2)

* dharma, artha (worldly goods), kama (pleasure) and moksha (salvation)

My body, living in a sort of dream as you do, what have you gained?
What I fetched by foul play, you relished and retained.
Regarded neither here nor hereafter your life you've wastefully stained. (3)
I am greatly distressed.
No one has any empathy with what Baba Nanak expressed. (1) *Refrain*

Arab and Turkish steeds, gold and silver and piles of garments,
Nothing will accompany you, says Nanak, the wretched fall at every moment.
Sugar candy and fruit I have tasted all, the Name alone is *Amrit.* (4)

With foundations deep, the wall is raised.
It collapses into a heap of dust in no time.
He collects riches that he would not share.
The purblind in me thinks it's all mine.
Sri Lanka of gold with golden mansions did not last;
Never should you treat Maya as thine. (5)

Listen, my stupid, ignoramus mind,
It would happen as He has assigned. (1) *Refrain*

My Master is the Merchant Prince
We are His trading guys.
This body and soul are His capital
He kills and Himself, He revives. (6) 1.13

Gauri Cheti I

They are five and I am alone,
How do I guard my hearth and home?
They assail and assault me every day,
To whom shall I go and complain, I pray? (1)
I must remember the Lord God
To enable me face the dooms odd. (1) *Refrain*

Creating the shrine of the body with a door,
Within is installed the damsel soul.
Considering itself deathless, the body dissipates.
And they exploit it, his five evil mates. (2)

The edifice is demolished and the shrine raided.
The lonely damsel is arrested, upbraided.
When the bludgeon of death, however, struck,
And shackles were put around her neck,
All the five fled and faded. (3)

The damsel looked for gold and silver;
Her mates indulged in pleasure and mirth.
Says Nanak, those who commit misdeeds,
They must be despatched to the town of death. (4) 2.14

Gauri Cheti I

As regards earrings, wear them in the heart,
Your body should be the patched quilt.
The yogi should discipline the five senses
And the mind should be the staff in-built. (1)
The way to develop the yoga tilt
Is cultivating taste for herbs and roots
With faith in the Holy Word without any wilt. (1) *Refrain*

Should the Guru be attained by the ritual shaving,*
One would adopt Ganga as the Guru.
The Lord is the Saviour of the Three Spheres,
The sightless won't remember the True. (2)

The hypocrite who deludes people with mere talk,
His doubts and illusions are never removed.

* It is on the bank of the Ganga that people have ritual shave

If he were to concentrate on the One,
To greed and avarice he won't be glued? (3)

O Man! You should meditate on the Immaculate with devotion.
Why must a yogi talk too much, indulge in false oration? (1) *Refrain*

The body is deranged, the swan of mind is immature,
Life is lost wanting more, and trying more to get.
Supplicates Nanak, when the bare body burns
What one is left with is only regret. (4) 3.15

Gauri Cheti I

There is only one remedy, the basic postulate.
One should meditate with concentration.
The sins and misdeeds of many a life,
One who can undo may realise with devotion. (1)
O Man! You should take to the only One Lord
The three qualities are all right for the world.
The Inaccessible is not accessed without accord (1) *Refrain*

Maya seems as sweet as sugar or candy
Of which to carry the load we strive.
The night is dark, nothing is visible,
The mouse is nibbling away at the string of life. (2)

What the self-possessed does, makes for suffering.
The God-devoted is adored.
What one does, one begets.
Deeds done cannot be ignored. (3)

Filled to the brim, they are not emptied,
Those who are in His colour dyed.
If Nanak were to get the dust of their feet
The stupid ones would have something occupied. (4) 4.16

Gauri Cheti I

Who is your mother?
Who is the father?
From where have you come?
What were you created for?
From five elements and a drop of water!
My Lord! Who can visualise Your virtues and creed?
I can't recount my lapses and misdeeds. (1) *Refrain*

I've seen innumerable trees and plants.
Also the animals created by You.
So many serpents visited my hut
And many a bird I shooed away true. (2)

He breaks open shops
Ravages towns and houses of God.
Loaded with his loot he comes home
Looking around, right and left.
But how can he beguile his Lord? (3)

I have been to the banks of many a river,
Of the nine regions; in their shops and marketplaces
I picked up a scale in my mind
And started weighing and measuring like a trader. (4)

My sins are as many as the drops of an ocean.
Take pity on me, be merciful,
You have helped float sinking ships. (5)

My heart rages like a fire.
There is pain of a stab inside me.
Says Nanak, those who abide by His will,
Day and night they have gaiety and glee. (6) 5.17

Gauri Bairagan I

You've lost your innings
Sleeping at night and eating by the day.
It is the gem of life
You have wasted away. (1)
You remembered not God.
O fool! You will repent and worry. (1) *Refrain*

With the night in sleep and the day in eating,
The gem of a life is lost like a cowrie. (2)

You have remembered not God.
O ignoramus! You will regret.
He who keeps amassing untold wealth,
The Limitless Lord he must forget.
He has no use for untold wealth,
If it could be got by one's own effort
Everyone would be a prosperous donor.
You owe it to your karma,
Not to your wishes. (3)

P-157

Says Nanak, He takes care,
He who has created the world.
No one knows the ways of God,
And on whom and when He bestows His honour. (4)

Gauri Bairagan I

Had I been a doe
I would live in a dale,
Eating leaves and grass
With the Guru's grace to the Lord I would wade.
I am sacrifice unto Him! (1)

I deal in His Name;
He is my goods in trade. (1) *Refrain*

Had I been a koel,
I would live on a mango tree,
Ever meditate on His Word.
And in due course meet my Lord,
He who is most charming to see. (2)

Had I been a fish
I would dwell in water
That sustains all life.
My Lord lives on this bank and that,
I would stretch my hand and nestle by His side. (3)

Had I been a snake,
I would live in a pit,
Absorbed in the Guru's Name,
I would shed my fear.
Says Nanak, happily wedded are they
Who merge their flicker in His flame. (4) 2.19

Raga Gauri Poorbi Deepki I

There is but one God.
He is realised through the grace of the True Guru.

The home where He is adored and contemplated,
Sing His glory there,
Remembering Him Who has us all created.
You should sing praises of the Fearless.
I am sacrifice unto Him!
His adoration would ever you bless. (1)

The Creator nourishes and takes care.
Priceless are His favours;
Who can ever His magnanimity measure? (2)

The hour of the Union is ordained.
Come all of you and oil my hair.
Friends, do be kind and bless, so That I meet my Lord Fair. (3)

His courier comes to every home with daily calls
Let's remember the One who summons,
Says Nanak, before the curtain falls. (4) 1.20

Raga Gauri Guareri III (Quartets)

There is but one God.
He is realised through the grace of the True Guru.

Meeting the Guru is like meeting the Lord.
He Himself accords this reward.
My Lord knows all the ways:
His ordinance or what the Holy Word says. (1)
Cherishing the True Guru, doubts and fears disappear
With fear of the Preceptor, to the true colour one adheres. (1) *Refrain*

Meeting the Guru, the Lord on His own comes to lodge.
Great is my Lord; no evaluation is possible in the heart on my part.
With the Holy Word He has to be adored
There is no end to His immense estate
My Lord God ever liberates. (2)

Meeting the Guru one develops understanding and insight.
The True One comes to the mind pure to alight.
Realising truth, what one does is truthful.
One's deeds are noble and the Holy Word meaningful.

The Guru leads to the service true.
The devotees who realise this are few.
Long live the Bestower Lord!
May Nanak be ever devoted to God! (4) 1.21

Gauri Guareri III

Everyone attains enlightenment from the Guru.
He who is enlightened makes success true.
The Guru bestows poise and truthful cognition.
The Guru frees one from transmigration. (1)
Blessed are those who come to the Guru;
With the Guru they spontaneously merge in the True. (1) *Refrain*

Meeting the Guru assuages the fire of desire.
With the Guru, peace comes to lodge in the heart's foyer.
With the Guru one becomes pure, holy, truthful and is satiated.
With the Guru one gets with the Holy Word ingratiated. (2)

Without the Guru it is all an illusion.
Without the Name one suffers in profusion.
The devotee meditates on the Name
A glimpse of the True accords true fame. (3)

Who else is there to give credit? He alone is the Bestower.
If He is gracious, the Holy Word lodges in the heart's core.
Meeting My Love, I laud the True.
This is how Nanak identifies with True Guru. (4) 2.22

Gauri Guareri III

Holy is the spot where the mind is purified.
Holy is he who with truth is occupied.
In all the four ages the Holy Word prevails.
Everything belongs to the True and remains in His Trail. (1)

Blessed are those who seek holy company.
Where one chants His praises in utter sanctity. (1) *Refrain*

The tongue given to duality may burn.
Tastes not the essence of the Name, wasteful words would churn.
In the absence of realisation, mind and body are a waste.
Without Name one suffers and wails at one's fate. (2)

The tongue which spontaneously tastes the essence of Name
Blessed by the Guru it fits into the true frame.
Contemplating on the Holy Word, it gets in the True absorbed
It quaffs *Amrit* in a constant flow as a reward (3)

If the vessel is upright, it receives the Name;
The upturned vessel expects in vain.
With the Guru's Word lodged in the heart,
Says Nanak, the vessel is true while it thirsts for the Lord. (4) 3.23

Gauri Guareri III

Some do chant but without any taste;
Lauding in ego all goes waste.
Those who chant with devotion.
Their chanting is true, and true is their contemplation.
They would chant with those whom the True Guru would desire.
Mind and body in the Name absorbed, glory would they acquire. (1)

Some chant, others mime around.
Without the loving devotion, the Name is not found. P-159
True devotion is relishing the Holy Word,
Retaining the Lord ever in the heart. (2)

The stupid ones perform mimes, themselves they explore.
They dance and caper and suffer galore.

In dancing and capering lies not devotion.
He who is dyed in the Holy Word acquires the holy passion. (3)

The Beloved of the devotees makes them take to devotion Himself.
True devotion is shedding ego from oneself.
My True Lord is in the know of the entire game.
Says Nanak, liberation comes with realisation of the Name. (4) 4.24

Gauri Guareri III

You kill your desires and be on your guard,
Without dying first, you cannot attain God.
Not many know how to subdue the mind.
The mind is controlled with *Shabad*, they find. (1)
One whom He blesses with the Name,
With the Guru's grace, He dwells in his frame. (1) *Refrain*

The Guru-conscious does good deeds,
Thereby he understands his mind's needs.
The mind is like an elephant drunk.
The Guru controls it with spike and trunk. (2)

The mind uncontrollable is tamed by few.
He who eats the uneatable is pure, true.
The Guru's devotee has his mind cleansed.
Rid of ego, he is free from all that offends. (3)

Those who are blessed from the above, they are united in the end.
Never separated, with the *Shabad* they blend. (4)

Gauri Guareri III

Swollen with ego in the world is every head,
Given to duality; deluded and misled.

Anxious with anxieties and self-awareness dead.
With one or the other task day and night wed. (1)
O Brother! Meditate on Him in your heart.
The devotee has his tongue sweetened with the word of Lord. (1) *Refrain*

Those who have realised God in their heart,
Serving the Creator they are known in all ages, in every part.
Shedding ego, to the Holy Word they resort.
He favours, He who would otherwise as per deeds does reward. (2)

True are those who introduce you to the Holy Word.
Let it not go astray, keep the mind in accord.
The Nine Treasures of Name are obtained from Guru the Lord.
The grace of God and Name comes to lodge in the heart. (3)

Meditating on the Name makes for comfort and peace of mind.
When the Lord lives in the heart, Yama dare not grind.
The Lord is Himself the Master and also the One Behind.
Says Nanak, one must always serve, the Repository of Virtue, Kind. (4) 6.26

Gauri Guareri III

Why forget Him Whose it is the self and spirit?
Why forget Him Who pervades the whole of it.
Serving Him one arrives at the Lord's Court without merit. (1)
I am sacrifice unto the Lord's Name,
Forgetting which I would die, no more would I, as I am, remain. (1) *Refrain*

They forget You whom You make forget. P-160
They forget You, those who are caught in the duality net.
The ignorant egoist does into the cycle of transmigration get. (2)

With those You are particularly pleased, they take to the service of the True Guru

Those with whom you are patiently pleased in their heart they install the True.
They remain absorbed in the Name guided by you. (3)

Those who've garnered virtue, for enlightenment they contemplate.
Those who have garnered virtue, their ego they forsake.
Sacrifice unto them is Nanak who does on the Name meditate. (4) 7.27

Gauri Guareri III

How can one express it? You are beyond expression.
The Holy Word is the solvent, the heart being its location.
Innumerable are Your virtues, there is no evaluation. (1)
He to whom the Holy Word belongs, in Him it is found.
Your truth is untold which the Holy Word can expound. (1)

Wherever there is the True Guru, there is Holy company.
Wherever there is the True Guru, it's a serene, divine symphony.
Wherever there is the True Guru, there is ego burnt by the Word Holy. (2)

The devotee who serves finds a place in the Divine Mansion.
The devotee meditates on the Lord with passion.
Meditating on the Name the devotee finds infusion. (3)

The Bestower Himself bestows.
To endear the True Guru, one grows.
Says Nanak, those devoted to the Name must score. (4) 8.28

Gauri Guareri III

All colours and complexions are reflections of the Lord.
With air, water and fire is the universe formed.
The Lord watches His varied ward. (1)
It is a marvel, He is by Himself and Alone.
It's rare that a devotee contemplates as by the Guru shown. (1) *Refrain*

The Lord moves all over on His own.
Here He is hidden, there manifest and He is prone.
Those asleep, awaken and atone. (2)

No one has been able to Him assess.
Many have tried without any success.
He who is absorbed in the Word Holy, knowledge he does possess. (3)

Listening to His praise earns a glimpse, the Holy Word brings about the union.
The Guru's service obtains a higher station.
Says Nanak, those absorbed in the Name, in the Name they find fusion. (4) 9.29

Gauri Guareri III

The self-possessed lost in the illusion of Maya remain asleep.
The devotee is awake, enlightenment and virtue does he seek.
He is ever awake, he who has his tryst with the Name to keep. (1)
He who is awake, in the state of poise he sleeps not;
From the Guru Accomplished this he is taught. (1) *Refrain*

The impious novices realise never.
They talk a lot and remain involved with Maya ever.
The purblind unenlightened succeed never. (2)

The Lord's Name alone in this world liberates.
Rare is the one who on the Holy Word contemplates.
Himself he attains salvation, his entire tribe he liberates. (3)

In the *Kaliyug* there are no such things as virtuous deeds. P-161
Kali was born of parents of low breed.
Says Nanak, without the Name never does anyone succeed. (4) 10.30

Gauri Guareri III

His is the True Rule, He is the True Lord.
Those who are devoted to the True, to none other do they give undue regard,
In the True Mansion they are in the True Name absorbed. (1)
Listen O man! You should on the True Word contemplate.
It will take you across if on the Name you meditate. (1)

With illusions he comes, with delusion he departs,
Born in the world with duality in the heart,
The egoist comes and goes, for he meditates not. (2)

He went astray or was by the Lord misled.
In someone else's path to tread.
Suffering and wasting life in dread. (3)

The True Guru in grace brings about the union.
He who meditates on the Name, his illusions are undone.
Nanak repeated the Name, and the Nine Treasures he won. (4) 11.31

Gauri Guareri III

Go and ask the devotees who have on Him meditated.
Serving the Guru their mind is satiated.
They are really rich, those who on the Name have contemplated.
By the Guru Accomplished they get initiated. (1)
O fellow travellers! Let us meditate on the Name
Serving the Guru lends success and fame. (1) *Refrain*

He who realises himself, his mind is sensitised.
He is liberated while living and meets the Lord besides.
He who lauds the Lord, his cerebration is edified.
Spontaneously for the state of poise he is qualified. (2)

In duality one does not in His service succeed
Pride and Maya are the vicious poison feed.
The progeny and tribe Maya tries to mislead.
The purblind egoist would come and proceed. (3)

He who is blessed with the Name,
Day and night the devotee is in the Holy Word frame.
There are a few who can the Guru's fellowship claim.
Says Nanak, day and night they are absorbed in the Name. (4) 12.32

Gauri Guareri III

Serving the Guru was the order in all the four ages.
It's seldom that someone attains perfection for his wages.
The riches of Name are endless, never going to blazes.
Those who serve are ever happy here, and glorified among the divine sages. (1)
O man! Don't you entertain any doubt,
Serving the Guru, you enjoy the *Amrit* in a bout. (1) *Refrain*

Those who serve the Guru are with the world reckoned great.
Themselves are they liberated, their tribe they liberate.
The Name of the Lord in their heart they animate.
Devoted to the Name, they cross the life's oceanic straits. (2)

Serving the True Guru the mind is ever attuned.
Shedding ego, the lotus of their heart is in bloom.
The unstruck melody in their house would zoom
Devoted to the Name, they are recluses at home. (3)

Those who serve the True Guru, their word is true.
What does to the sages for ages accrue?
Day and night they meditate on their Guru. P-162
Says Nanak, those devoted to the Name are immaculate and liberated few.
(4) 13.33

Gauri Guareri III

It is supreme good fortune and auspicious happenstance
That one meets the True Entity.
With Name in the heart one enjoys the essence of His company. (1)
Guided by the Guru man meditates on the Name
He is a success in life with the Name as its gain. (1)

The Holy Word, contemplation and enlightenment are sweet.
Only a few with the grace of the Guru enjoy this treat. (2)

Indulging in rituals and ceremonials
In the absence of Name it is mere ego trivial. (3)

One is caught in the bonds of Maya tight.
Poor Nanak was released with Guru's Light. (4) 14.34

Gauri Bairagan III

The way the clouds shower water on earth
Is there no water in the earth's bowls?
The way the earth carries water beneath it
Without feet which move about there.
O Man! Entertain no such illusions.
What He desires must take place
It may be fair it may appear unfair. (1)

Man and woman, whatever they do,
Being Your manifestation to You it is all due. (2)

We were misled all those lives
That you enlightened, we forget not you.
He whose task it is he understands it well,
He who is absorbed in Holy Word True. (3)

You are an image of Your scriptures.
Where is the scope for doubt?
Says Nanak, where element merges in element;
Of transmigration there is no clout. (4) 1.15.35

Gauri Bairagan V

Bound by duality the whole world is doomed.
Those who conduct themselves in ego, the self-centred are bound. (1)
O Man! You should devote yourself to the Guru's feet.
The devotee is blessed with the treasure of Name
Which in the Divine Court gets him reprieved. (1) *Refrain*

Roaming about in four and eighty cycles
The self-willed comes and goes.
Understanding not the Guru's Word.
He suffers in the transmigration throes. (2)

The devotee does himself realise
The Lord's Name he comes to imbibe.
Absorbed in devotion day and night
In the joy of Name he does abide. (3)

He alone realises who submits himself to the Holy Word.
He is able to shed ego and misdeed.
Men like Nanak are blessed because of their *karma*
With the treasure of devotion as their creed. (4) 2.16.36

Raga Gauri Biragan III

She is for days four at parents' as ordained by the Lord.
A devotee lauding the Guru she has earned much regard.
Virtuous at parents', at the in-laws' she finds herself in accord.
The devotee lives a life of poise devoted to the Lord God. (1)

How should one have the company of the spouse both at parents' and in-laws'?
Immaculate and Inaccessible towards Himself He draws. (1) *Refrain* P-163

God Himself guides and man takes to meditation.
The supremely fortunate meets the True Guru and sips the *Amrit* incantation.
Freed of pride and duality, he merges in poise and felicitation.
He is everywhere, Himself He blesses with holy inspiration. (2)

The egoist realises Him not in pride, innocence or misconception.
Serves not the True Guru and regrets again and again in supplication.
Condemned to the cycle of birth and death and is lost in transmigration.
This is the way of the Creator, the egoists are verily led to delusion. (3)

My Preceptor inscribed my lot in my forehead in His Court True.
I meditated on the Lord and propitiated my Guru
The Name is my mother and father, kin and brother too.
The Lord pardons and unites what Nanak the worm comes to pursue.
(4) 3.17.37

Gauri Bairagan III

Enlightened by the Guru, its essence contemplated,
I realised my misconceptions as on the Name I meditated.
The Lord God wiped out Maya and darkness was dissipated.
Those destined from the Above with the Name are associated. (1)
My fellow traveller! How do I realise Him Whom I see and survive?
Not for an instant I live without Him, meeting the Guru, the Lord I imbibe. (1)
Refrain

I chant the Lord's laudation everyday as He listens and has me elevated.
I acquired the Lord's aura from the Guru, my mind and body to Him dedicated.
Blessed indeed is my True Guru who led me to devotion as it was fated
The Guru from whom I imbibed the Lord, to him I am related. (2)

The Lord is the giver of good, we are a sinning mass.
We the sinning stones were drowning, the Lord cruised us across.
He is Immaculate, the Bestower of merit, we are gross.
Come to the Lord's protection — pray save us,
You helped float even the stupid and crass. (3)

Guided by the Guru I gained poise and bliss and meditated on the Name.
I realised the being of the Lord with the chanting of hymns and their strain.
Pray take pity, I supplicate, let me ever remember your Name.
Nanak, the slave, begs for the dust of the feet of those who have my True Lord gained. (4) 4.18.38

Gauri Guareri IV (Quartets)

There is but one God
He is realised through the grace of the True Guru

The learned studied *Smritis'* and *Shastras' sloka*
The yogis would their Lord Gorakh invoke.
The fool I am, I repeated the Lord's Name as I spoke. (1)
I know not what is in store for me
Let me meditate on the Lord and swim across the sea! (1) *Refrain*

The recluse smears his body with ash. P-164
The celibate avoids another's lass.
The simpleton, only You as his hope he has. (2)

The Kshatriya by his deeds does glory gather.
The Shudras and Vaishyas by serving others.
The simpleton that I am, only the Name is my liberator. (3)

The universe is Yours in which You pervade with might
Pray, the Guru guided Nanak may be accorded some light.
The purblind, I have the Lord in my sight. (4) 1.39

Gauri Guareri IV

It is the discourse of the Unattributed Lord.
It should be told in the company of the men of God.
Listening to the Inexpressible one swims across the ocean hard. (1)
The Lord brings about a meeting of the godmen
Where devoted to the Divine they sing His sermon. (1) *Refrain*

He who meditates on the Lord God.
I'm a slave of his slave on my part.
Serving a man of God is the most sacred lot. (2)

He who talks to me about the Lord.
He is verily dear to my heart.
The dust of the feet of the holy is the lucky one's part. (3)

They who come to cherish the men of God,
Right from Above they have it inscribed in their record.
Says Nanak, such as these are in the Lord absorbed. (4) 2.40

Gauri Guareri IV

The mother cherishes to see her son eat.
The fish cherishes in the water to fleet.
The desire of a devotee is his Guru to meet. (1)
O Lord! Let me see such men of God
Seeing whom all the sufferings depart. (1) *Refrain*

The way meeting her calf the cow is delighted.
With her spouse at home, the wife is excited.
The godman is pleased with the hymns recited. (2)

The Sarang enjoys a shower of rain.
Ammassing wealth the King is vain.
The holy remember the Lord in a strain. (3)

Every one is in the wealth-gathering race.
The devotee longs for the Guru's embrace.
Nanak would rather the path of the holy trace. (4) 3.41

Gauri Guareri IV

The beggar is happy with the alms that come as a treat.
The hungry are happy with a sumptous feast.
The devotee if the Guru he were to meet. (1)
O Lord! Let me have a glimpse; I wait for you, Sire!
Pray, do be kind and fulfil my desire. (1) *Refrain*

The *chakwi* yearns to see the face of the sun.
Meeting the love her ills take a turn.
The Guru-devoted, having seen the Guru deems to have won. (2)

The calf's pleasure is the milk that it drinks.
Its heart blossoms as its mother winks.
The Guru-devotee is pleased at the Guru's glimpse. (3)

All other love like Maya is frail,
Weak-knead, it fractures, is of little avail.
Nanak's love is satiated when his Guru comes to hail. (4) 4.42

Gauri Guareri V

Fruitful is the True Guru's service, P-165
During which one meditates on the Name of the Divine Lord.
He who remembers God
Liberates several others from every sort. (1)
O fellow travellers! Repeat the Name of the Lord
Remembering the Lord, all your sins will depart. (1) *Refrain*

Meeting the Guru the Lord comes to lodge in the heart.
The five evils flee repeating the Name of God,
And day and night lauding the Lord. (2)

Those who propitiate the dust of the feet of Guru
They shed falsehood and are devoted to the True;
Acquitted in the Divine Court too. (3)

One serves the Guru when the Lord is pleased,
Krishna and Balbhadra meditated, sitting at His feet.
Says Nanak, the Guru-devoted is ferried across in the Lord's fleet. (4) 5.43

Gauri Guareri IV

The Lord Himself is the of Danda dhari* trail
The Lord Himself is the Wild Flower Bearing**, all over Who prevails.
The Lord Himself undergoes penance, deep concentration that entails. (1)
Such is my Lord pervasive,
He is always close, never evasive. (1) *Refrain*

The Lord Himself is the Holy Word, its consciousness and melody divine.
The Lord views His creation Himself and feels fresh and fine.
The Lord Himself meditates and makes others meditate on the Sublime. (2)

The Lord Himself is the *Sarang* and Himself the *Amrit* shower.
Himself He is *Amrit* and Himself the bestowing power.
Himself He serves as His own liberator. (3)

The Lord Himself is the boat, its raft and mariner.
The Lord Himself is the Divine Wit and Himself the Rescuer.
The Lord Himself ferries Nanak to the shore yonder. (4) 6.44

* Staff-bearing yogi ** Lord Krishna

Gauri Bairagan IV

You are my rich money-lender
The amount of capital You loan, I take.
I trade in the Name with devotion.
What You give in Your grace, I make (1)
I am a trader of the Lord.
He advances the capital for a reward. (1)

The Guru's devotee made a profit, it pleased the True Investor.
Meditating on the Name I gathered the capital despite Yama, the tax-collector. (2)

The traders who for Maya's sake, have to face many a stormy weather.
The sort of trade the Lord assigns, the like margin you gather. (3)

Only they take to the divine trade, those whom the Lord blesses with the task
Nanak, the slave negotiated with the Lord and no reckoning would He ask. (4)
1.7.45

Gauri Bairagan IV

The way a mother cherishes her pregnancy in the hope of bearing a son.
Who would grow, earn wealth and have much fun.
In the manner the devotee longs for the Lord with arms flung. (1)
O Lord! I am stupid, O Master! Take care of me. P-166
The laudation of Your slave is Your glory. (1) *Refrain*

His house is a temple of divine bliss, the Lord's laudation as he cherishes.
He would taste a variety of sweet joys, were he to chant the Lord's praises.
The devotee who reforms his family,
twenty-one generations* he lifts and raises. (2)

* Twenty-one generations comprise 7 parentals, 7 maternal and 7 in-laws

Whatever happens is ordained by the Lord, it is His nobility.
O Lord! We belong to You, You deal with us, You inspire Your devotee.
You have found the store of devotion which is to be had from Thee. (3)

I am a slave purchased in the market, what cleverness can I claim?
If You make me a king, Your slave I remain,
As a grass-cutter I meditate on the Name.
Nanak, the poor, is an attendant of the Lord, it is all His game. (4) 2.8.46

Gauri Guareri IV

The farmer does farming
With soul and heart.
He ploughs and labours
It's fruit to his son and daughter to impart.
In the manner the devotee meditates on the Name
So that in the end the Lord can his enslavement stall. (1)
O Lord! Stupid I am, pray grant me liberation.
Let me serve the True Guru, this should be my occupation. (1) *Refrain*

As a trader departs with horses for trade.
Earns wealth, longs for more, Maya becoming his craze.
Likewise the devotee repeats the Lord's Name.
Uttering the Name with bliss he is paid. (2)

At his shop the shopkeeper hoards the poison of wealth.
Attached to the expanse of falsehood, he is in the grip of stealth.
In the manner the devotee earns the wealth of Name
And earns it as a provision for spiritual health (3)

In the family of Maya attachments
In duality is the man caught.
He who follows the Guru's teachings
He is the slave of the slave of the Lord.

Nanak the slave meditated on the Name
He was enlightened of the ways of God. (4) 3.9.47

Gauri Bairagan IV

Deluded day and night man is to the greed led.
Like a bonded labourer he goes about with load on his head.
He who serves his Guru, he is on his own instead. (1)
O Lord! Snap my ties of Maya and let me do what you ask.
Let me chant Your praises daily and in the glow of the Name bask. (1) *Refrain*

Every man slaves for lucre, may he be an administrator or a king.
Some are imprisoned, others fined and yet others may be in the death ring.
Blessed is the service of the True Guru
In which meditation on the Name does felicity bring. (2)

For the sake of riches day and night one bargains and would try.
When he makes a profit he is happy, at loss he would die.
He who has the partnership of virtue with the Guru, in peace he soars high. (3)
If the hunger is for worldly delectation, it is never satisfied. P-167
He to whom the Lord is benign, he offers his head to the Divine Guide.
Nanak, the slave is quenched by the essence of Divinity
No more has he with hunger to fight. (4) 4.10.48

Gauri Bairagan IV

I long for the Lord every day, how do I have His sight?
Those who have ever been in love, know my lover's plight.
I am sacrifice unto my Guru who united me with my Creator, the Knight. (1)
O Lord! I am a sinner, at your portal I come and squat.
Maybe the one devoid of merit in sheer pity you pat. (1) *Refrain*

My misdeeds are far too many, beyond any count and everywhere.
You are the meritorious, kindly Lord, you may pardon me if you care.
A sinner I seek the Guru's company who tells me that Name is the saviour. (2)

How do I recount Your virtues my True Lord?
The moment You speak I am struck with wonder.
Whoever has redeemed sinners of my ilk
The way the True Guru has provided me succour?
You are the Guru father, You are the Guru mother
You are the Guru kin, my Friend and my Benefactor. (3)

The lot that we suffered, my True Guru, you are aware.
We were rolling in dust, no one would care.
The True Guru's company and the worms were exalted there.
How I hail Nanak, the Guru of the humble.
Meeting whom all sorrows and sufferings became scarce. (4) 5.11.49

Gauri Bairagan IV

Fond of charming women and involved in Maya and its sweet pleasures.
Joyful houses, shrines and horses, and other luxuries beyond measure.
I remember not the Lord, how would I be liberated my Lord, the Seer? (1)
O Lord! Such are my low deeds.
You are Virtue Incarnate, Gracious, do pardon my misconduct please. (1) *Refrain*

Poor looks, low caste, no manners do I claim.
Meritless, with what face do I speak? I have meditated not on Your Name.
A sinner am I liberated by the Guru, the True Guru's worthy fame. (2)

The Lord gave me life, body, mouth, nose and water to use,
Grain to eat, clothes to wear and other joys profuse.
He who has given it all, I remember Him not, I am a beast obtuse. (3)

What happens is as ordained by you,
You are the reader of hearts.
What can the poor creature do?
O Master! It's a mere play on your part.
Nanak is the slave purchased in the market
Slave of the slave of a sort. (4) 6.12.50

Gauri Bairagan IV

The way a mother rears her baby after bearing it with loving care, P-168
Feeds the new born going out and coming in with fond stare.
In the manner the True Guru cherishes the devotee with affection rare. (1)
My Lord! We are the ignorant children of God.
Hailed be the Guru, the true teacher who would understanding to his devotees accord. (1) *Refrain*

The way the white-winged dabchick cruises in the air.
Keeping her brood ever in mind and contemplating on its care.
In the manner the True Guru is fond of the devotee and keeps him in the heart's layer. (2)

The way the scissors of thirty to thirty two teeth, the tongue of flesh and blood protects,
It's no volition of flesh and scissors, it's the Lord who keeps the arrangement intact.
In the same manner the slandered men of God have their reputation saved by the Lord Perfect. (3)

O fellow traveller, Don't you think that anything is in anyone's hands.
What happens is as He ordains.
Old age, death, disease, aches and cures are in the Lord's control.
They afflict not if He maintains.
Says Nanak, meditate on such a Lord with heart and soul
He in the end does his devotees sustain. (4) 7.13.51

Gauri Bairagan IV

Meeting Whom the mind is in bliss, He should be the True Guru called.
Duality of the mind He helps discard and the state supreme He accords. (1)
How do I meet my Beloved Lord?
To meet the Accomplished Guru I pray hard. (1) *Refrain*

He has been gracious, the Guru Accomplished I meet.
My desire is fulfilled, I have the dust of His feet. (2)

I meet the True Guru, who inculcates devotion and sustains
There is no loss in it, ever and ever one profit gains. (3)

He who is enlightened and is free from the duality affliction.
Says Nanak, meeting such a Guru liberates and invokes laudation. (4) 8.14.52

Gauri Poorbi IV

The Lord Benign has been kind.
Uttering His Name from my mouth I have tried.
The Lord's devotion has become much intense
In the colour divine my apron is dyed. (1)
I am my Lord's handmaid.
Once I took to devotion, the world without cost becomes my slave. (1)

O fellow travellers, pay heed!
Try and lodge Him in your heart.
The Lord is prevalent all over;
He lives close, a part of your part. (2)

The Illimitable, Immeasurable Lord is close to the world. P-169
The Guru Perfect has revealed to me the Lord to whom I am sold. (3)

The Lord! Inside or out I remain dedicated to You,
You are the Supreme Creator.
Nanak the slave lauds You day and night
With the True Guru as the mediator. (4) 1.15.53

Gauri Poorbi IV

Spirit of the Universe, Unapproachable Master!
Lord of the world who determines the destiny.
The path You inspire us to follow, the Creator,
The same we adopt for our journey. (1)
I am deeply devoted to my Lord
Blessed with the Name in the holy company
In the Lord's Name I am absorbed. (1) *Refrain*

The Lord's Name is the remedy for the world,
The Lord's Name brings peace and poise.
All their sins and misdeeds are forgiven
Amrit as advised by the Guru is His choice. (2)

Those who have it inscribed in their lot from Above
In the divine pool of contentment they rejoice.
The filth of their foul-thinking is washed
Dyed in the Lord's Name if You acquiesce. (3)

O Lord! You are the Supreme Master
There is no other bestower of Your stature.
Nanak lives meditating on Your Name,
One meditates only with Your prayer. (4) 2.16.54

Gauri Poorbi IV

The Benign Creator of the world, pray do me a favour
That in the Lord God I remain absorbed.
The True Guru gave me an immaculate utterance
Repeating which I felt a joyous accord. (1)
My mind and body are enamoured by the True Lord.
While in the jaws of death the world is involved.
With the Holy Word of the Guru I am absolved. (1) *Refrain*

Those who remain not attached to the Lord,
They are reprobates, stupid and frauds.
They suffer the agony of birth and death
In filth they die suffering hard. (2)

You are Benign Cherisher of those seeking Your shelter,
Pray, bestow the favour on me, I seek no reward.
I am a slave of the Lord, let me remain a slave.
It longs to dance, the heart of Your bard. (3)

You are the merchant prince God!
We are Your trading squad.
My mind, body and self are your property
Of Nanak the slave, You are the Lord. (4) 3.17.55

Gauri Poorbi IV

You are gracious, reliever of everyone's suffering,
Give me Your ear and heed my prayer.
He to whom you are known, my Lord
Pray put me in touch with that Master.
O Lord! I treat the True Guru as my saviour. (1)
I was stupid, ignorant and evil-minded
It was with the True Guru's Holy Word that I became a seer. (1) *Refrain*

All the joys of every sort that I have known
Were verily wanting in pleasure.
The Lord's Name I tasted like *Amrit* P-170
Meeting the Guru was sweet like the cane sugar. (2)

Those who have not the True Guru propitiated
The reprobates are stupid and misled.
Ill-fated from the primal hour,
At the sight of the lamp of avarice they are found dead. (3)

Those you favour and unite
To the Lord's service are wed.
Says Nanak, meditating on the Lord they get known
Under the Guru's guidance to the Name are led. (4) 4.18.56

Gauri Poorbi IV

Man! The Preceptor is ever with me, my Master
Say, how can one from Him flee?
The True Lord Himself forgives
When He liberates, only then one is free. (1)
O Man! You should meditate on the Lord
Meditation on the Lord is prescribed for thee.
Get to the care of the True Guru, man!
Following the True Guru is the spree. (1) *Refrain*

Man! You should serve the Lord, the Bestower of all bliss,
Serving whom one returns to one's family.
The devotee should go and occupy his house
Rubbing the sandalwood paste, laud the Deity. (2)

Man! The Lord's laudation is ever supreme,
Gaining which one's heart is in glee.
Were the Lord to grant this in His benign grace
One should taste the *Amrit* like a bee (3)

Man! Those who take to anything other than the Name
Such reprobates are squeezed by Yama I see.
They are thieves who forget the Name,
From them one should keep ever free. (4)

Man! Serve the Inaccessible, Immaculate Lord
Serving whom is freedom from reckoning.
Nanak the slave was protected by the Lord
Not a wee bit was he found wanting. (5) 5.19.57

Gauri Poorbi IV

My life is under your sway,
Myself and my limbs to You are dedicated.
Pray do be gracious and grant me a glimpse.
My mind and body yearn unabated. (1)
O Lord! I long with my Lord to be dated.
The kindly Guru did a bit of favour
The Lord came to meet me as fated. (1) *Refrain*

What is there in my mind? O Master!
You are in the know unstated.
Let me meditate on the Name day and night and enjoy peace,
And live waiting as I've ever waited. (2)

The Guru benign showed me the path.
The Lord came to meet me as fated.
Fortunate, I was in bliss day and night
Satisfied, I was completely satiated. (3)

Lord of the universe, Master of the world, O Creator!
Everything is in His power who had it all created.
Nanak the slave has come seeking Your succour
O Lord! Redeem the honour of the tainted. (4) 20.58

Gauri Poorbi IV

My mind is not steady, not for a moment.
Strays in several directions and is in many a mood. P-171
By the stroke of luck, I met the Guru Accomplished
Who gave me a *mantra* and no more do I brood. (1)
O Lord! I am known as the personal attendant of my Guru good. (1) *Refrain*

My forehead has been branded.
The debt I owe to the Guru has accumulated.
A great favour has been bestowed on me
And across the dreadful ocean I am crated. (2)

Those devoid of love in their head
They have false ties cultivated.
The way paper dissolves in water
The egoists in the womb are disintegrated. (3)

I know not, nor would I ever know.
Where the Lord ordained I have stood and waited.
Erring creature, I crave Your favour
Nanak the slave has been the Lord's dog appellated. (4) 7.21.59

Gauri Poorbi IV

The town overflows with lust and wrath.
There is hardly an encounter with a man of God.
I met my Guru as pre-determined
And thereby meditated on the Lord.
With folded hands I revere the renunciate.
I prostrate which is of merit great. (1)

The unprincipled didn't cultivate the Master
Because of the thorn of ego in his mind.
As he walks it digs deeper and pricks
The baton of Yama, on his head he finds. (2)

The man of God is devoted to the Lord's Name.
His agony of birth and death is annulled.
He imbibes the Deathless Master in God,
His glory travels to this and the other world. (3)

We the poor and the humble are yours Lord!
Pray take care of us, You are the Almighty.
Says Nanak, my mainstay is the Name;
It's the Name which lends peace and piety. (5)

Gauri Poorbi IV

The Lord Divine abides in this citadel,
I'm obstinate, I didn't know what was in His mind.
The Guru benign has been gracious
With the Holy Word I could find. (1)
O Lord! I was led to laudation by my Guru kind. (1) *Refrain*

The Inaccessible, Unknowable, Supreme Creator
With the True Guru's help I could find.
He who relishes the Guru's utterances in his heart
He is served with this viand. (2)

The egoist has a hard heart
And dark is his mind.
You may feed the snake with milk.
Looking within only poison does one find. (3)

Godmen! Pray bring about my union with the Lord.
I have tasted the antidote that they grind.
Nanak the servant is the slave and servitor of the Lord,
The bitter in the company holy has turned sweet I find. (4) 9.23.61

Gauri Poorbi IV

For the sake of the Lord God
I sold myself to the Accomplished Guru with a plea.
The True Guru blessed me with the Name

Good fortune reflected my face and body. (1)
As guided by the Lord I took to the Deity. (1)

The Lord pervades every being, P-172
The Word Holy of the Guru attaches to the Mighty.
I sacrifice my mind and body for the Guru.
My illusions and fear with the Guru's Word flee. (2)

A light came to be lit in the dark.
Enlightened by the Guru I am devoted to the Divinity.
The darkness of ignorance is dissipated
The mind awakened I found the objective where I happened to be. (3)

The reprobates, militants and the money-minded,
The Yama's minions began to watch and see.
Those who do not dedicate themselves to the True Guru
The unfortunate are again and again born to die. (4)

O Lord! Pay heed to my plea
With the Preceptor I seek to be.
The Guru is the dignity and honour of Nanak, the slave,
He has dedicated his head to the Divine Entity. (5) 10.24.62

Gauri Poorbi IV

Arrogant, obsessed with ego and ignorance.
Meeting the Master my ego is shed.
The malady of pride remedied, I attained peace,
I hail my Guru blessed. (1)
I found the Lord with the Holy Word fed. (1) *Refrain*

My heart is incensed with Lord's love.
The Guru has me in this path led.
My soul and body are dedicated to the Guru
Who brought back the one who had fled. (2)

I entertained a longing in my heart to see Him
The Guru had Him in my heart reflected.
I am now in poise and bliss.
And have myself to the Guru dedicated. (3)

Sinner, I was involved in many a sin.
Evil-minded many an evil and theft I committed.
Nanak has now come to my protection
Pray save my honour and let me with the Lord be wedded. (4) 4.11.25.63

Gauri Poorbi IV

Guided by the Guru the unstruck melody is sounded,
Guided by the Guru the man sings.
Fortunate are those who had a glimpse of the Guru,
Hail the Guru who the divination brings. (1)
The Guru-devoted is tied to His apron strings. (1) *Refrain*

My Master is Accomplished True Guru
I serve His Holy Being.
I rub and wash the feet of my Guru
Who would the Lord's discourses bring. (2)

In the heart the chanting of Name under Guru's guidance,
And the tongue would the Lord's praises sing.
The mind in divine ecstasy at its peak
With hunger no more a sting. (3)

One may do whatever one can
Without His grace the Name remains an unavailable thing.
The Guru has been kind to Nanak
His guidance has led him chant the Name in a string. (4) 12.26.64

Gauri Poorbi IV

O Man! Guided by the Guru,
The Lord's Name you should repeat.
Let cognition be your mother,
To the Name which would lead.
Contentment be you father,
Your Guru the Unincarnated you should treat.
Blessed are those who have the Lord to meet. (1)

P-173

Meeting the Guru the yogi enjoys life.
Involved in every issue, the yogi is beyond strife
Fortunate are those who meet the one of superior insight
My mind and body are dyed in the colour of the Lord's creed. (2)

Fellow travellers! Come, let us meditate on the Name together
Meditating in a congregation is ever better.
Serving the holy, one comes to sip nectar.
They are those who have been assigned in the Primal meet. (3)

As the Savan* rains, it is *Amrit* the world over.
The peacock of mind calls, Holy Word the mouth utters.
When it rains *Amrit* one meets the Lord Creator.
Nanak, the slave settles in the love's retreat. (4) 1.27.65

Gauri Majh V

O friends! Come let's make good deeds our spells to cast.
And have joyous time in the company of men of god.
Kindle the candle of Guru's enlightenment in the mind's resort.
Maybe the Lord is pleased to endear us to His heart. (1)

* The month when it rains

I am incensed with the love of the Lord.
My friend, the True Guru has mediated on my behalf.
I am beholden to the holy who have brought about the accord.
Ever indebted to the Preceptor is my heart. (2)

Come may Love! Come my Lord!
Pray come and lodge in my mind.
I bear the fruit that I cherished,
Delighted to witness is my Guru kind.
The happily-married attained the Name
Ever her heart in bliss she finds.
Supremely fortunate are those who've realised the Lord.
In gain day and night, they live in joy sublime. (3)

The Lord creates and Himself takes care.
Himself He assigns tasks.
Some eat, distribute, yet there is no end.
Others for a handful are found to ask.
Some are rulers, they sit on thrones in peace.
There are others who with a begging bowl walk.
It's Your writ that runs all over
Nanak, the slave does in Your Name bask. (4) 2.28.66

Gauri Majh IV

In my heart, here in my heart,
I am deeply devoted to the Lord.
He is around and yet I see Him not.
Unknowable is the Accomplished, to know Him it is hard.
The Lord enlightened me with His Name
My penury and pains I discard.
I attained the status supreme
Blessed I am in the Name absorbed. (1)

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With eyes my Love, with eyes my Master.
Who has with his eyes seen my God.
I miss Him much, my Love!
The way a wife withers without her Lord.
I met my love in the company of the holy, my Master.
My preceptor, my friend, part of my part.
I found the Sustainer of the universe, my Master.
My nights are peaceful and in accord. (2)

Godmen! Affiance me with my Lord, my Friend,
For Him my mind and body hunger.
I can live not without seeing my Beau,
The inside of me in separation suffers.
My Divine King is my cherished comrade,
Meeting the Guru does a life new confer.
My desires are fulfilled, my Master,
I meet my Lord, it's all a pleasure. (3)

I am sacrifice, my Master, I am sacrifice, my love,
I am sacrifice unto You a hundred times.
My mind and body are engrossed in love, my Master
Pray do keep in safe custody this wealth of mine.
O Master! Let me meet a mediator in the True Guru
Who unites and also shows the path divine.
With Your favour I gained the Name, my Master.
Nanak the slave has come to Your shrine. (4) 3.29.67

Gauri Majh IV

Miraculous my Master, miraculous my Love,
My Preceptor is a miracle maker.
Himself He is the Creator of Krishna, my Master!
Himself He is the Gopi chaser.
The Divine Master Himself regales every heart,

Himself is He a hedonist, a pleasure seeker.
My Lord is all wise, He errs not, my Master!
The True Guru Himself is a yogi loner. (1)

He creates the world Himself, my Master,
And plays a variety of games.
Some He involves in luxuries, my Master!
Others go about naked, naked as they came.
Himself He creates the world, my Master!
And doles out favours in the form of Name.
The devotees exist on the Name of my Master
Absorbed in the Lord's discourse, they remain. (2)

The Lord Himself inspires meditation, my Master.
Of the devotees He fulfills desire in their heart.
He pervades on land and ocean, my Master
He is ever close, never far apart.
He is within and without, my Master,
Of His creation He is at the heart.
His soul is all pervasive, my Master.
He is known as part of the part. (3)

He is within as the music instrument of breath, my Master!
When He plays it resounds.
The Lord is the treasure of Name within, my Master!
With the Word Holy He rebounds.
Himself He inspires to seek His shelter, my Master! P-175
The devotees' dignity He maintains on all accounts.
Blessed in the Holy company, my Master,
Nanak, the slave was to his objective bound. (4) 4.30.68

Gauri Majh IV

A yearning for the Name Divine in me has the Lord created.
Meeting the Lord I am felicitated.
O Mother mine! A glimpse of the Lord and I'm invigorated.
The Name Divine is my comrade and closely related. (1)

O Godmen! Let us laud my Lord.
Blessed is the devotee meditating on God.
The Lord's Name is my life of a sort.
No more visiting its ocean on my part. (2)

There is a longing in my mind and body somehow to have a glimpse of God.
O Godmen! Bring about this union, I pray from my heart.
He is realised through the Word Holy, my Beloved Lord.
Fortunate are those who have the Name as their card. (3)

I've a deep yearning for the Lord in my mind and body
O Godmen! Bring about this meeting the Lord is close by.
The guidance of the True Guru is refulgence of the Deity.
It is the fulfilment of the desire of Nanak, the holy. (4) 5.31.69

Gauri Majh V

I am forlorn, I live only if I am blessed with the Name.
I have the Divine *Amrit* within me, guided by the Guru I claim.
My mind is dyed in its colour, ever I sip the same.
Having realised my Lord I play the life's game. (1)

Struck by the avarice of love am I
My Beloved is all wise and friendly.
The Guru unites me with the virtuous and godly.
I am sacrifice unto the holy. (2)

I look for my comrade and Friendly Lord.
Pray lead me to Him, I am in search of God.
Guided by the Guru Gracious I abide in accord.
I am in the Name of the Preceptor absorbed. (3)

I am afflicted with the pangs of separation.
O Master! Pray grant my desire for a sip of the nectar concentration.
The Lord is gracious I take to meditation.
Nanak, the slave has realised the secret of divination. (4) 6.20.18.32.70

Raga Gauri Guareri V

There is but One God.
He is realised through the grace of the True Guru.

My brother, how do I gain felicity?
How do I acquire the Name as company? (1)
Because of Maya, I have no happiness at home,
With lofty mansions of alluring domes
I've lost my life in false greed. (1)

Content at the sight of elephants and steeds, P-176
Lashkars around with lieutenants and the elite;
They are a mere noose of ego in the neck to squeeze. (2)

He who rules over all the ten directions
And enjoys the company of many women,
Is like the king who finds himself a beggar in a dream intercession. (3)

My True Guru has shown me the way to accord.
The devotee of God accepts what He does.
His ego killed, Nanak the slave in God is absorbed. (4)

This is how you gain felicity.
This is how you acquire the Name as support from the Deity. *Refrain* 2

Gauri Guareri V

Why be disillusioned? Why be afraid?
When on earth and ocean the Lord pervades.
The Guru-devoted swim across
The self-centred do themselves degrade. (1)
He whom the Lord Gracious saves.
None other's help the devotee craves. (1) *Refrain*

All over pervades the Limitless Deity
You therefore be in peace and from anxiety free.
He knows it all whom all over I see. (2)

The egoists die, those who for others long.
As inscribed in their fate Above,
To the cycle of birth and death they belong.
What they sowed, it comes along. (3)

A glimpse and they are delighted
Everywhere is the Creator sighted.
What the poor Nanak asked his Lord, He provided. (4) 2.71

Gauri Guareri V

For many a birth you were worm and insect.
For many a birth fish, deer and elephant.
For many a birth you were bird and serpent.
For many a birth yoked as horse and bullock of a merchant. (1)

Adore the Creator, here is an opportunity.
You've found this life after an eternity.
For many a birth you were rock and mountain.
For many a birth you were born a human.
For many a birth you were made into twigs.
Eighty-four lakh births you have had to rig. (2)

Cultivate the Holy in the current strife.
Serve the godly and remember the Giver of life.
Forsake your ego and false conceit.
He who dies in life is accepted in the Divine retreat. (3)

Whatever is to be done, you alone can do.
None else can undertake it for you.
You meet only when the Master deigns.
Nanak adores Him even in chains. (4) 3.72

Gauri Guareri V

In the field of action sow the Name as seed
You will get whatever you need.
Freedom from Yama will be their reward.
Day and night the Lord who laud. (1)
With the Name lodged in your heart as creed.
Forthwith will your objectives be achieved. (1) *Refrain*

If you keep the Preceptor in your mind.
A seat of honour at the Portal you'll find. P-177
Shed the arguments and trying to be clever.
Come to the holy and seek their favour. (2)

He who controls everyone's destiny
Never does He part with anyone's company.
Give up your devices and grasp His lead.
You'll find yourself in a moment freed. (3)

Consider the Lord ever to be near.
Whatever He ordains you should bear.
Shed your ego with the Word of the Guru
Says Nanak, you must ever meditate on the True. (4) 4.73

Gauri Guareri V

The Holy Word of the Guru never dies.
The Holy Word of the Guru snaps Yama's ties.
The Holy Word of the Guru abides by man.
The Holy Word of the Guru imparts the Lord's tan. (1)
What the Guru bestows is to the mind useful.
What the Godman does should be taken as truthful. (1) *Refrain*

The Guru's Word is eternal, no one may flout.
The Guru's Word frees one of illusions and doubt.
The Guru's Word can never be undone.
The Guru's Word is the Lord's laudation. (2)

The Guru's Word is ever by your side.
With the helpless Guru's Word abides.
He who repeats the Guru's Word goes not to hell.
The Guru's Word inspires the tongue to Lord's Name tell. (3)

With the Guru's Word the universe is replete.
He who repeats the Guru's Word knows no defeat.
He whom the Lord blesses,
The Lord is ever gracious, Nanak confesses.(4) 5.74

Gauri Guareri V

He who raised you from clay to a jewel,
Sustained you in the womb with utmost fuel,
Who gave you good a name bright,
You must remember Him day and night.
Lord! If I am granted dust of a Godman's feet,
In the company of the Guru, I'll remember my Master sweet. (1)

He Who turned the ignorant in me to be eloquent,
From the senseless to the sensible one,
On Whose account I gained the Nine Treasures,
I must not forget such a Seer. (2)

He Who gave shelter to the shelterless,
He Who gave honour to the one without honour,
He Who gave me whatever I like,
Remember Him with every breath day and night. (3)

At whose behest the bond of Maya is severed,
With the Guru's grace the poison to *Amrit* is turned.
Says Nanak, nothing happens by man's endeavour.
You must adore Him who is the Saviour. (4) 6.75

Gauri Guareri V

He in Whose care there is no fear, no affliction.
There is nothing beyond His jurisdiction.
I have freed myself of devices clever and misdeeds,
As a secure devotee of Your creed.(1)
Let me meditate on the Name with devotion
At home and abroad Who is the companion. (1) *Refrain*

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Ever in your mind have in Him the faith
And the Word of the Guru with *Amrit* taste.
All other efforts are of little use.
In His grace He grants refuge. (2)

What can a man say? What can he do?
It is all Maya's hullabaloo.
The Master does and makes us do.
In all hearts lodges the Lord True. (3)

Of all the joys, the choicest you'll find
Is keeping the Lord's teaching in mind.
He who is to the Lord devoted,
Says Nanak, hail him, he is blessed. (4) 7.76

Gauri Guareri V

Listening to the Lord's discourse purifies.
Cleansed, the life's sojourn one enjoys.
The fortunate attain holy company.
It's they who enjoy the divine symphony. (1)
Meditating on the Name one swims across.
The Guru helps one through the tumultuous ocean pass. (1) *Refrain*

Chanting the hymns one is at peace.
The ills of ages come to cease.
All the treasures are stored in the mind.
No more need to go out to find. (2)

As the Preceptor's favour is found.
The devotee's endeavour comes to be crowned.
Breaking the bonds He takes the ward in His care.
Meditate, meditate, meditate on the Virtuous Treasure. (3)

He alone is in the mind, He is everywhere.
The Lord Perfect prevails here and there.
All doubts are removed by the Guru Accomplished.
Says Nanak, by meditating on the Lord is peace established. (4) 8.77

Gauri Guareri V

Those dead are left behind.
The remainder are active, I find.
They deal in what the earlier ones were stalled.
Twice as much they are involved. (1)

About the inevitable hour they would not ask
What is perishable, they must grasp. (1)

They entertain all the unseemly dreams.
In love with lust and wrath they seem.
With the Lord of death standing on their head.
Yet with the poisons of Maya as sweets they are fed. (2)

'I'll make him surrender,' those who nurse the rancour.
'Who dare come to our land to conquer?'
'I am learned with an erudite head.'
The Doer understands not the misled. (3)

His status and extent Himself does He know.
Any light on Him, no one can throw.
One does what He would ordain.
Everyone tries to redress his own plaint. (4)

Everything is Yours, You are the Mastermind
No one can Your extent find.
Pray, do this favour it's Nanak's aim
That he should never forget Your Name. (5) 9.78

Gauri Guareri V

Shrewd devices help not secure liberation.
Much too much of cleverness is a burden.
Serving the Lord with an immaculate heart.
Earns a seat in the Court of Lord. (1)
O Man! You should seek the support of the Name of Lord P-179
You will be saved from the scorching blast. (1) *Refrain*

The way the ship in a dreadful ocean rescues,
A lamp does in darkness its light diffuse,

Fire from the bitter cold relieves,
Meditating on the Name, the mind is in peace. (2)

Your anxieties will be set at rest.
All your desires would be duly met.
No more would your mind to duality tend,
If you meditate on the Name, my devotee friend! (3)

He alone will the elixir of Name gain.
He whom the Preceptor in His grace would obtain.
He whose heart with the Name is imbued,
Says Nanak, from suffering and pain is he rescued. (4) 10.79

Gauri Guareri V

Accumulating lucre, the mind is not satiated;
Nor viewing too many beauties is one ingratiated.
He is attached to the spouse and progeny, considering them his own.
The moment they are no more, like a heap of ashes they are blown. (1)
Without devotion to the Lord they are found wailing.
Accursed is their body, accursed is their mind, those who to Maya cling. (1)

The way a bonded labourer is engaged and paid,
The wages go to his Master, to carry the load he is made.
The way one finds himself a king in a dream,
Opening the eyes is all meaningless, it seems. (2)

The way one looks after another's crop.
The master of the crop would there not drop.
The guard of the crop suffers a lot.
But share in the crop he receives not. (3)

He who has created the kingdom, also its dream.
He who has bestowed Maya, also its scream.

He Himself destroys and Himself makes;
Nanak does to such a Lord his prayer take. (4) 11.80

Gauri Guareri V

Maya of many a colour in several hues I've seen.
I have also known eruditions traced on paper or screen.
I have been chief, king and lord;
But a quenched thirst no one could award. (1)
O Godmen! To that bliss pray do me guide,
So that my thirst is quenched and my mind satisfied. (1)

Steeds of wind-speed and elephants to ride,
The essence of sandalwood and for bed beauties of pride.
Dramatic and musical performances on stage—
None of them could my ambition assuage. (2)

Sitting in assemblies decorated with carpets,
Orchards with all sorts of fruits as harvest;
Going out for hunting as kings do.
Failed to please me the false crew. (3)

The holy in their grace then revealed to me the truth.
I was blessed and had all the joys, forsooth.
In the company of the holy the Lord should one laud.
Says Nanak, it is the fortunate who have this reward.
He who has this wealth, he is happy.
It is the Lord's grace that one gains the holy company. (1) 2.12.81

Gauri Guareri V

Man believes, this body is his.
Again and again to it he clings,
Sons and spouse, he is lost in the family,

Who wouldn't let him serve the Deity. (1)
How does one adore the Lord?
How does one Maya discard? (1) *Refrain*

What is good he treats as untoward.
What is truth he considers false.
Knows not the difference between victor and the vanquished.
This is the way of the misled in the world. (2)

What is poison the stupid would drink.
The ambrosial Name he treats as bitter.
He is never close to those he should want.
Keeps on moving the eighty-four lakh jaunt. (3)

All the birds are caught in the net.
They cherish it in various ways as best.
Says Nanak, the one of whom He is fond,
The Perfect Guru snaps his bond. (4) 13.82

Gauri Guareri V

If You please, I'm in the right frame.
If God is gracious I remember His Name.
If God is gracious the worldly bonds snap.
If You are gracious, I live not in the ego's lap. (1)
If You please, I serve You.
On my own it is nothing I can do. (1) *Refrain*

If You so desire, I recite the scripture.
If You so desire, Truth becomes my elixir.
If You so desire, the True Guru is kind.
Your grace and all the comfort I find. (2)

He whom You please, does good deeds.
Whom You please, Truth becomes his creed.
The treasure of virtues belongs to You;
You are the Master to whom the prayers are due. (3)

God's love purifies both mind and body.
All the cheer lies in the Holy company.
I long for devotion to Your Name.
For Nanak salvation is the ultimate aim. (4) 14.83

Gauri Guarri V

All the pleasures that you have enjoyed,
Not a whit your thirst have they assuaged.
Taste the delight of joy in God if you have a chance;
Once tasted, you would lapse in a trance. (1)
Dear my tongue! You should sip *Amrit;*
Addicted to this taste, all else you'll quit. (1) *Refrain*

Listen my tongue! You should laud the Lord.
Every moment you should meditate on God.
Hear not anything, go nowhere,
You would be blessed in the company of the holy here. (2)

All the while you should remember the Master.
Unfathomable is the Supreme Creator.
Here and hereafter you will feel auspicious,
Lauding the Lord the tongue becomes precious. (3)

Nature blossoms with flowers and fruits on trees.
Enjoying this pleasure, nothing else would appear to agree.
No other taste with you will abide
Says Nanak, if the Guru is your guide. (4) 15.84

Gauri Guareri V

Mind is the temple with body as its hedge for protection;
There are many precious things in its possession. P-181
It is said there lives a banker
But to take credit there is no trader? (1)
Where is the merchant dealing in many a jewel?
Who has *Amrit* as his daily gruel. (1) *Refrain*

With mind and body devoted, I serve God.
What is the device to please the Lord?
Forgetting my ego, I fall at His feet.
Who can help this deal complete? (2)

How do I gain access to the Banker's mansion?
Where is the way so that I am granted admission?
You are the Magnate with merchants in millions.
Where is the Benevolent Lord who brings about our union? (3)

I searched and searched and found my home
Realising truth I obtained the precious stone.
In His grace when I met the Banker True,
Says Nanak, it was with the credit of the Guru. (4) 16.85

Gauri Guareri V

Day and night, remaining dyed in His colour.
Treating the Preceptor ever together.
Meditating on the Name a daily rite.
Satiated and quenched at His sight. (1)
Absorbed in the Lord in body and mind,
Remaining at the Accomplished Guru's feet resigned. (1) *Refrain*

His lotus feet support the soul,
Faith in One under His control.
The only commerce and concern,
Without the Formless none else to turn. (2)

Free from both weal and woe,
Remaining true in spirit and show;
Found in one and all and yet apart,
Meditating on the Lord God. (3)

How do I state virtues of the holy?
They are a mystery, known not fully.
O Lord Supreme! Pray do be kind.
Dust of the holy let Nanak find. (4) 17.86

Gauri Guareri V

You are my companion, You are my confidant.
You are my love, with You I am bound.
You are my honour and my embellishment.
Without You I can live not for a moment.
You are my darling, my breath, my relief.
You are my Master, You are my Chief. (1)

I live the way You ordain.
I live the way You explain.
Wherever I see it is You I claim.
Fearless my tongue repeats Your Name. (2)

You are my nine precious treasures;
Provider of my life, the source of pleasures.
You are my suceour, You are my pride.
You are my sustenance, You are my guide. (3)

I remember You in my body and mind.
The secret I have learnt from my Guru kind.
The True Guru wrought me in this mould.
Nanak has God alone as his support. (4) 18.87

Gauri Gareri V

P-182

It figures in weal and woe' et al.
It figures in heaven, hell and Avatars.
It figures in the poor, rich and the celebrated;
At the root of avarice, it is cultivated. (1)
In many ways is Maya found in action.
The holy are saved when in Your protection. (1) *Refrain*

It is reflected in him who is obsessed with pride
It is reflected in him who is involved in spouse and child.
It is reflected in elephants, horses and sartorial tacts.
It is reflected in him whom youth and looks attract. (2)

It is reflected in property, poverty and profusion.
It is reflected in soirees of singers and musicians.
It is reflected in sex, citadel and sophistication;
And in the five evils with their dark reflection. (3)

It is reflected in them who act in pride.
It is reflected in recluses and also those in family life.
It is reflected in the way of life and caste.
It is reflected not in those who are in meditation lost. (4)

The Lord snaps bonds of the men of God
No more are they bound by the Maya cord.
Says Nanak, those who have gained the dust of the feet holy.
Dare not Maya come near them with its folly. (5) 19.88

Gauri Guareri V

The eyes are sightless, watching the evil deeds.
The ears are dead, to slanders paying heed.
The tongue is mute in greed of delicious sweet.
The mind is insensitive with Maya's wondrous treat. (1)
He who in this house remains awake,
Full value of life he would take. (1) *Refrain*

All the friends are in merry-making lost.
They are bothered not about their domestic repast.
The five marauders are on their own.
They make onslaughts on the deserted town.
From them neither father can save, nor mother.
Nor any friend, nor a brother.
Neither with money nor with strategy are they tamed.
In the holy company alone can the wicked be framed. (3)

O Lord! Pray show me your favour.
Bless me with dust of the feet of the holy as treasure.
My capital remains intact with my Guru
Nanak remains awake in the company of the True. (4)
He remains awake whom He keeps in mind.
With his capital intact, riches in kind. (1) 20.89 *Refrain*

Gauri Guareri V

He Whom the captains and kings owe allegiance
He before Whom the whole world sits in obedience.
He Who is responsible for all that occurs.
There is nothing beyond His succour. (1)
You should make your plea to the True Guru
He would see all your tasks through. (1) *Refrain*

His count is truly supreme.
His Name is the anchor of the devotees' team.
The Accomplished Rich pervades all over.
Every heart whose reputation does savour. (2)

Meditating on Whom the sufferings disappear,
Meditating on Whom Yama would clear,
Meditating on Whom the withered bloom,
Meditating on Whom floats the sinking stone. (3)

Congregations of the holy are ever a success. P-183
Where everyone to the Name has access.
As his prayer was granted, Nanak claims,
He came to live with the Lord's Name. (4) 21.90

Gauri Guareri V

Meeting the True Guru the fire of avarice was contained.
Propitiating the True Guru ego was tamed.
In the holy company the mind never vacillates.
On the Name Divine the devotee meditates. (1)
He who is devoted to truth, the whole world is for him true.
Cool and composed one realises the Lord, guided by the Guru. (1)

By the grace of the holy on the Name one meditates.
By the grace of the holy in chanting one reiterates.
By the grace of the holy from sufferings is one relieved.
By the grace of the holy from bonds is one freed. (2)

Blessed by the holy attachments and doubts are dissolved.
Immersion in the dust of the feet of the holy is *dharma* of the Lord.
If the holy are kind, the Lord is kind.
In the holy the substance of my life I find. (3)

One should meditate on the gracious and compassionate Lord.
And thus find company with the holy guard.
The Preceptor has been kind to the meritless me
Nanak meditated in the holy company. (4) 22.91

Gauri Guareri V

I meditated on the Lord in the holy company.
The Lord gave me the divine ditty.
Shedding ego I became free from rancour.
Day and night I propitiate the feet of the Saviour. (1)
I am now free from the evil of duality.
Ever since I listened to the lauding of the Deity. (1) *Refrain*

It is poise, peace and of bliss a fund.
The saviour having saved me in the end.
All affliction, suffering, doubts and fears are gone.
From transmigration in His grace I am withdrawn. (2)

The Lord Himself sees, listens and speaks.
He always one's company keeps.
Enlightenment dawns by the holy man's grace
Everywhere the Treasure of Virtue pervades. (3)

Those who utter they are holy;
Holy are also those who listen to the Name;
Lauding the Lord those who make their aim.
Says Nanak, those to whom He is favourably inclined
All their endeavours bearing fruit they would find. (4) 23.92

Gauri Guareri V

Breaking the bonds, the Lord makes one meditate.
With utter concentration the man to the True One does take.

Freed of affliction one attains peace of mind;
The True Guru is ever and ever kind. (1)
He is the bestower of peace and inspires meditation.
In His grace He brings about the union. (1) *Refrain*

He to whom He is kind He comes to meet.
With all the treasures the Guru does treat.
Shedding ego ends transmigration
In the holy company one attains divine salvation. (2)

He to whom gracious is his God, P-184
His mainstay ever is his Lord.
The only pursuit, the only passion.
All his treasure is meditation. (3)

He who is in love with the Supreme Being,
Pure is his conduct, truthful his living.
The Guru Accomplished does the darkness dissipate.
Nanak's Lord is far more than one contemplates. (4) 24.93

Gauri Guareri V

He in whose heart He abides is liberated,
He who because of his *karmas** is fated,
He suffers no ill nor is afflicted with fears.
To the ambrosial Name in his heart he adheres. (1)
One should meditate on the Lord Supreme.
The Guru Accomplished guides and does redeem. (1) *Refrain*

The Compassionate Lord leads one to good deeds.
All the living creatures He feeds.
He is the Inaccessible, Unknowable, Limitless God.
Let me meditate on Him as guided by my Guru, my Lord. (2)

* deeds done in a previous life

Serving Whom one is with treasures rewarded.
Propitiating the Lord one is with glory accorded.
Whose services never go waste
Are those who ever on the Name meditate. (3)

O Lord! The Omniscient, pray do me a favour.
You are the Treasure of Peace, Inaccessible Master,
All the creation is in Your care.
Bless me with the Name is Nanak's prayer. (4) 25.94

Gauri Guareri V

He who controls everyone's destiny.
Remember Him Who is the succour of the helpless progeny.
Remember the Preceptor, Who from suffering retrieves,
The Lord's Name from fear relieves. (1)
Why fear anyone other than the Lord?
Without meditation where is peace in the heart? (1) *Refrain*

He who has created many plants and spheres,
It's His light which everywhere inheres.
He Whose bounties no one can suppress,
Remembering Him one becomes fearless. (2)

Day and night you should meditate on the Name.
It's like a holy bath at the temples of fame.
Coming under the Lord God's care
Millions of ills would in a moment disappear. (3)

Depending on no one else, He is the Self-sufficient King.
The devotees look up to Him for everything.
The Guru Accomplished saved with His hand
Nanak's Supreme Lord is all powerful and grand. (4) 26.95

Gauri Guareri V

Blessed by the Guru I took to meditation.
Sleeping for ages I happened to awaken.
Uttering the Holy Word of the Lord I acquire the ambrosial virtue.
It is the miracle of wisdom of the Guru True. (1)
Meditating on the Lord I feel at peace all around
At home and outside, joy spontaneous is found. (1) *Refrain*

I've realised Him who is responsible for my creation.
By His grace the Lord brought about the union.
Holding my hand He did me claim
Ever and ever I repeat His Name. (2)

Not occult practices, remedies and expiation, P-185
The Lord's Name is my support of action.
I found true wealth in the love of the Lord
I was rid of afflictions on meeting the men of God. (3)

I live in peace with the holy as my family friends.
Gaining the Lord's Name that has no end.
He gets it on whom the Guru bestows.
Says Nanak, without it no one goes. (4) 27.96

Gauri Guareri V

He whose hands are ever pure,
The snares of Maya do not him scare.
He whose tongue ever lauds the Lord,
My brothers and friends! He lives in utter accord. (1)
With pen, ink and paper who writes the Name
The ambrosial Word of the Lord does he gain. (1) *Refrain*

Engaged thus your misdeeds will vanish.
Meditating on the Name Yama can't punish.
The messenger of Dharma Raja* will not look at you,
And Maya's charm will not subdue. (2)

You will save yourself and the world you will save.
As for the Lord Supreme you crave.
Live by the Name yourself and to others impart.
Let the name be lodged in your heart. (3)

He who is fortunate to have this treasure,
He alone meditates on the Lord Saviour.
Day and night who lauds the Lord,
Nanak is sacrifice unto the ward. (4) 28.97

Gauri Guareri V
Quartets and Couplets

There is but one God.
He is realised through the grace of the True Guru.

What is others' you consider your own and are attached.
Those who must leave and desert your heart is latched. (1)
Say, how would you meet the Master?
When all that is forbidden what you are after. (1)

What is false, you treat as true.
With the truth, yourself you won't imbue. (2)

You tread the deserted and the crooked path,
Leaving the straight, for the wrong way you opt. (3)

For both the ends He is the Guide.
Says Nanak, liberated is he whom He does unite. (4) 29.98

* The god who sits in judgement

Gauri Guareri V

As pre-determined, in Kaliyug they meet.
As long as permitted they eat and house they keep.
By immolating oneself, one is not united with the Beloved Lord
Depending upon the deeds done, she has to depart. (1)

The stubborn one sets herself afire as tradition shows
Her love she doesn't meet, in transmigration she goes. (2)

She who is suave, disciplined and follows her spouse.
Suffers not the agony of Yama's house. (3)

Says Nanak, they who treat their husbands as gods,
They are hailed as Satis and admitted to the Court of the Lord. (4) 30.99

Gauri Guareri V

I am rich and fortunate because of True Name P-186
My mind lauds the Lord in a spontaneous frame.

Of my father and grandfather I opened the treasure
My heart was full of untold pleasure. (1)

The jewels and diamonds are beyond value
The treasure is endless and immeasurably true. (2)

Everyone gets together to eat and feast.
There is no shortage, it would ever increase. (3)

Says Nanak, he who has it inscribed in his fate.
He does from this treasure partake. (4) 31.100

Gauri V

We die in fear when we treat Him not near.
When found all pervasive, disappears the fear.
I am sacrifice unto my True Guru.
He doesn't abandon, but must see me through. (1)

Forgetting the Name, suffering, illness and sorrow assail.
He who chants the Name, bliss everlasting for him entails. (2)

No one dare him slander
He who sheds ego and to the Lord's feet does pander. (3)

Says Nanak, you should on the Name meditate
To earn felicity at the Divine Gate. (4) 32. 101

Gauri V

He who has God as his friend prevailing all over,
He doesn't need anyone else's favour.
He who has endeared himself to the Lord,
All his fears and dreads depart. (1) *Refrain*

He who enjoys remembering the Lord
He doesn't enjoy anything apart. (2)

He who is received at His Portal
He cares not for any other mortal. (3)
He who submits himself to the Deity,
Says Nanak, he is ever and ever happy. (4) 33.102

Gauri V

Weal and woe alike who treats.
Never any disaster he meets. (1)

The devotee is ever in poise and bliss
He who serves the Preceptor's wish. (1) *Refrain*

He who without any anxiety is devoted to the Deity,
He is never afflicted by anxiety. (2)

He who has banished doubt from his mind
He suffers not Yama's fear of any kind. (3)
He whose heart has been blessed with the Name by the Guru
Says Nanak, all treasures to him are due. (4) 34.103

Gauri V

That the Inaccessible in form is lodged in the heart.
Blessed by the Guru only a few realise it on their part.
There are pools of *Amrit* in the discourse of poise.
He who realises it, he alone enjoys. (1)

It is an unstruck melody at a wondrous site.
Whose melody ever the Lord does entice. (2)

There are ever so many spiritual concourses,
In which the devotees of the Lord have their discourses. (3)

Where there is endless joy and suffering has no access.
Nanak has been blessed with that status. (4) 35.104

Gauri V

Which form of Yours do I visualise and on it meditate?
To discipline myself what yoga praxis should I undertake? P-187
With what merits do I sing Your praises?
To charm the Lord God what are the phrases? (1)

How do I worship Thee?
With what device do I cross the sea? (2)

With what penance do I become an anchorite?
With what Name, should the evil of ego I fight? (3)

Says Nanak, merits, worship, enlightenment,
meditation and the rest of endeavour,
He alone gets whom the True Guru does favour. (4)

He alone is meritorious, he alone has realised the Lord,
To whose prayer the Lord of Felicity gives the accord. (5) 36.105

Gauri V

Your body is not yours of which you are so proud,
The authority, property and wealth you go about. (1)
If it's not yours, why to it do you cling?
Yours is the Name alone, which the True Guru can bring. (1)

They belong not to you, the son, spouse and brother,
Nor the dear friend, father and mother. (2)

Nor the gold, silver nor the riches,
Nor the steeds, elephants nor all that bewitches (3)

Says Nanak, who is in His favour and has been given due accord.
All that is his and he belongs to the Lord. (4) 37.106

Gauri V

With my forehead at the Guru's feet,
All my sufferings retreat.
I am sacrifice unto my Guru.
Contemplating on the self I enjoy the Lord True. (1)

With the dust of the Guru's feet on my forehead
All my egoism have I shed. (2)

As I relished the Guru's Word
I had a glimpse of the Supreme Lord. (3)

The Guru is the Bestower of Peace, the Creator is the Guru.
The Guru is my life breath true. (4) 38.107

Gauri V

O Man! You should opt for Him
Who has nothing in Him to trim. (1)
Make friends of the one like the Lord
With the Bestower of life force in the heart. (1)

O Man! You should serve the Lord
Who is the Primal, Limitless God. (2)

On Him you should rely,
He whom any time you can try. (3)

He whose love does one ever ingratiate,
Him does Nanak with his Guru propitiate. (4) 39.108

Gauri V

What the Friend does is acceptable.
The Friend's doings are ever comfortable,
To only that conviction myself I lend,
He who gives all, He is my Friend. (1)

The Friend of mine is free from care.
With the Guru's grace I have met the Seer. (2)

The Friend of mine can read the heart.
He is all accomplished, the Supreme Lord. (3)

I am His slave, He is the Master.
With honour and importance Whom Nanak takes after. 94) 40.109

Gauri V

He who has Your helping hand,
No vilification has he to withstand
O Lord! When his hope in You a man fixes.
He is not subject to worldly strictures. (1) *Refrain*

P-188

He who has the Master lodged in his heart.
He suffers no fear on his part. (2)

O Lord! He whom you provide succour
He doesn't have to suffer. (3)

Says Nanak, I have found the Guru
Who united me with the Preceptor True. (4) 41.110

Gauri V

The lucky one! It is a rare incarnation, you've attained.
It is committing suicide if you remember not His Name.
Those who forget Him, they must die.
Without His Name what use is life? (1)

Eating, drinking, playing and laughing galore,
What good for those who have to live no more? (2)

He who sings not the praises of the Master Divine,
He is worse than the beasts, birds and the kind. (3)

Nanak's Guru has shown him the path;
His Name alone he repeats in his heart. (4) 42.111

Gauri V

Whose mother and whose father?
Namesake and false are the relations that we harbour.
O fool! Why do you so much babble?
As destined from Above you were ordained to travel. (1) *Refrain*

The same is the clay and same the light.
The breath being the same, why this fright? (2)

In a spirit of possession everyone cries.
Not knowing that the self never dies. (3)

Says Nanak, the Guru has the portals battered.
I am liberated, my illusions are shattered. (4) 43.112

Gauri V

The big you see around
Afflicted with anguish, anxieties and fears are found.
No one is big being rich, it's a whim.
He is big who remembers Him. (1)

The landlord keeps on clamouring for land;
He rests not until runs out his sand. (2)

Nanak has known a secret,
Without God's Name, there is no rest. (3) 44.113

Gauri V

Right is his path, holy is the bath,
Blessed is he who has Name in his heart.
He who sought the Preceptor's support,
He was saved because of the Saviour's Court (1) *Refrain*

His comfort is absolute, so is his contentment.
His austerity is perfect also the Raja Yoga* content. (2)

The impure in the Lord's path is pure absolute
Perfect is his honour and perfect repute. (3)

The Creator remains ever established
Says Nanak, My True Guru is Accomplished. (4) 45.114

Gauri V

With the dust of the feet of the holy do a million sins efface, P-189
Blessed by the holy from transmigration one is safe. (1)
Meeting the holy is like the ritual bath,
Blessed by the holy one takes to the divine path. (1)

In the company of the holy, ego you do discard,
And everywhere you find but one God. (2)

If the holy are pleased you curb the five sins,
The ambrosial Name you collect in the heart's bin.
Says Nanak, he who is blessed by the Lord
He propitiates the feet of the holy in his heart. (4) 46.115

* the yoga of devotion distinguished from the yoga of praxis

Gauri V

Contemplating on the Guru's virtues, the lotus blossoms in the heart.
Contemplating on the Lord, all fears depart. (1)
That understanding is wise which leads to meditation.
Blessed is he who with the holy takes to contemplation. (1) *Refrain*

In the holy company one acquires the treasure of Name
In the holy company, one's purpose one does gain. (2)

Devoted to the Lord one's l'fe is given accord.
If the Guru blesses, one remembers the Lord. (3)

Says Nanak, He alone is admitted,
If he has his heart to the Lord submitted. (4) 47.116

Gauri V

He who to the One alone is committed,
No more with avarice is he afflicted. (1)
Other than the Lord, no one does he view,
He who does all Himself and makes others do. (1) *Refrain*

He who utters the Name from the mouth and in the mind reflects,
Sueh a one here and hereafter never deflects. (2)

He who has the wealth of Name; he is the real Seth.
The Guru Accomplished blesses him with faith.
He realises the Lord of life, the Preceptor
Also the highest station, says Nanak, in the divine sector. (4) 48.117

Gauri V

The Name is the devotee's life-prop.
The Name is his capital, the Name is his shop. (1)

With the virtue of Name he gains repute
Which the Lord in His grace to him attributes. (1) *Refrain*

The Name finds the devotee peacefully seated.
Dyed in the Name the devotee is admitted. (2)

The Lord's Name is the man's succour
With every breath he would the Name utter. (3)

Says Nanak, he is supremely fortunate.
He would find the Name as his mate. (4) 49.118

Gauri V

With the Guru's grace, I imbibed the Name.
And thus could the restless mind tame.
Singing His praises I was at peace;
My sorrows gone, the struggle at cease. (1)

Remembering the lotus-feet of the Seer,
All my worries seem to disappear. (2)

Forsaking all, the helpless sought His support;
Thus he qualified for a seat in His Court. (3)

All his pains, sufferings, doubts and fears vanished.
When the Creator in Nanak's heart settled. (4) 50.119

Gauri V

Serve with hands and with the tongue hark. P-190
With the feet the Lord's path you embark. (1)
It is an opportune hour for meditation
Meditating on the Lord you may cross the ocean. (1) *Refrain*

With the eyes you should the Lord imbibe
And His Name Eternal in the heart inscribe. (2)

Listen to the laudation by the holy led
Thus the fear of transmigration you may shed. (3)

Keep the lotus feet of the Master in your heart.
With this rare incarnation liberated you depart. (4) 51.120

Gauri V

He to whom He is kind.
He would keep Him ever in mind.
Forgetting Him one suffers the torture of duality;
Remembering the Name, doubts and fear are a casuality. (1) *Refrain*

He who hears and sings His praises,
No sorrow ever towards him gazes. (2)

Serving God is Man's glory.
The evil of Maya is no more his worry. (3)

Remembering the kind God with his tongue and mind,
Nanak is freed from entanglements of every kind. (4) 52.121

Gauri V

Worldly wisdom and clever devices you should discard
With the faith of the Lord Accomplished in your heart. (1)
Your sufferings would end in God's laudation
The Guru Accomplished is met in meditation. (1) *Refrain*

The Guru had me on the Lord's *mantra* fed
My worries ended and my anxieties were shed. (2)

I am in a bliss meeting the Guru kind,
In His grace He has snapped the Yama's snare I find. (3)

Says Nanak, as I realised the Accomplished Guru,
Maya would no more dare me pursuc. (4) 53.122

Gauri V

I was redeemed by the Great Guru.
The conceited lives ever to rue.
Dear friend! You must to the Guru yourself devote.
So that you are felicitated in His Court. (1) *Refrain*

Contemplating at the Guru's feet,
Your sorrows, fears and misfortunes will retreat. (2)

The Guru's Word will be ever by your side,
Everyone else with you will abide. (3)

When Guru the Great took kindly to me,
Says Nanak, I became what I wanted to be. (4) 54.123

Gauri V

Indulging in delicacies like a beast,
Tied with the chord of attachment like a thief,
It's like carrying a corpse away from holy company,
Like transmigration suffering tyranny. (1)

Wearing fancy clothes a great deal,
It's like a scarecrow in the field. (2)

All other bodies have something as a reward,
Waste is the man without the Name of the Lord. (3)

Says Nanak, to whoever His favour He accords,
In the company of the holy he meditates on the Lord. (4) 55.124

Gauri V

With Guru's Word, of anxieties and sufferings I am relieved. P-191
I am at peace, freedom from birth and death have I achieved. (1)
Meditating on the Fearless, all the fears I discard.
In the company of the holy I laud the Lord. (1) *Refrain*

With His lotus feet in my heart
The ocean of fire I go across. (2)

I was drowning the Guru Accomplished pulled me out,
Separated from ages, the reunion He brought about. (3)

Says Nanak, to the Guru I am ingratiated
Propitiating whom I have been liberated. (4) 56.125

Gauri V

Come in the company of the holy and to His care.
Your mind and body you dedicate there.
Fellow traveller! Sip the *Amrit* of the Lord's Name,
Meditating on Him would extinguish the flame. (1)

Shed your ego, be relieved of transmigration
And fall at the feet of the Lord's devotee for propitiation. (2)

Every breath on the Lord you should meditate,
Garner the wealth which along with you may take. (3)

He who has it recorded in his lot, he alone obtains.
Says Nanak, a seat at his feet you should gain. (4) 57.126

Gauri V

In an instant He turned green the dry.
With His ambrosial glance He infused new life.
The Great Guru kindly terminated tribulations.
And the worker given work in His own fashion. (1) *Refrain*

The desires met, the worries were behind,
The Treasure of Virtue, the Guru was kind. (2)

Sorrows were over and joys landed,
Not a moment's delay when the Guru commanded. (3)

He found the Great Guru, his longings met.
Says Nanak, such a one is ever the best. (4) 58.127

Gauri V

No more distress; God has brought peace.
It is all quiet, the Lord is pleased.
I am happy with the grace of God.
Distanced for ages, I have been united by the Lord. (1) *Refrain*

Remembering the Name of the Seer,
All the maladies have come to disappear. (2)

Reciting the scriptures in His quest,
Repeating His Name with every breath, (3)

Sorrow, pain and Yama would never haunt,
Says Nanak, him who God's praises chants. (4) 59.128

Gauri V

Auspicious are the days, lucky is the happenstance,
When one meets the Immaculate Preceptor by chance.
To that moment I am forfeit.
When on the Lord I contemplate. (1)

Blessed is the moment, blessed is the hour,
When one utters the Name of the Saviour. (2)

That does obeisance to the holy, blessed is the forehead.
Holy are the feet that the Lord's path tread. (3)

Says Nanak, I am blessed,
I have feet of the holy caressed. (4) 60.129

Gauri V

With the Guru's Word on your mind, P-192
Meditating on the Name you leave your worries behind. (1)
There is none other than God.
It is He who kills, into the world who brought. (1) *Refrain*

Keep the Guru's feet in your heart,
And thereby the ocean of fire you cross. (2)

Concentrating on the image of the Guru,
Here and hereafter you are felicitated true. (3)

Ignoring everything I've come to be in the Guru's care,
His doubts removed, bliss does Nanak share. (4) 61.130

Gauri V

Remembering whom all the worries depart.
Name of the Lord does lodge in the heart. (1)
O Man! You should meditate on Word of the Lord
Which the men of God with their tongue did record. (1) *Refrain*

There is none other than the One.
Blessed by whom it's ever a fun. (2)

Treat Him as the friend, comrade and companion of the tribe,
The Lord's Name in your heart you do inscribe. (3)

Pervades all over the Lord God.
Nanak lauds Him, the knower of heart! (4) 62.131

Gauri V

The entire creation is engrossed in fear.
He fears not who has the Name to adhere. (1)
There is no fear under your tutelage,
Doing only that what you envisage. (1) *Refrain*

Birth and death are in sorrow and joy laid.
He is happy, he who has the Lord obeyed. (2)

Entangled in Maya is like the ocean of fire.
They remain calm those who have found the Sire. (3)

Pray, save us, You are the Saviour.
Says Nanak, judge not the creature by his behaviour. (4) 63.132

Gauri V

If You so please, Your Name I repeat.
At the Divine Portal I find a seat.
There is none other than You, my Lord!
Your blessings and all my problems are solved. (1) *Refrain*

Remembering You Master, no malady afflicts.
Doubts and fears with Your Name quit. (2)

You are the Supreme, the Limitless Lord,
Aware of what is there in every heart. (3)

I supplicate my kindly Guru,
To bless Nanak with the Name True. (4) 64.133

Gauri V

The way the husk is empty without the grain,
Deserted are the looks without the Name. (1)
O Man! You should meditate on the Lord,
Without the Name, accursed is the body alienated from God. (1) *Refrain*

In the absence of Name the face looks not auspicious.
The way without the spouse, there is no conjugal bliss. (2)

Forgetting the Name who are given to other pursuits,
Their dreams do never bear any fruit. (3)

O Lord! Do be kind and do me a favour,
That day and night Nanak should meditate on You ever. (4) 65.134

Gauri V

P-193

You are the Almighty Lord, my Master kind,
You do whatever happens, You know every mind. (1)
You are Supreme, You are Accomplished, you are my core.
In Your care are saved a crore.* (1) *Refrain*

All the creations are Yours that are there.
There are joys galore if you are in favour. (2)

Whatever happens is because of You.
He who carries out Your verdict is indeed true. (3)

Pray bless me with the Name as a favour.
May Nanak meditate on it as a treasure. (4) 66.135

Gauri V

Lucky are those who have a glimpse of the Lord,
Those who are in the Lord's Name absorbed. (1)
He who has the Lord come to live in his heart,
Not even in a dream, does he suffer a smart. (1) *Refrain*

He blesses those with all the treasures,
In whose company sins and suffering disappear. (2)

The devotee cannot be given his due regard,
Ever in the Lord he remains absorbed. (3)

Pray do pay heed to what I entreat,
Bless Nanak with the dust of the devotee's feet. (4) 67.136

* ten million

Gauri V

Meditating on the Name of the Lord you are rid of evil influence,
All the blessings will in your heart take residence.
O Man! On the Name Divine alone reflect.
It will stand you in good stead. (1) *Refrain*

Day and night you should laud the Illimitable Lord.
This is the sacred testament, the True Guru's award. (2)

Forgetting all else, rest in Him alone your faith.
Thereby the Supreme acquisition, the elixir of *Amrit* you taste. (3)

Only they go across the arduous ocean,
Says Nanak, those whom He shows consideration. 94) 68.137

Gauri V

He who has the Lord's lotus feet lodged in his heart.
He is ferried across by the Guru of many parts.
You should laud the Lord, dear mate!
And in the company of the holy do on the Name meditate. (1) *Refrain*

Rare will the body His acceptance gain.
From the Guru True the treasure of the Name you'll obtain. (2)

Meditating on the Name, to the ultimate liberation you'd be led.
In the company of the holy your illusions would be shed. (3)

Wherever I see I find Him there.
The humble Nanak is in the Guru's care. (4) 68.138

Gauri V

I would sacrifice myself for a glimpse of the Guru.
I meditate and survive in the Name of the True.
My Divine Master is a fully Accomplished Sage.
If he is gracious in His service I engage. (1) *Refrain*

With His lotus feet installed in my heart,
My body, mind and wealth are His integral part. (2)

His life is a success, acceptable to the Lord,
He who treats, the Guru Divine near his heart.
The fortunate are blessed with the dust of the holy feet.
Says Nanak, by the touch of the Guru, I am devoted to the Lord sweet. (4) 7.139

Gauri V

He who does evil and dissimulates. P-194
He is held as a thief at the Lord's Gate. (1)
He is godly who on God contemplates.
Alone in the ocean, and on land He pervades. (1) *Refrain*

Venom in the heart one who with sweet words will hide.
Tied and taken by the Yama, he is chastised. (2)

Who do misdeeds under cover,
In an instant they are known all over. (3)
With truth in him one who is devoted to the Lord,
Says Nanak, kind and gracious to him is God. (4) 71.140

Gauri V

The colour of the Lord's dye never fades,
He whom the Perfect Guru persuades. (1)

Pure is the mind dyed in the Divine colour.
Red is the colour of Lord, the Accomplished Saviour. (1) *Refrain*

He who, in the company of the holy, meditates,
The colour he is dyed in never fades. (2)

Without meditation there is no joy.
Like Maya fade the colours You employ. (3)

Those dyed by the Guru have a radiant face,
Says Nanak, they are blessed in His grace. (4) 72.141

Gauri V

Meditating on the Master one sins no more.
There is peace, poise and bliss galore.
The men of God have faith in the Lord,
Meditating on the Name their doubts depart. (1)

In the company of the holy there is no fear, no illusion,
Day and night one lauds the Lord in profusion. (2)

In His grace the Lord snapped my bonds,
And the support of his lotus feet did grant. (3)

Says Nanak, he who has gained realisation,
Day and night he sips the pure drink of laudation. (4) 73.142

Gauri V

He who is devoted to the Lord's feet,
His suffering, pain and misgivings retreat. (1)
He who trades in the Lord's Name is accomplished.
He to whom He takes kindly, he is blessed. (1) *Refrain*

He whom the Master does favour,
He comes under the Guru's care. (2)

In peace, poise and bliss he resides.
Devoted to meditation, with the Supreme Lord he abides. (3)

In the company of the holy, he earns the wealth of Name.
Says Nanak, the Lord absolves him of all blame. (4) 74.143

Gauri V

Meditating on the Lord one suffers no more.
The lotus feet are lodged in the heart's core.
Repeating the Name a million times
The cherished tongue sips the essence of *Amrit* divine. (1)

Peace and poise and the essence of bliss supreme,
Meditating on the Lord one takes to joy extreme. (2)

Lust, wrath, greed and pride are quashed.
In the company of the holy, sins are washed. (3)

O Lord! Do be gracious, I entreat
Bless Nanak with the dust of the holy man's feet. (4) 75.144

Gauri V

He who bestows you with what you eat and wear. P-195
O Man! Lassitude in respect of Him is not fair. (1)
Neglecting the Master who runs others' errands.
For the shell of a few cowries he loses diamonds. (1) *Refrain*

Forgetting the Preceptor and to other attractions succumbing.
Paying obeisance to slaves is not becoming. (2)

He who has delicacies like *Amrit* to drink and eat.
.'he Lord bestows but the cur cares not to heed. (3)

Says Nanak, I am an ungrateful sort.
Pray pardon me, You know what's in my heart. (4) 7.145

Gauri V

Maintaining in mind the Lord's feet in image
Is like a holy bath at places of pilgrimage. (1)
Contemplating on the Lord every day
Would wash the filth of a million lives away. (1) *Refrain*

With the Lord's discourse on one's mind.
All that one cherishes one must find. (2)

After life and death another life is their reward
Those who have the Lord lodged in their heart. (3)

Says Nanak, only they are just
Who have attained from the holy feet their dust. (4) 72.146

Gauri V

He who is not grateful for what he eats and does wear
Dharamraja's agents do not forget and take due care. (1)
He who is indifferent to Him, who is responsible for his creation.
A million lives he wanders about in transmigration. (1) *Refrain*

Such is the reprobate's way,
Whatever he does conforms not to the day. (2)

He who gave him the body, mind and breath.
The Supreme Master would he forget. (3)

His file has been fattened; his score of evils on the increase.
Nanak was saved by the Ocean of Peace.
Came to the Lord for His support.
Bonds snapped, I was ferried in the Master's boat. (4) 78.147

Gauri V

For selfish ends we make a friend of the Lord.
Our objectives are met, salvation He accords.
Let everyone make such a Friend,
Who would never any one disappointed send. (1) *Refrain*

Him for their needs in the heart those who conceive.
Their sorrow and suffering the Lord does relieve. (2)
To uttering the Name whose tongue is lured.
He has all his objectives secured. (3)

Nanak is many times sacrifice to the Lord
Whose glimpse is never without reward. (4) 79.148

Gauri V

He who listens to the Lord's discourse in the company of saints.
In an instant would be washed away millions of his taints. (1)
He who imbibes the Lord's laudation and *Amrit* of His praise
Meditating at the Lord's feet his thirst does assuage. (1) *Refrain*

He has all the weal, peace and poise in a treasure
He who has in his heart lodged the Seer. (2)

Waste are all the remedies, incantations and spells. P-196
Lodge the Lord in your heart's cell. (3)

Shed all illusions and to the Name pay heed
Says Nanak, this alone is the eternal creed. (4) 80.149

Gauri V

It is the Lord's grace that one encounters the Guru
Because of Whom no malady one would live to rue. (1)
Meditating on the Name one swims across the ocean of fear.
Under the cover of night would Yama his papers tear. (1) *Refrain*

The True Guru blessed me with the spell of Name.
By virtue of which I achieved my aim. (2)

Contemplation, austerity, discipline and honour
The Guru gracious did me empower. (3)

Pride, attachment and doubt the Guru helped me discard.
Pervade all over Nanak found his Lord. (4) 81.150

Gauri V

Better than the one given to vice is the man blind
Who meditates on the Name when himself in trouble he finds.
You are the glory of your devotee.
Attached to Maya, hell is one's destiny. (1) *Refrain*

Struck by malady one remembers the Master.
Given to vice has place neither here nor hereafter. (2)

Cherishing the lotus feet
One cares not for any other treat. (3)

I meditate ever and ever on the Preceptor Lord
Pray do meet Nanak, You are the prince of his heart. (4) 82.151

All the while I am exposed to the highway men
Pray, in Your grace save me from them. (1)

Let everyone take to this joy divine.
He is all perfection, the Lord mine. (1)

The ocean of life is in a raging fire
In an instant ferries across my Sire. (2)

Many a bond that cannot be broken,
Meditating on the Name one attains liberation. (3)

He has no wisdom, argue he can't.
Pray do be kind to Nanak, Your praises he should chant. (4) 83.152

Gauri V

With Name as your wherewithal
You may go anywhere, your problems will resolve. (1)
Fortunate are those who laud the Lord
If the Lord were to grant, one receives the reward. (1)

He who is in the Lord's feet engrossed.
The ocean of life he would swim across. (2)

Let us cultivate the holy company.
It would be ever bliss with no agony. (3)

With loving devotion remember the repository of merit.
Says Nanak, in the Lord's Court you will get the credit. (4) 84.153

Gauri V

On land and ocean my beloved Lord prevails.
Lauding Him dearly doubts don't assail. (1)
Asleep or awake He is there to take care
Meditating on Him the Yama is no fear. (1) *Refrain*

With the lotus feet of the Lord in the heart
All the sorrows and sufferings depart. (2)

He is the sole hope for glory, power and wealth being His part.
I have the support of the True Banker in my heart. (3)

Utterly poor, to the holy I came to land. P-197
Nanak was saved by the Lord with His own hand. (4) 85.154

Gauri V

I am purified after a meditation bath
The merit of a million dips on the hour of eclipse it hath. (1)
With Lord's feet lodged in my heart,
My sins committed in millions of lives do depart. (1) *Refrain*

Lauding the Lord in the holy company
The path of Yama I do not espy. (2)

With faith reflected in my thought, word and deed.
From the vicious world I am relieved. (3)

In His grace the Lord has made me His own.
For contemplation on the Name, Nanak is known. (4) 86.155

Gauri V

Seek the shelter of those who have realised the Lord.
With their mind and body at peace, towards the Lord they trod. (1)
The Shatterer of Fear not in their heart,
In constant fears ever so many men depart. (1) *Refrain*

He who has the Name in his heart lodged,
All his objectives achieved, his problems are solved. (2)

He who directs the birth, old age and death.
You should remember the Almighty with every breath. (3)

He alone is the Friend, Comrade and Helper
The Name of the Master is Nanak's shelter. (4) 87.156

Gauri V

Away from home I cherished Him in my heart.
Returning home I brought Him as my part. (1)
Meditating on the Name with men of God
My mind and body are dyed in the colour of Lord. (1) *Refrain*

Blessed by the Guru, I swam across the ocean
For sins of many a life, I obtained pardon. (2)

Sacred is the sermon of the Almighty
Bestowing honour, awakening, Name and destiny. (3)

Those who have His lotus feet enshrined in their hearts for meditation
Nanak is inspired by their exaltation. (4) 88.157

Gauri V

Blessed is the spot where one lauds the Lord.
Of peace and bliss, it is the Preceptor's resort. (1)
Distress prevails where the Lord is remembered not.
Immense weal is where with laudation He is sought. (1) *Refrain*

Forgetting the Lord the sufferings are severe.
Serving the Lord, Yama comes not near. (2)

It is a blessed and immutable spot
Where one meditates on the Name of the Lord. (3)

Wherever I go, the Preceptor is part of my part.
Nanak has met the Knower of the heart. (4) 89.158

Gauri V

He who meditates on the Lord
Lettered or unlettered he gets to the Supreme Spot. (1)
In the holy company on the Lord you should contemplate,
Without the Lord's Name, wealth and everything else is waste. (1) *Refrain*

He is charming, clever and wise, P-198
What the Preceptor ordains who does likewise.
Welcome is his sojourn in the world.
In every heart who sees his Lord. (3)

Says Nanak, they are fortunate indeed,
Those who are devoted to the Lord's feet. (4) 90.159

Gauri V

The devotee and the reprobate don't go together.
One is vicious the other is dyed in the Lord's colour. (1)
A novice trying to ride a caparisoned mare.
A hermaphrodite wishing a damsel to lure. (1) *Refrain*

Tying a bullock with spencil to milk it if one tries,
With a view to chasing a tiger as on the cow one rides. (2)

As one worshipping the sheep like the Kamdhenu* cow,
As one trying to bargain without money somehow. (3)

Says Nanak, bear the Lord's Name in the heart,
Meditate on the Master, the like of God. (4) 91.160

* mythical wish-fulfilling cow

Gauri V

That advice is correct and sound
Which sipping the Divine elixir expounds.
If the Lord's feet are your support in the heart
From the cycle of transmigration you'll be absolved. (1) *Refrain*

Pure is the body, which commits no sin.
Devoted to the Name, glory you win. (2)

In the company of the holy, from misdeeds one is freed
It is the best that one could have achieved. (3)

In loving devotion one who remains absorbed
Nanak seeks the dust of the feet of those involved. (4) 92.161

Gauri V

I am so intensely involved with the Lord.
That the Supremely Blessed has came to lodge in my heart. (1)

To see her spouse the way a wife is excited,
Remembering the Name I am revived and delighted.
The way a mother is thrilled to see her son,
I am totally absorbed in the One. (2)

The way the avaricious on seeing wealth is pleased,
The Lotus feet my heart have seized. (3)

Pray, forget me not for a moment, my Bestower!
You are Nanak's life sustainer. (4) 93.162

Gauri V

Those who to the elixir of the Name are addicted
To the lotus feet and the loving devotion they are dedicated. (1)

All other pleasures appear to be a waste,
Meaningless is the world without the Name, they state. (1)

Himself He pulls them out of the dark well.
The Lord's laudation is wondrous, His glory is indeed swell. (2)

The God Almighty prevails in glades and grass blades of the worlds Three.
The Lord Compassionate is ever and ever with me. (3)

Says Nanak, those utterances alone are noble.
Which to the Creator are acceptable. (4) 94.163

Gauri V

Bathing in the Divine Pool daily
Is sipping *Amrit* and playing with the waters holy. (1) *Refrain*

The Lord's Name is the sacred water,
Bathing in it you get what you are after. (1)

In the company of the holy those who engage in debates; P-199
Their sinful suffering of the ages abates. (2)

The meditating holy remain in accord.
Their mind and body devoted are to the Supreme Lord. (3)

He who has gained the treasure of His feet
Nanak, the slave, is sacrifice unto him and does greet. (4) 95.164

Gauri V

Do only that what soils not yourself.
In the adoration of God should your mind ever dwell.
Remember the One forsaking duality.
Repeat His Name in the company of the Holy. (1)

Ritual, *dharma,* fasts and prayers,
Other than God you must not care. (2)

His labours alone the fruits bear,
Who is devoted to the Master dear. (3)

Among the followers of Vishnu, he is supreme,
Says Nanak, who sheds the manners mean. (4) 96.165

Gauri V

O fool! Those who desert you when you are here,
What good can you expect from them when you are not there?
Contemplate on the Lord with mind and body as designed from Above.
The vicious Maya avails not ever, my love! (1) *Refrain*

He who to the vicious drug is addicted,
He is ever with the thirst afflicted. (2)

Dreadful it is to swim through this arduous ocean.
Without the Name how could one gain salvation? (3)

In the company of the holy save both here and hereafter.
Says Nanak, take to the Name of the Master. (4) 97.166

Gauri V

He who shouts at the poor
Comes to grief.
God does justice;
He takes care of His devotee's brief. (1)

He is adored from the Primal Hour to Eternity.
He who decries Him
Dies a wretched death of pity. (2)

He who kills himself;
Without a Saviour,
He is talked ill of
Here and hereafter. (3)

God saves His servants,
Holding them to His heart.
Says Nanak, submit yourself to Him
And meditate on His Word. (4) 98.167

Gauri V

The charter of complaints was by the Lord Himself rejected.
The evil-doer was sadly dejected.
He who has my Lord to take care
Never would he find Yama near. (1) *Refrain*

He who makes false statements in the Court True,
The blind fool must beat his head, rub his hands and rue. (2)

Those who commit sins, must many a malady suffer.
The Lord Himself sits in judgement and does justice render. (3)

One is bound by one's own deeds
His wealth goes with the last breath he breathes. (4)

Nanak came to His Darbar for shelter
His honour was saved by the Creator. (5) 99.168

Gauri V

Dust of the feet of the holy is pleasant to his heart,
Who has it for his *karma* inscribed in his lot. (1)

The mind soiled by the dirt of ego impure,
With the dust of the feet of the holy becomes pure. (1)

In many a manner wash the body you may,
It's not free from filth the 'holy dust' way. (2)

One should propitiate the Guru True and Compassionate.
The fear of death verily meditation does dissipate. (3)

In meditation lies liberation, devotion and manipulation
Says Nanak, one should take to the Lord's loving laudation. (4) 100.169

Gauri V

The Lord's devotees have such a station
That meeting them would spiritually enlighten. (1)
Listening to the Lord's laudation with ears and mind
Peace at the Lord's Portal would one find. (1) *Refrain*

Day and night one should remember the Lord.
His glimpse brings bliss to Nanak's heart. (2) 101. 170

Gauri V

I am at peace.
It has been bestowed by my Guru, none other.
I am free from pain and sin, my brother! (1) *Refrain*

Daily I repeat the Name of God.
All my ills have disappeared,
As I utter the Holy Word. (1)

Contemplating on the unfathomable virtues of the Deity.
I have gained salvation in the company of the Holy. (2)

It is in God's company that deliverance is laid.
Daily I sing praises of the Blemishless,
My afflictions are gone and I am saved. (3)

I remember God in word and thought.
Says Nanak, His protection I have got. (4) 102.171

Gauri V

The Guru Almighty has the vision enlightened.
Doubts resolved, the services are rewarded. (1)

The Lord has saved me from the malicious malady.
The Preceptor has been very kindly.
Says Nanak, he who meditates must live.
In the company of the holy, Amrit he would sip. (2) 103.172

Gauri V

Blessed is the forehead, blessed are the eyes.
Blessed are the devotees whose company You prize. (1)

Without the Name there is no felicity.
The tongue must ever laud the Deity. (1) *Refrain*

One should be sacrifice unto that mate,
Says Nanak, who meditates on the Immaculate. (2) 104.173

Gauri V

You are the Counsel ever by my side.
You are the Saviour, Caretaker and Guide. (1)
The Lord helps here and hereafter.
His devotees He must look after. (1) *Refrain*

His sway is over this and the next world.
Day and night one should remember the Lord. (2)

His status is recognised, his identity is truth.
He whom He Himself favours forsooth. (3)

He is Compassionate, He looks after.
Says Nanak, day and night one should remember the Master. (4) 105.174

Gauri V

The Guru True has been kind;
The Lord has come to lodge in my mind. (1)
Meditating on the Lord I am happy ever; P-201
The Almighty Lord has done me a favour. (1) *Refrain*

Says Nanak, they are supremely fortunate,
Blessed with conjugal bliss, on the Lord who meditate. (2) 106

Gauri V

Stripped of the loincloth, he spreads it beneath,
To fill his belly, like a donkey he eats. (1)
There is no liberation without good deeds.
A boon like salvation is found in the creed. (1) *Refrain*

He worships with paste-mark and ritual bath;
With his dagger drawn, for charity he asks. (2)

With tongue sweet, the Vedas he recites,
But has little hesitation to kill and strike. (3)

Says Nanak, he who is fortunate,
His heart is pure, on the Lord he contemplates. (4) 107

Gauri V

Dear godmen! Know this for certain.
The True Guru attends to your concern. (1) *Refrain*

The Lord defeats your hostile foes.
Vindicates the honour of the devotees He knows.

Kings and kings' kings are all under His sway.
He drinks the great drink of Nectar always. (2)

Shedding fears one should remember the Deity.
In the company of godmen I take to charity. (3)
He fell at the feet of the Omniscient Lord.
His protection alone has Nanak sought. (4) 108

Gauri V

Fire can't burn those devoted to the Lord.
Maya dare not delude those who are given to God.
Devoted to the Lord, never can one be drowned.
Ever with success the devotee is crowned. (1)
Meditating on the Name, all the fears are shed.
Along with the holy, to meditation is one led. (1) *Refrain*

Absorbed in the Name anxieties subside.
In the Name is absorbed he who has the Godman as his guide.
Devoted to God Yama can't scare.
Devoted to God fruits even dreams do bear. (2)

Devoted to God one is not hurt.
Devoted to God one is ever alert.
Devoted to God, in the state of poise one dwells.
Devoted to God, one's illusions and fears dispel. (3)

Absorbed in God, blessed are the thoughts.
Absorbed in God, immaculate is the heart.
Says Nanak, I am sacrifice unto them all
Those who do never forget my Lord. (4) 109

Gauri V

Having taken to the Lord I am at peace.
Treading His path, my sufferings recede.
Meditating on the Name I am delighted.
In ecstasy His praises have I recited. (1)
I am happy with the bliss of the union.
Meeting the holy, there is no more affliction. (1) *Refrain*

A glimpse, and my eyes with divinity are sprayed.
Blessed is the forehead at the lotus feet laid.
Serving the Lord, life is a success.
Blessed by the holy, the supreme seat I possess. (2)

P-202

The Lord Himself came to His devotee's aid.
I found peace at the feet of those who on the Lord wait.
Shedding ego I became the like of His face
Lying at the feet of the Repository of Grace. (3)

When I found what I sought,
Why must I another door knock?
I am now steady with peace at heart,
Blessed by the Guru, Nanak is in the joyous resort. (4) 110

Gauri V

It is like crores* of holy baths,
And giving in charity thousands of lacs,
In his heart, who the Lord's Name hath. (1)
Lauding the Lord sanctified are all.
Effaced are sins as on the holy I call. (1) *Refrain*

Hanging upside down and indulging in many an austerity,
He gained several objectives, fulfilling desires plenty
With the tongue, repeating the Name of the Deity. (2)

Studying the *Smritis, Shastras* and *Vedas* hard,
Despite understanding yoga and occult in accord,
Meditating on the Name is realising the Lord. (3)

Beyond Understanding, Inaccessible and of Unknown Extent is the Lord.
He meditates on His Name in his heart.
Kindly inclined to Nanak has been God. (4) 111

* crore is equal to 10 million, a lac is equal to one hundred thousand

Gauri V

With constant meditation, peace of mind have I got.
The lotus feet of the Guru come to be lodged in my heart. (1)
My Guru, my Master is the Mighty Lord.
Reflecting on Him I am in perfect accord. *Refrain*

Day and night I meditate on the Name.
Everything around is in a happy frame. (2)

A glimpse and I am at perfect peace;
The sins of ages seem to recede. (3)

Says Nanak, now where is any fear, my brother?
Himself He has saved my honour. (4) 112

Gauri V

Of His devotee He takes care.
Ever looks after him like father and mother. (1)
When at the Lord's disposal everyone goes through.
He makes them do, the Almighty, True. *Refrain*

I have now the Creator come to lodge in my heart.
My fears dispelled, I live in total accord.
In His grace his devotees has He saved,
Sins of ages have been waived.
It is not possible to state His honour,
Nanak, the slave, remains under His cover. (4) 113

Gauri Cheti V
Couplets

There is but one God.
He is realised through the grace of the True Guru.

O Brother! The Lord has all the might
No suffering may, therefore, cause me any slight.
Whatever you attribute to me, my mother!
It is entirely the Creator's endeavour.
The slanderer is disgraced by the Lord.
Nanak lauds the Fearless God. (2) 114

P-203

Gauri V

The hero of strong arms and ocean of peace,
O Lord! I have fallen into a stinking pit, pray pull me out.

My ears hear not, my eyes no more bewitch,
A cripple in agony, at Your Portal I shout. (1)

Helper of the humble and helpless, Compassionate.
You are Friend, Father and Mother stout.

Nanak has lodged your lotus feet in his heart,
May he cross the ocean of fear with the holy to flout. (2) 115

Raga Gauri Bairagan V

There is but one God.
He is realised through the grace of the True Guru.

Creator, Lord of the Universe, Friend,
Pray! Abide with me. (1) *Refrain*

Without You I live not for a moment,
Cursed is life in the world.
Bestower of life, breath and peace
I am sacrifice unto You, my Lord! (1)

O Lord! Give me Your hand
And pull me out of the pit.
Meritless I am, of little understanding
You are kind and gracious every bit. (2)

Pray! How do I recall Your blessings?
And in what way do I contemplate?
You take care of the poor who seek your succour.
You are Supreme, Inaccessible and Wonder. (3)

All the boons and the eight occult powers
Are contained in the supreme elixir of the Name
He with whom my Lord of long tresses is pleased
He sings His praises and His acclaim. (4)

You are the Mother, Father, Progeny and Relative.
You are the Bestower of life.
Nanak chanted hymns in the company of the holy,
And thereby crossed the ocean of strife. (5) 116

Gauri Bairagan in the Rohoye Measure V

There is but one God.
He is realised through the grace of the True Guru.

The devotee who would laud the Lord
All the well being and truth are his reward. *Refrain*

Many a recluse roam the jungles in search of the Lord,
There is hardly any one who is truly absorbed.
Blessed is he who has realised God. (1)

The like of Brahm and Sanak long
The practitioners of yoga, ascetics and the occults throng.
He on whom He bestows his goodness, he alone sings his song. (2)

I seek the shelter of those who forget Him not,
Blessed with the holy they tie their knot.
In transmigration they are no more caught. (3)

In your grace, do meet me, Dear God.
Pray, lend me Your ear my Supreme Lord.
Nanak asks for this in charity on your part. (4) 1.117 P-204

Raga Gauri Poorbi V

There is but one God.
He is realised through the grace of the True Guru.

Mother! How do I meet my life's sustainer? (1) *Refrain*

I have neither looks, nor wit, nor strength,
Coming from afar, I am a stranger. (1)

I have neither money nor sensuous youth.
I am helpless, pray take me in care. (2)

I have turned a recluse in this search,
For a glimpse of the Lord I thirst and wander. (3)

The Lord Benevolent to the helpless Nanak has been kind.
Assuaged in the company of the Holy he found favour. (4) 1.118

Gauri V

Awakened in me is the longing for Lord.
I fall at His feet and make a prayer,
If good luck brings me to a man of God. (1) *Refrain*

I'll dedicate myself and my wealth, shedding all my conceit hard.
Day and night his company I would seek,
He who talks to me about my Lord. (1)

When the seed of *karma* comes to blossom,
I adore the One who both cherishes and forsakes.
Darkness dispels, Nanak meets his Master
After many an age as he wakes. (2) 2.119

Gauri V

Like a bird grow the plumes of contemplation,
Sheltered by the holy, lodge in your heart the Lord,
The Gem of All Perfection. (1) *Refrain*

In the world of illusion, there is a slush of desires,
And tight the attachments like a snare,
Which the Master of universe can only snap.
At His lotus feet one should settle and share. (1)

Do be kind my Beloved Lord, Helper of the Helpless,
Do pay heed to my prayer.
Nanak's Master! Pray extend your helping hand.
His body and soul are Your treasure. (2) 3.120

Gauri V

My heart longs to see the Lord.
Yearning day and night, I contemplate on Him,
Is there a godman who can effect the accord? (1)

I serve the servants of His slaves
And in many a way appeal hard.
I weighed in the scale all the joys
Wanting were all for a glimpse of God. (1)

In the company of the holy I landed in the ocean of virtue.
My cycle of transmigration was resolved.
Propitiating Him Nanak attained joy and comfort.
His life is fruitful with his days of reward. (2) 4.121

Raga Gauri Poorbi V

There is but one God.
He is realised through the grace of the True Guru.

How do I meet my Master, pray!
Is there a godman, purveyor of poise.
Who could show me the way? (1) *Refrain*

The Unknown is within me, yet I know Him not, P-205
In between there is the veil of ego.
The whole world is lost in the love of Maya,
This illusion, how do I forgo? (1)

In the same family, living in the same house
And yet with each other we have little to do.
That of whom the five senses are bereft,
It has been kept a secret from you. (2)

He whose house it is, He has it locked,
And the key He has kept with the Guru.
You may try howsoever you may
You will find it not without His Presence True. (3)

Those whose bonds the True Guru has snapped
Absorbed in the company of the holy they pursue.
The five senses now sing the paeans of God.
Says Nanak, there is no difference between the two. (4)

My love! This is how one finds the Master
It's all poise, illusion dispelled in an instant,
Light merges in the Light True. 1.122

Gauri V

It was revelation of a happy clue;
The Lord Gracious was kind
He put me in touch with the Guru True. (1) *Refrain*

Wherever I look it is You I behold
I've come to have faith in You.
To who else should I make my supplication
When primed is the Lord of the clan of Raghu? (1)

The illusions shed, the Guru has snapped my bonds,
I have attained the poise eternal true.
Whatever has to happen must happen
Weal or woe why must I rue? (2)

That the plant and the universe have the same source
The Guru has revealed it to a few.
The Nine Treasures of Name being at the same place,
Why must other spots I pursue? (3)

The gold is the source of different moulds,
It is presented in varied hues.
Says Nanak, the Guru has dispelled the doubts.
Truth has merged with the True. (4) 2.123

Gauri V

Day and night the life shortens;
I do my job under the Guru's guidance. *Refrain*

My cherished friend, I pray to you,
It is my hour to serve the Guru.
If I earn here and leave with gain,
In the next life, I'll be free from pain. (1)

The world is lost in meaningless doubts,
Only a savant can ferry across his boat.
He whom He awakens for the Divine drops,
He alone perceives His unexpressed thoughts. (2)

With the Guru in your mind
Serve the One from where you came.
You'll find felicity at home
And come not back once again. (3)

Knower of my mind, my Creator,
Pray fulfil just one desire of my heart.
Nanak asks for a single treat,
Let him be the dust of the Godmen's feet! (4) 3.124

Gauri V

O Divine Father! Pray take care of me, my Lord!
I have no virtue.
It's all that You in Your grace accord. (1) *Refrain*

They are the five tormentors of the poor me,
Pray save me, you are the Saviour.
They attack and ever torture,
I come seeking Your shelter. (1)

I have tried many a device and failed,
There is no escape.
I have heard that in Your care
The holy company I can make. (2)

With your grace I met the holy.
And they blessed me with contentment true.
Guided by the holy I became fearless
And I started meditating on the Word of the Guru. (3)

Thus I vanquished my great tormentors.
In a state of poise and meditation,
Says Nanak, my mind was enlightened
And I achieved the cherished liberation. (4) 4.125

Gauri V

O! My Immortal Lord!
Why in Your fearless company
Need I be afraid at all? (1) *Refrain*

In one house You are full of conceit;
In the other You are humble and meek.
In one house You are all-in-all;
In another You are much too small.
In one house You give learned discourse;
In another You are stupid and coarse.
In one house You are ever grabbing;
In another You would touch nothing. (2)

I am a mere marionette of wood,
The player would understand what He should.
I act the way the Operator directs,
Dressed in the garments which He selects. (3)

He has created all the abodes,
Himself He looks after us.
I live in the house where He keeps.
How can the poor creature refuse?
He who has brought about would know,
The One who has created the entire Show. (4)

Says Nanak, He is the Limitless Master,
Knowing the purpose what He is after. (5) 5.126

Gauri V

Give up, do give it up, you the vices' addict!
You are lost in them, you the mad fool!
Like stray cattle in a green farm adrift. (1)

Those you think are of interest to you,
They accompany you not for a minute.
Naked they come and naked they go.
To the cycle of transmigration they submit. (1)

Watching and admiring the *kousumbha* flower of frail colour
They laugh at you and go in a fit.
Day and night your cord of life wears out,
You have nothing good to your credit. (2)

You have aged in a purposeless pursuit,
Your speech slithering your body unfit.
The way you were enchanted by Maya in youth,
You have lost interest in it, not a bit. (3)

When the Guru enlightened me about life
Forgetting my pride, at His feet I sit.
The holy showed me the way to the Preceptor.
To the Lord's laudation Nanak the slave has come himself to commit. (4) 6.127

Gauri V

Who else except You is mine?
My Beloved Lord, Bestower of life Sublime! (1) *Refrain*

You know what is in my heart. P-207
You are the true friend of felicitation.
You are the source of all my comforts
You are my Master, Immeasurable, Beyond Computation. (1)

I cannot recount Your blessings,
The Repository of Joy, my Mine of Virtues
Inaccessible, Inconceivable, my Lord Immortal,
You are realised through the Accomplished Guru. (2)

Freeing me of my illusions and fears, you rendered me pure.
Ever since You shed my ego,
Freed from the fear of transmigration,
I'm in the holy company sure. (3)

I propitiate His feet and serve the Guru,
I'm sacrifice to Him a million times.
He, with whose help I cross the ocean,
Such a Beloved has Nanak been able to find. (4) 7.128

Gauri V

Who else except You can please You?
Enamoured by You everyone is my Beau. (1)

In heaven, netherworld, this earth and the universe,
All over the Lord prevails.
Meditating on Him with folded hands
Everyone seeks His favours and hails. (1)

My Master is called Redeemer of the sinner
Bestower of peace and purity, Reliever of travails.
Knowledge, meditation and honour
In the company of the holy Nanak avails. (2) 8.129

Gauri V

Pray, do meet me my Beau!
O Lord! It happens what You do. (1) *Refrain*
In many an incarnation I have wandered
And again suffered a lot.
With Your grace I was born a human
Pray, bless me with Your glimpse, my Lord! (1)

What happens is as You ordain, none else dare anything undertake.
Ordained by You I was in the illusion of attachment,
Slumbering, I won't awake. (2)

Pray, listen to my prayer, my Beloved Lord of life,
Kindness and Compassion Incarnate!
Save me, Father, my Preceptor
For the helpless You are ever a mate. (3)

He whom You have blessed with a glimpse
Due to his holy company.
Pray, grant me the dust of the feet of the holy,
Nanak asks only for this felicity. (4) 9.130

Gauri V

I am sacrifice unto them,
Those who on the Name alone depend. (1) *Refrain*

How to recount the merits of those
Who are devoted to the Lord Incarnate?
There is peace, poise and bliss in their company
There is no one as Compassionate! (1)

He who has a longing for His glimpse,
The world deluded, he is to save.
He swims across who seeks His shelter.
And what he desires he would have. (2)

There is life in his care
His company is bliss.
My mind should be like the dust of the feet of the holy—
May God bless me with this! (3)

Authority, youth and age that we see,
Everything diminishes in life.
The treasure of Name is ever new and full. P-208
Nanak has earned this in strife. (4) 10.131

Gauri V

Initiated to yoga practices by the Guru.
Realisation of the Holy Word I owe to the True. (1) *Refrain*

He who prevails in the nine continents of the earth
Finding Him in myself every moment I venerate.
The Guru's instructions ring in my ears,
I remain confined to the Lord Great. (1)

The five senses have been turned
And disciplined under a single rule.
The ten faculties are subservient
Thus I belong to the Nirmala School. (2)

Burning my illusions I've smeared my body with the ashes.
And the single path I've imbibed.
My daily gruel is the bliss of poise
Which the Master has in my forehead inscribed. (3)

I sit where it is fearlessness
And the horn of unstruck melody I blow.
My sacred staff is the essence of truth
To meditation on the Name my praxis I owe. (4)

It is great good fortune that one comes across a yogi.
Who snaps the Maya bonds.
Such a one should be served.
His feet Nanak would kiss and be of him fond. (5) 11.132

Gauri V

Fellow travellers! Let us listen to the priceless Name
And get together to meditate.
He who has been blessed by the Guru with the remedy of the Lord's Name
His heart is ever immaculate. (1)

He who has been enlightened by the lamp of the Guru's Word,
Darkness of his body is dispelled.
Snapped is the snare of his illusions.
Faith in the holy company one who has held. (1)

He swims across the arduous ocean
In the boat of the company holy.

His heart's desire is fulfilled,
He who propitiates the Guru in every ceremony. (2)

The devotee gains the treasure of Name,
His mind and body are fully satisfied.
Says Nanak, to him the Lord is gracious,
He who would by the Master's ordinance abide. (3) 12.133

Gauri V

Pray do be kind, the Anchor of my life!
Helpless I come to you for shelter.
Give me your hand in the dark cavern,
I have no plea, no argument to offer. (1) *Refrain*

Doing and getting things done, it's all the way Yours.
You are accomplished, there is no other doer.
You alone know Your state and extent.
He serves You when in his forehead it's You he does bear. (1)

You are involved in your devotee,
In all respects You are his mentor.
He seeks You again and again for a glimpse
Like the *chakor* does for the moon hunger. (2)

There is no difference between God and the godman,
Such a devotee would one in a million occur.
He in whose heart He reveals Himself
Day and night his tongue is in prayer. (3)

You are Almighty, Limitless, Supremely High,
Bestower of comfort, the Lord, the Life-giver
Pray, do be gracious to Nanak,
Keep him in the holy company ever. (4) 13.134

Gauri V

Godmen! You are the beloved of the Lord. P-209
Pray, take me in your fold.
You are the exalted soul!
Do help me reach my goal. (1) *Refrain*
Your ways You alone know
You are the Almighty Creator.
Take the poor helpless in Your care.
You are the kind liberator. (1)

Your feet are like the boat to ferry us across the ocean.
Of your prowess only You are aware.
He to whom You give company in Your grace,
He arrives at the shore there. (2)

It's your regime here and hereafter
Everything is in Your sphere.
Which should last me ever after
Pray, Bestow me such a treasure. (3)

Do bless the meritless with merit,
My heart devoted to the Name of the Peer.
Nanak propitiated the Lord with blessings of the godmen
His body and mind have a serene veneer. (4) 14.135

Gauri V

O Lord! In a state of poise myself I find.
O Master! My True Guru has been kind. (1)

Snapping the snare He engaged me as His slave to serve His godmen.
Made me propitiate the Name which is a wondrous phenomenon. (1)

I am enlightened, there is effulgence all over,
The Guru has led my mind to realisation.
Sipping the ambrosial Name I am satiated.
All other fears I abandon. (2)

Living in Your discipline I found every comfort
I was free from the source of affliction.
When the Lord God was gracious
All over it was the state of bliss and profusion. (3)

No one is born, no one dies.
It is all the play of the Divine Sovereign.
Says Nanak, the Imperceptible Lord remains beyond reach.
The devotee has the Name as his destination. (4) 15.136

Gauri V

One should take to the Supreme Lord, Almighty Preceptor.
He who supports the planets and the universe
His Name should one remember. (1)

Godmen, give up your clever thinking.
Find peace living in His discipline
Welcome what He does.
Remembering Him in weal and affliction. (1)

Millions of sinners has He redeemed in an instant
The Creator has not taken much time.
Helper of the helpless and reliever of suffering.
He blesses those with whom He is pleased, the Master Sublime! (2)

He fosters everyone like mother and father
He is the life breath and ocean of gems.
There is no end to the Creator's philanthropy
The mine of pearls, He proffers them. (3)

A beggar I seek His Name,
He prevails in every heart.
Nanak the slave is in His care
Disappointed from Him no one does depart. (4) 16.137

Gauri Poorbi V

There is but one God.
He is realised through the grace of the True Guru.

Let me never miss meditating on the Lord. P-210
Purveyor of peace here and hereafter,
He prevails in every heart. (1) *Refrain*

In an instant He relieves grave agony,
If the tongue were on God to contemplate.
There is cool and quiet peace in the Guru's care.
The blazing fire of desire is assuaged. (1)

He saves one from the hell and well of the womb,
And in the ocean of life He ferries across.
Keeping His lotus feet in the heart,
From the fear of Yama one is absolved. (2)

He is the Almighty Preceptor
Exalted, Inaccessible and Enchanting Bard.
His laudation and meditation is an ocean of peace.
As life is not gambled nor scald. (3)

He is the Saviour of the sinner,
From lust, wrath, avarice and attachment absolved.
May I be sacrifice unto Him,
Nanak prays for Name as a reward. (4) 1.138

Raga Gauri Cheti V

There is but one God.
He is realised through the grace of the True Guru.

There is no peace without meditation on the Lord.
One can gain in this life a priceless gem
With a moment's company of the men of God. (1) *Refrain*

Progeny and property, woman and weal,
Many have lost in the life's deal. (1)

Steeds and elephants, power and pleasure,
The unashamed fool leaves them here. (2)

The body annointed with scents and sandal paste,
In the dust it rolls and goes waste. (3)

Lost in attachment one finds Him nowhere.
Says Nanak, the Lord God is ever there. (4) 1.139

Gauri V

The Name Divine is my support
In the ocean of life there are currents of doubts
The Guru can ferry one across in His boat. (1) *Refrain*
In the Kaliyuga it is all dark,
The Guru's light is the bright spark. (1)

The vice of Maya is spread thick and hard.
Those who meditate are saved and laud. (2)

Those asleep are with Maya intoxicated
But those propitiating the Guru, their illusions and fears are abated. (3)

Nanak contemplated on God
He found the Lord in every heart. (4) 2.140

Gauri V

You alone are my Preceptor.
You I serve, You are my succour. (1) *Refrain*

By many a device He is realised not.
Him the Guru's attendant has sought. (1)

The five mischief-mongers are conquered.
By the Guru's grace these forces have surrendered. (2)

By way of a tip the Name I've gained.
Peace, poise and bliss are maintained. (3)

Noble are those who serve the Lord.
Bright are these faces refulgent is their heart. (4) 3.141

Gauri V

O Man! Take to the Name as your cover. P-211
There is fear of Yama*, you may do whatever. (1) *Refrain*

No one else obtains
Only the blessed meditate on the Name. (1)

One may know a million ways.
But in the Divine Court nothing pays. (2)

Acting in ego is a disaster.
Like a house of sand demolished by water.

* Angel of death

If the Lord Benign is kind,
Says Nanak, company of the holy one would find. (4) 4.142

Gauri V

I am sacrifice to the Adored a million times.
Meditating on the Lord's Name alone is the prop of mine. (1)

You alone do and make others do
He whom all the living pursue. (1)

You are the treasurer, authority and beauty You accord.
You are both Attributed and Unattributed Lord. (2)

Here and hereafter You take care,
With the Guru's grace one becomes aware. (3)

Omniscient and Astute Master!
You are Nanak's anchor and power. (4) 5.143

Gauri V

One should meditate on the Lord God
Remembering Him in the holy company
Helps one illusion, attachment and fear discard. (1) *Refrain*

The *Vedas, Puranas* and *Smritis* maintain
Above everyone else are the holymen. (1)

Every place is dreaded, we hear.
The Lord's devotee is free from fear. (2)

The four and eighty lakh species vie.
The godmen are no more born, nor do they die. (3)

His prowess, intellect, wisdom and ego are shed.
To the care of the holy, Nanak is led. (4) 6.144

Gauri V

O Man! Let us laud God,
Serve Him day after day,
And meditate every breath in the heart. (1) *Refrain*

The company of the holy and the Lord lodged in heart,
Suffering and pain, darkness and doubts depart. (1)

Blessed by the holy he who contemplates on the Lord,
No suffering would ever him assault. (2)

He who is blessed with the *mantra** by the Guru,
Amidst the fire of Maya he would walk through. (3)

Pray, to Nanak do be kind.
The Lord's Name should come to lodge in his body and mind. (4) 7.145

Gauri V

Do utter the Name of the Master
For boundless bliss here and benefits hereafter. (1)

From ego it would save you.
And would grant you the Raja Yoga** blessed by the Guru. (1)

He who the essence of Name tastes,
His thirst is entirely assuaged. (2)

* divine postulate
** sovereign yoga

He who obtains the treasure of peace,
Nowhere else has he to seek. (3)

He who is blessed with the Name by the Guru,
Says Nanak, freed from the fear he is true. (4) 8.146

Gauri V

He who neglects the Lord's Name, he would rue. P-212
He who contemplates in the holy company is the repository of virtue. (1)

Whoever would the Guru's advice acquire,
He would have on his palm the nine treasures and occult power. (1)

He who takes the Lord as the boss,
He is never found at a loss. (2)

He who realises the Creator,
He enjoys every pleasure. (3)
He who has the Lord come to lodge in his house,
He is free from every grouse. (4) 9.147

Gauri V

What weight do you throw about with reality so small?
With the stay so short, you try to grab it all. (1)

What is forbidden by the *Vedas* and the holy you extol.
Losing the game like a gambler, you've on your senses no control. (1)

The Accomplished who fills the empty,
His lotus feet you haven't caressed.
Nanak is liberated in the holy company,
By the Lord Gracious blessed. (2) 10.148

Gauri V

I am slave of the Deity
Living on the Master's charity. (1)

Such is my Master,
In an instant he creates and then looks after. (1)

I do what pleases the Master,
I sing, discourse and laud the Preceptor. (2)

I fall at the feet of my Master's and seek His aid,
Seeing Him, I am no more afraid. (3)

He is my support, He is my succour.
Nanak remains in the service of the Creator. (4) 11.149

Gauri V

Is there anyone who would my ego beat
And drive my heart away from Maya sweet? (1) *Refrain*

In his ignorance man seeks what he doesn't obtain.
His night is pitch dark, how would he till the dawn sustain? (1)

Rambling around he is tired, trying many a measure.
The Lord has been gracious, the godmen are Nanak's treasure. (2) 12.150

Gauri V

Dream-fulfilling gem, the Master Compassionate! (1) *Refrain*

Helper of the helpless, the Lord Supreme.
Meditating on Him brings comfort incarnate. (1)

O Immortal Lord, beyond understanding,
Hearing His laudation, a million sins obliterate. (2)

The Ocean of Compassion, pray do be kind
So that Nanak may Your Name contemplate. (3) 13.151

Gauri V

O Man! There is peace in the Lord's care.
The day the Bestower of Joy is neglected, it's counted nowhere. (1) *Refrain*

The guest of a night, you have plans for ages made,
Your house and your wealth you see are like a tree's shade. (1)

Your body, wealth, orchard and property you consider are yours, P-212
If you neglect the Master, who bestows it all,
would in an instant be another's (2)

Wearing the white robes after a bath,
Applying scents and sandal paste;
If you remember not the Fearless and Formless,
Like an elephant's wash it's all a waste. (3)

If He is gracious, He brings about the union,
All the felicity is in the Lord's Name.
He is liberated, with bonds broken by the Guru,
Says Nanak, who lauds the Lord Great. (4) 14.152

Gauri Poorbi V

O Man! Ever should you repeat the Name of the Guru
The jewel of life liberated thus you should be sacrifice unto the True. (1)
Every breath or every morsel you take should be devoted to the Lord's laudation.
If one's True Guru is gracious, one comes to this realisation. (1)

Meditating on the Name liberates man from Yama
And bliss supreme one attains.
Serving the Master, the True Bestower
Whatever one desires one gains. (2)

The Name is the beloved friend, progeny and the Creator.
By you it ever abides.
One should serve one's True Guru.
It's an opportunity the Guru Himself provides. (3)

As the Guru Gracious became kind,
All the illusions were dispelled.
Nanak attained bliss with laudation of the Lord
All his evils were repelled. (4) 15.153

Gauri V

It is rare that one has his thirst assuaged. (1) *Refrain*

He collects millions and billions,
Yet his mind is not caged.
He keeps his expectations raised. (1)

He has charming wives of every type,
Yet he would have at his neighbour a swipe,
With no sense of fair and foul appraised. (2)

In the various ties of Maya caught,
Lauding not the Treasure of Virtuous thought,
His mind is in evil fraught. (3)

He whom He blesses dies in life.
In the company of the Holy, he is free from strife.
Says Nanak, he is accepted at the door in a trice. (94) 154

Gauri V

All are in search of the bliss of the Lord. (1) *Refrain*

Some through yoga praxis, others through indulgence in sex.
Some through contemplation, yet others through meditation.
And still there are some who believe in carrying the staff on their part. (1)

Some through repetition of the Name, others through austerities claim.
Some through propitiation, others through ritual *havans*.
And yet there are some who wander abroad. (2)

Some go to the river banks, others bathe in pools and tanks.
And yet there are those who study the *Vedas*.
And in devotion alone they are absorbed. (3) 2.155

Gauri V

O Lord! Your laudation is my treasure. (1) *Refrain*

You are the joy, you are the repute.
You are the beauty, you are the charm.
You are my hope, you are the shelter. (1)

You are the honour, also the wealth
Esteem you are, you are my health.
I strayed away, but the Guru brought together.

You are at home, you are in the forest. P-214
You are in the village, also in the desert.
For Nanak you are ever near. (3) 3.156

Gauri V

Inebriated I am inebriated with the love of the Lord. (1)

I drank, I ate what the Guru gave, what He doled out,
In it I am absorbed. (1)

His still, His distillation, His cup, His urge,
His ecstasy is in my heart. (2)

Poise in play, bliss in display, no more transmigration, I am in sway.
Nanak is in the Guru's world involved. (3) 4.157

Raga Gauri Malwa V

There is but one God.
He is realised through the grace of the True Guru.

Meditate, do meditate on the Lord's Name, my fellow traveller!
You have an arduous, a dreadful path ahead. (1)

Serve, do serve Him ever, as by your side death is already there.
You should serve the holy and thereby snap Yama's snare. (1)

You have done *Hom yagna** and gone on pilgrimages, it's all the ego fair.
Visiting both hell and heaven and being born repeatedly here. (2)

Neither Shiva's place nor that of Brahma or Indra are ever in state.
There is no peace without the Lord's service,
One comes and goes as reprobate. (3)

As the Guru advised, I have made my proclamation
Says Nanak, listen O men! In laudation alone is salvation. (4) 158

* burnt offerings

Raga Gauri Mala V

There is but one God.
He is realised through the grace of the True Guru.

Becoming innocent like a child I've found felicity.
Joy and sorrow, loss and death, weal and woe are alike,
I've realised the Divine Entity. (1) *Refrain*

As long as I conjectured and conjured I was in a state of pity.
When I came to worship the Almighty Bestower
I was in bliss and serenity. (1)

All my clever deeds confirmed my frailty.
When the holy one placed his hand on my head,
I gained liberty. (2)

As long as I sought to possess, I was in agony.
Submitting my mind, body and intellect to the Master,
I slept in ecstasy. (3)

As long as I carried the load, I paid the penalty.
Says Nanak, shedding the load I became fearless
And met the Almighty. (4)1.159

Gauri Mala V

Selectivity I've shed, altogether shed.
I have shed as me the Guru has led.
In submission to the Lord with the essence of peace and joy,
On bliss and glory I am fed. (1) *Refrain*

As I placed my forehead at the Guru's feet
My thoughts of honour and dishonour fled.

P-215

As I was dyed in the Lord's colour,
Vanished the delight of gaining wealth and the suffering in going red. (1)

My Master's is the glory of the habitat
He is also in the wilderness, it is said.
The holy having dispelled the illusion, I am fearless,
The Lord I find all over spread. (2)

Whatever the Lord God has done
I have never taken it ill in my head.
Blessed by the holy in the company of the godmen
My mind awoke from the sleep of the dead. (3)

Nanak the slave has come to you
In your care to be wed.
He enjoys the ecstasy and poise of Name
No more does he suffer or take to the bed. (4) 2.160

Gauri Mala V

I have found the red jewel of Name, in my mind I've found.
I am in bliss, in bliss I am.
The True Guru with the Holy Word has prepared the ground. (1) *Refrain*

My hunger is satiated, my thirst is fully quenched
Of all the anxieties I am rid.
The Guru Accomplished put his hand on my head
My mind conquered the world, I do bid. (1)

Quenched and satiated at heart
No more do I waver.
It is neither lost nor depleted
The True Guru has blessed me with the limitless treasure. (2)

The wonder is that the Guru endowed me with such realisation;
As I removed the curtain and had a vision of the Master,
All my envy and avarice was forgotten. (3)

This wonder cannot be told.
He alone knows who had its share.
Nanak had wind of the truth
He had in his heart the Guru, a treasure. (4) 3.161

Gauri V

Liberation at the Lord's feet alone is found.
All those residing in the regions of Maya
Keep on tumbling on the ground. (1) *Refrain*

I studied *Shastras, Smritis* and *Vedas*
Which the sages propound.
Without meditation there is no liberation,
Nobody has peace ever found. (1)

With wealth of the three worlds collected
Their greed is not satisfied
How can one find peace without the Name?
They are restless day and night. (2)

They take many steps for their entertainment,
Yet their craving, they can't tame.
Their burning desire is never assuaged.
Their efforts are a waste without the Name. (3)

O Friend! Contemplate on the Name of the Lord.
It is the secret of eternal bliss.
The company of the holy liberates,
Nanak would seek the dust of their feet to kiss. (4) 4.162

Gauri Majh V

Who could be the solver of this riddle for me?
The One who is the Creator, perhaps, He could be. (1) *Refrain*

Whatever he did was in ignorance;
He did not pray to God nor engage in penance.
His mind wandering in ten directions,
Then why indict him with sanctions? (1)

He considered himself master of his will, P-216
His actions and his wealth.
That as long as he was there
With him they would abide.
Lost in such illusions and love,
His feet with a tether tied. (2)

He could he do anything good
When he existed not indeed?
When the Immaculate and the Formless One
Did whatever He pleased. (3)

He who has created this world,
Plays His own fiddle.
Says Nanak, the Creator Himself is the Doer,
The True Guru has solved this riddle. (4) 5.163

Gauri Mala V

Other than the Lord, all else is waste.
Repeating the Name, observing austerities, and discipline as rituals,
It's like getting robbed before arriving at the Divine gate. (1) *Refrain*
Worth not half a penny are rituals like fasting and other travails
The order hereafter is different, no such thing really avails. (1)

Holy baths and wandering about are not accepted there
It helps in no way, it's like misleading people here. (2)

He may recite all the four *Vedas* and yet find no place hereafter.
If he understands not the Holy Word, all else is mere disaster.
Says Nanak after much deliberation, he who served he alone arrived.
Serve the Guru, contemplate on the Name and shed your pride. (4) 6.164

Gauri V

O Lord! Let me meditate on the Name.
I can do nothing on my own.
What you ordain, I do the same. (1) *Refrain*

What do I do? What can I do?
What can the poor do in his capacity?
The task you assign I take to.
You are my Lord Almighty. (1)

Do be gracious, the Bestower of all.
Let me be absorbed in your entity.
Nanak has this favour to ask.
Let me be devoted to my Deity. (2) 7.165

Raga Gauri Majh V

There is but one God.
He is realised through the grace of the True Guru.

Helper of the helpless, the Gracious Divine!
To millions of us, our task You assign.
To Your devotees You are known ever to be kind.
O Lord Almighty! All over you pervade. (1)

To have a glimpse of you what good should I do?
As an attendant of the holy in their service I pursue.
I am sacrifice unto Him, I hail the Master Great.
I bow before Him and at His feet I wait. (2)

The scholars study the *Vedas*.
The recluse go to places of pilgrimage and bathe.
Some laud in chants and play on instruments, it is said.
Unafraid, on the Name I contemplate. (3)

My Master has been kind. P-217
A sinner was turned pure at His feet, I find.
My illusion annulled, without rancour is my mind.
Whatever I desired at my door is laid. (4)

They are truly rich, those who are blessed with the Name.
Those who contemplate on the Lord they earn fame.
He who cultivated the holy does good deeds.
Nanak the slave in poise seems to fade. (5) 1.166

Gauri V

Grace me with a visit, my beloved Lord!
Day and night, every breath I take, you are in my heart.
I make this plea at the feet of the men of God
Without You, how can one be liberated? (1)

I am in bliss in Your company.
In the forest, in every blade of grass, and in the three worlds
There is peace and divine harmony.
My heart is in bloom on the couch of felicity.
A glimpse of You, and with joy one is satiated. (2)

Washing Your feet may I serve you ever!
May this be my propitiation and salutation endeavour!

Slave of your slave, this is how my Lord I remember
This is my plea to the Master to be communicated. (3)

My desires fulfilled, my mind and body are in bloom.
A glimpse, and I am in no more gloom.
I meditate on the Name and, meditating, I zoom.
To enjoy this bliss, Nanak may be felicitated. (4) 2.167

Gauri Majh V

My Beloved Lord! Pray, do pay heed to my plea.
My mind and body are Yama's, I am sacrifice unto Thee.
Forget me not, my life's prop in You I see.
May I ever in Your shelter abide. (1)

O fellow traveller! Meeting Him one is invigorated.
With the Guru's blessings the Lord I ingratiated.
Everything belongs to the Lord, what He wishes is created.
A hundred times I am unto Him sacrifice. (2)

Supremely blessed are those who on this wealth contemplate.
On the Name Immaculate alone who meditate.
Realising the Guru Accomplished all sufferings mitigate
Day and night the Lord I praise. (3)

Precious Jewel is Your Name, O Lord.
The Merchant Prince, interests of the devotees You guard.
The Lord's Name is your capital, truth is Your reward
Nanak the slave is sacrifice unto God. (4) 3.168

Raga Gauri Majh V

There is but one God.
He is realised through the grace of the True Guru.

You are my pride, Creator! You are my pride.
Because of You I live in peace, with True Word as my guide. (1) *Refrain*

Primed of everything I have paid You not heed.
Lost in Maya I ignored my creed. (1)

There are testimonies from those who have seen the Seer. P-218
But the stupid fool given to avarice, I would not hear. (2)

Why talk of one, two, three or four, all of them are on Maya keen.
Hardly anyone dedicated to the Name is seen. (3)

The devotees are exalted in the Divine Court.
They are in bliss day and night.
They are dyed in the Lord's colour,
Nanak would give his life for their sight. (4) 1.169

Gauri V, Majh

Your Name relieves suffering,
Suffering is relieved by Your Name.
I repeat it day and night.
The True Guru has given the insight. (1) *Refrain*

The heart where dwells the Supreme One.
Charming is that frame.
Yama dare not come near
The tongue that repeats the Name. (1)

Neither did I serve nor contemplation sought.
I had faith in You, my Measureless,
Inaccessible Lord. (2)

My Master took kindly,
My sorrows and suffering ended,

Neither did any ill affect me,
When the True Preceptor defended. (3)

The Guru is God, the Guru is kind.
The Guru is the True Creator.
With the Guru's grace I gained everything;
Nanak is ever sacrifice to the Master. (4) 2.170

Gauri Majh V

Repeating Ram, the Name of the Lord
All your problems are solved. (1) *Refrain*

Meditating on the Lord God the tongue becomes pure.
He who discourses to me on the Lord, he is my friend and brother. (1)

He who embodies all the boons, virtues and reward.
How come you forget that Lord?
Remembering Whom the sufferings depart? (2)

By cultivating Whom one lives and is ferried across.
In the company of the holy, one is liberated and is exalted in the Court of the Boss.
Laudation of the Lord is living a complete life.
Of the holy, it is the support.
Says Nanak, meditation does liberate,
One is exalted in the Divine Court. (4) 3.171

Gauri Majh V

O Man! of the Lord laud the cherished features.
Devoted to the True, they afford shelter to the shelterless creatures(1) *Refrain*

All other dishes are tasteless, the body and mind become insipid.
Whatever is done without the Lord, it is accursed, it is wicked.

Holding the apron of the holy, one is liberated.
Contemplating on the Lord the entire family is emancipated. (2)

He is a well-wisher and good friend who helps us imbibe Name of the Lord.
Does us a signal favour by annulling all our faults. (3)

The Lord's blessed feet are an acquisition, wealth and estate.
Nanak, the seeker, asks for all at the Lord's gate. (4) 4.172

Raga Gauri IX

There is but one God.
He is realised through the grace of the True Guru.

O Godmen! Get rid of the arrogance of heart P-219
From lust, wrath and the wicked, you must keep apart. (1) *Refrain*
Comfort and sufferings, honour and dishonour, he who treats alike
Also happiness and unhappiness, he has known the secret of life. (1)

Disregarding respect and disrespect those who seek the state of Nirvana.*
Says Nanak, it is a difficult path, which the God blessed are set on. (2) 1

Gauri IX

O Godmen! It's all the Creation of God.
One dies and the other thinks he would live for ever.
To understand this wonder is hard. (1) *Refrain*

Given to lust, wrath and attachment,
You have forgotten the Lord.
Like the dream in the night
The false is treated as real on your part. (1)

* Free from birth and death

Whatever you see must disappear
Like the shadows of clouds depart.
Nanak the slave treated the world as myth
He remained in the care of the Lord God. (2) 2

Gauri IX

O Man! Of laudation of the Lord you are not fond.
Day and night devoted to Maya,
You find no time His Name to chant. (1) *Refrain*

Absorbed in the family, friends and wealth,
You are caught in the bond.
This world is false like a mirage
Which you rush to command. (2)

The Lord is the source of joy and liberation
From which the fool is beyond
Says Nanak, there is hardly one in a million
Who of the Lord's laudation is fond. (3) 3

Gauri IX

O Godmen! The mind is difficult to restrain.
Immersed in the restless desire,
It is not possible to contain. (1) *Refrain*

With wrath uncontrollable in the heart
It can't its balance maintain.
The jewel of enlightenment and all the rest it snatches,
Nothing can one retain. (1)

The yogis have failed with the praxis,
And the virtuous with their laudation.

Says Nanak, when the Lord is benign
Somehow the union would one gain. (2) 4

Gauri IX

O Godmen! Let us laud the Lord.
Why waste the human incarnation gained so hard? (1) *Refrain*

Redeemer of the sinners and cherisher of the poor,
You should try and be His ward.
He whose meditation relieved the agony of the elephant*
Why must you Him disregard? (1)

Shed your ego and attachment to Maya
And set your heart to laud.
This is the path to salvation, says Nanak,
Which the Lord's devotee trod. (2) 5

Gauri IX

O Mother mine! How restrain the mind that's gone astray? P-220
Despite the *Vedas, Puranas* and the path of godmen
Not for a moment, would it pray. (1) *Refrain*

With the invaluable incarnation of the human being,
The life, it is wasting away.
The attachment to Maya is a vast jungle of suffering
In which it is lost night and day.
The Lord who keeps it company at home and abroad,
It shows no affection any way.
Says Nanak, he should be treated as liberated
In whose heart the Lord has come to stay. (2) 6

* a Bhagwat myth

Gauri IX

O Godmen! There lies peace in shelter with the Lord.
The study of the scripture would be meaningful
If one were to take to meditation at heart. (1) *Refrain*

Untouched by avarice, love of Maya, attachment, and pursuit of evil,
And unaffected by happiness or unhappiness
He is an image of the Lord God. (1)

Indifferent to hell and heaven, *Amrit* and poison
Treating them like copper or gold.
Honour and dishonour are alike for him
To avarice and attachment who is not sold. (2)

He who is not bothered about pain or pleasure
He should be treated as enlightened.
Says Nanak, he is considered liberated
The one who is of such a temperament. (3) 7

Gauri IX

O Man! For what are you getting senseless?
You know not, your life shortens day and night.
Avarice is making you altogether worthless. (1) *Refrain*

The body which you consider your own,
And also the charming wife.
None of it is yours
Try and understand and be wise. (1)

You have lost the jewel of your life
Without realising the Lord

Not for a moment did you meditate at His feet
And wasted all the days on your part. (2)

Says Nanak, only he is happy he who lauds the Lord.
The rest are all infatuated with Maya
One attains not the status of fearless accord. (3) 8

Gauri IX

Man! You should fear even the unconscious sin.
Helper of the helpless and annuller of fear,
His favour you should win. (1) *Refrain*

He whose praises are recorded in the *Vedas* and *Puranas*,
His Name in your heart you should pin.
Only the Lord's Name is sacred in the world.
Meditate on it to ward off your sin.
The human incarnation you may not get again,
Do something to attain liberation.
Says Nanak, sing praises of the Benign
And thereby swim across the ocean. (2) 9.251

Raga Gauri (Octets) I
Gauri Guareri

There is but one God.
He is realised through the grace of the True Guru.

He who contemplates on the sacred Name,
Nidhi and *siddhi** he comes to gain.
He suppresses the vicious evil
And the All-pervading Lord he attains.

* occult powers

As he finds himself cleansed,
Of Trikuta* he suffers no more strain.
Thus the Guru's guidance goes not in vain. (1)
Meditating on the Name this way I came to realise.
I treated the Guuru's Word as collyrium of the eyes. (1) *Refrain*

I am in utter peace, having in poise evolved. P-221
The Sacred Word has my illusions resolved.
I am dyed in vermilion, no more with the light red** marred.
In His grace have I the vicious Maya mauled. (2)

I turned a leaf and the living-dead awoke.
I realised the Lord as the Word Holy I invoke.
I collected the essence, with the vicious I broke.
As I came to love, no more Yama his nose could poke. (3)

It's all pleasant, the ego is shed.
Ordained by the Infinite, with the Divine I am wed.
To the considerations of caste and custom I am not led
A glance and I am with spiritual peace fed. (4)

Other than you no friend do I find,
Whom should I serve and in love bind?
Whom should I ask and whose feet should I mind?
Whose guidance should I seek and with him should I remain twined. (5)

I serve the Guru, I fall at His feet.
I meditate on Him, His Name do I repeat.
I am groomed in His love, His guidance is what I need
His kind command and to the divine home I retreat. (6)

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* three qualities - doer, doing and action done
** colour of spiritual love — The colour of Maya

My pride pruned, I find peace in meditation.
I am enlightened, its in the divine light immersion.
What is inscribed can't be wiped, the Word Holy is my nomination.
What the Creator does the Creator alone knows His intention. (7)

I am neither learned nor can claim cleverness on my part.
Neither misled nor in illusions am I involved.
No more talking, I do as directed by the Lord
Under the Guru's guidance, Nanak is in poise absorbed. (8) 1

Gauri Guareri I

In the forest of the body roams the elephant of the mind
Should the Guru direct by goading with the True Word
One is exalted in the Court Divine. (1)

He is realised not by being clever.
Without shedding ego, one attains not honour. (1) *Refrain*

Amrit in the house is being robbed
No one has ever it stopped.
He alone saves and exalts. (2)

There is measureless fire of desire in the heart.
Which under control by the water of Guru's advice can be brought.
He who sheds his ego, knows this secret and lauds the Lord. (3)

In and out of the house is a similar frame.
Sitting in a cave how can I claim
That the Fearless in the ocean and on the mountains is the same? (4)

Who can kill him who is already dead?
The fearless does no one dread.
He who has imbibed the Word sees the Lord in the three worlds spread. (5)

He who discoursed was in the discourse lost.
He who understood, his poise he got.
I saw and weighed and my faith it brought. (6)

Glory, good looks and liberation are in the Name contained
The Lord Immaculate is there obtained.
He comes to abide in the self where he is maintained. (7)

Many a monk in devotion laud the Lord
Pure of body and mind and of truthful heart.
Ever and ever Nanak meditates on God. (8) 2

Gauri Guareri I

So long the mind isn't restrained P-222
Nothing is obtained.
The mind given to evil
With duality is stained.
The mind controlled
Is by the Guru contained. (1)

The Lord, the Attributeless is by attribute enamoured
He who sheds ego with the realisation is favoured. (1) *Refrain*

The misled mind is in thoughts of evil involved
The mind deluded has a load on his head devolved.
The mind enlightened is in the Supreme absorbed. (2)

The mind misled goes to the Maya fold
Involved in lust it can't be controlled.
Meditating on the Lord the tongue in its taste is rolled. (3)

Elephants, steeds, gold, progeny and spouse,
Their excessive anxiety would the bout lose.
It is like false counters in the gambling house. (4)

Hoarding wealth leads to evil galore.
Weal and woe wait on the door.
For peace and poise meditate on the Mor.* (5)

If He is gracious He brings about the union.
One gathers virtues and the Holy Word rids of sin.
The devotee gains the wealth of communion. (6)

Without the Name it is a life of pain
The stupid self-seeker is devoted to Maya in vain
The devotee is enlightened as did the Supreme ordain. (7)

The restless mind from wandering doesn't cease.
To the True and Pure, filth doesn't please.
Says Nanak, the devotee lauds the Lord on his knees. (8) 3

Gauri Guareri I

An egoist is found never at peace.
False is egoism, truism it is,
Those who practise duality must cease.
One should do what would the Lord please. (1)

What a world of gamblers is it?
They forget the Name and ask for peace. (1) *Refrain*

If the Invisible were to be visible,
Him would one describe.
Without seeing Him
False is what to Him we ascribe.
The devotee has His glimpse
And would on his own imbibe.

* Mor that is Murari, that is Krishna, that is God

He takes to the Lord's service
And would single-mindedly strive. (2)

He who seeks pleasure receives pain,
Wears a necklace of foul deeds in chain.
Without the One it's all false,
One would not salvation gain.
The Creator does it all,
And watches it obtain. (3)

The Holy Word extinguishes the fire of desire.
The notion of duality would on its own expire.
Advised by the Guru for the Name should one aspire.
And with the True Word one should the Lord admire. (4)

The Lord's love the devotee does in his body imbibe.
Without the Name one to oneself cannot arrive.
The Lord listens to those who for Him strive.
If He is gracious, the Name comes to the heart to abide. (5)

The attachment to Maya is greatly untoward.
The self-possessed is untidy, of ill repute and weird.
Serving the True Guru, he is no more scared.
Ever with the ambrosial Name he is cheered. (6)

When the devotee comes to realise, he remains absorbed,
Abiding by himself with truth in his heart,
From the fear of birth and death absolved,
All this from the Guru-endowed evolved. (7)

There is no end to it, you may discourse more and more. P-223
I asked the Guru, there is no other door.
Weal and woe are ordained by the Lord.
Says Nanak, the low, after having been absorbed. (8) 4

Gauri I

Given to duality and Maya you are in the world involved.
Lust, wrath and ego have you mauled.

There is no other whom should I call.
The Lord Immaculate pervades all. (1) *Refrain*

It is the misconception of duality which speaks of the supplement.
Such a one is born and dies, is condemned to repent. (2)

Duality is nowhere to be witnessed on the earth or in the sky,
In man or woman or anywhere else I espy. (3)

In the sun and the moon, I see the same light.
Everywhere pervades my beloved Knight. (4)

In His benign grace He attuned my heart.
The True Guru made me realise the Lord. (5)

When the devotee comes to accept the Immaculate,
His duality shed, he would on the Name concentrate. (6)

His writ runs over earth and the ocean
From Him has arisen the entire creation. (7)

The paths may be two, but the Lord is the same.
In the Guru's Word one finds the Name. (8)

All the forms and all the colours are my mind's creation.
Says Nanak, to the Lord alone I give my devotion. (9) 5

Gauri I

He is truthful if he were to heed his conscience.
The novice does not know the secret of salvation. (1)

The yogi should devise such yoga praxis.
That inculcate truth in the heart, and kill the five evil impulses. (1) *Refrain*

He in whose heart the Lord lodges truth,
He appreciates the yoga praxis forsooth. (2)

For him the sun and the moon, desert and home are the same,
As working hard and laudation of the Lord alike, he does claim. (3)

He begs in charity the Holy Word,
Enlightenment, meditation, yoga praxis and truth in concert. (4)

He lives in the Lord's fear, would never violate,
He who is devoted, only he could ever His value estimate? (5)

Casting off the illusion, Himself He brings about the union.
Blessed by the Guru, the devotee attains the supreme position. (6)

The service of the Guru is contemplation.
Killing the ego is sacred action. (7)

Utterance of the Name, recitation of scriptures, austerity and discipline,
Says Nanak, are allegiance to Him beyond comprehension. (8) 6

Gauri I

He who embraces humility, takes to good conduct and remains contented.
He suffers no ill nor is he by Yama tormented.
He is liberated and his relation with the Lord without form or features cemented. (1)

Why should the yogi entertain any fear?
Where in everything including, plants and trees, the Lord is there. (1) *Refrain*

The fearless yogi meditates on the Immaculate.
Remains awake day and night and on the True Lord contemplates.
Such a yogi my heart does appreciate. (2)

The True yogi sets on fire the death snare.
He is free from the transmigration scare,
Is liberated himself and liberates his ancestors there. (3)

He is a yogi who serves the True Guru.
He who lives in the Lord's fear, becomes fearless and true.
The way he serves, in him does it imbue. (4)

He is Immaculate, His Name frees one from fear. P-224
I am sacrifice unto Him who of the helpless does take care.
I laud Him ever, the Lord Emancipator. (5)

He who sees the Lord within and without,
With the Word of the Guru learns what it is about.
At the Court Divine the Holy Word grants him his clout. (6)

He who is dedicated to the Holy Word, in his real self he lives.
Freed from transmigration to his desires no attention he gives.
With the Word of the Guru, the lotus of his heart blossoms. (7)

Whomsoever I see lives either in hope or despair.
Lust or wrath or for vice, hunger and desire.
Says Nanak, few here are willing to retire. (8) 7

Gauri I

Meeting a devotee, peace is the reward.
Sufferings depart, one attains the True Lord.

Meeting whom one gains knowledge complete,
Sixty and eight baths are the dust of his feet. (1)

His eyes closed, a state of absorption,
His tongue sweet with Lord's laudation,
Truthful conduct, a longing for service in the heart,
Mind at rest with the Inaccessible, Impenetrable Lord. (3)

Wherever I see I find the True.
Without realisation they squabble and rue.
With the Guru's guidance realisation dawns.
Rare is the devotee on whom this spawns. (5)

Do be kind, save us, the Soverign!
Without Your guidance the beast turns goblin. (6)

None other do I heed, except what the Guru says.
At whom should I look, to whom should I pray! (7)

It was for the holy that the Lord created the three worlds forsooth.
He who searches the soul understands this truth. (8)

He who has a truthful heart which lives in a love cave
Says Nanak, I am his slave. (9) 8

Gauri I

Brahma, in his ego, would show no respect to the Lord.
Afflicted at the loss of the *Vedas,* he regretted it at heart.
He had to meditate on God to gain the accord. (1)

Verily, ego is bad for the world
He who meets the Guru has his ego annulled. (1) *Refrain*

Raja Bal was for his riches arrogant.
For his ritual feast he considered himself sacrosanct.
Without the Guru's guidance he was to the netherworld sent. (2)

Harichand was lauded for his charity.
Without the Guru he found not the Unknowable Deity.
Himself He faults you, Himself He gives probity. (3)

The misled Harinyakshyapu indulged in evil deeds.
The Lord God of the ego-shatterer-creed.
Saved Prahlad and paid him due heed. (4)

The stupid Ravana forgot the Lord Great.
He lost his head, plundered was Lanka, his state.
In the absence of the Guru's favour, in ego was he laid. (5)

Sahas-bahu,* Madhu-kit* and Maikhasa* of the *Purana* tales,
Also Harinyakashyapu was torn with the nails.
Those demons were destroyed who the Lord wouldn't hail. (6)

Destroyed were *Jarasandh and *Kala-Jamun,
Undone was *Raktabij together with *Kalnemi.
The demons were destroyed, the holy came to acclaim. (7)

The True Guru Himself does the Holy Word enunciate. P-225
Demons stricken with duality does He eliminate.
The sincere godman with devotion does He emancipate. (8)

The old Duryodhan lost his honour
Forgot the Lord, his Creator
He who harms the devotee must himself suffer. (9)

* demons mentioned in the Puranas

Janmeja* paid not heed to his Guru,
Lost in illusions, how can one find the peace true?
A false step and one has ever to rue. (10)

Kansa, Kesu and Chandur who didn't have a peer
Disregarded the Lord and earned smear.
Other than the Creator no one else does hear. (11)

Without the Guru, ego is not shed.
With the Guru's guidance, to faith, equanimity and the Name one is led.
With the Name was Nanak on laudation fed. (12) 9

Gauri I

Perfuming with *attar* and sandalwood scents,
Dressing up with cotton and silken garments,
Without the Lord's Name there is no quiet moment. (1)
What should I wear and display?
Without the Creator where is the comfort, I pray? (1) *Refrain*

With rings in ears and a necklace of pearls round my neck.
Vermilion mattresses with flowers bedecked.
Without the Lord who has ever joy eked? (2)

A charming wife with eyes bewitching.
Dressing-up sixteen ways, her heart itching.
Without the Lord is seen ever twitching. (3)

With portals and palaces and warm beds,
Day and night the gardeners with flowers to deck,
Without the Lord's Name it's all pain in the neck. (4)

* Became a leper for breaking a vow as told in the *Mahabharata*

Elephants and steeds, spears and drums,
Troops with generals, their second-in-command and after them who come,
Without the Lord it is sheer display of fun. (5)

I may be known as an ascetic with occult powers,
With a crown on my head and a royal umbrella cover.
Without the Lord the truth is nowhere. (6)

I may style myself as superior, belonging to royalty and even as a King,
Lording over all and sundry means nothing.
Without the Guru no task would bear meaning. (7)

Ego and attachment, the Holy Word has shed.
Guided by the Guru, my heart to the Lord is wed.
Says Nanak, I am to Your shelter led. (8) 10

Gauri I

None other he need serve he who submits to God.
The vulgar ills of the worldly display he would discard.
Thus with loving devotion he unites with his Lord. (1)

The Lord's devotee is of this description.
He sheds impurity with the Master's laudation in congregation. (1) *Refrain*

The lotus of mind of the entire world is upside-down turned.
In the fire of illwill is the universe burned.
They are saved who to the Guru's Word have turned. (2)

The humming bee, moth, elephant, fish and deer
They die because of their own misdemeanour.
Given to avarice the essence of truth they don't savour. (3)

The profligate thinks of lust.
Die in wrath the evil-doer must.
Forgetting the Name he loses respect and thinking just. (4)

The self-possessed gets tempted by another's wife P-226
With noose around the neck is involved in strife.
The devotee is delivered, as he lauds the Lord in life. (5)

The way her body to a stranger a widow gives,
For lust and money she does to another surrender.
With someone other than spouse satisfied, she lives. (6)

You read scriptures and on the *Smritis* contemplate
You study the *Vedas* and *Puranas*, giving much weight.
Without being dyed in the divine colour, such fuss you create. (7)

The way for a drop of water the *chatrik* cries.
Delighted in a pond the fish lies.
A sip of the Lord's Name taken by Nanak satisfies. (8) 11

Gauri I

Death in hatha* is of little use.
It is like dressing up in ashes profuse.
He who forgets the Name repents with no excuse. (1)
Devote yourself to the Lord and peace you gain.
Neglect the Name and you suffer Yama's strain. (1) *Refrain*

Absorbed with sandal scent, camphor and *agar* perfume,
Involved in Maya is living away from the status supreme.
Forgetting the Name it's all falsehood and doom. (2)

* a yoga practice

Spear-bearers, drums and homage to the throne,
They aggravate avarice and are lust prone.
There is no devotion, no Name without search and strain. (3)

The argumentative arrogant realises not the Lord
He who surrenders himself attains the blessed Name as reward.
In duality lies ignorance and discard. (4)

Without investment there can't be goods in the shop;
Without a ship the ocean one cannot cross.
Without serving the Lord, the life is only a loss. (5)

I hail Him from whom reading of the roadmap I learn.
I hail Him who does the Holy Word churn.
I hail Him who brings about the ultimate union. (6)

I hail Him whose is this life.
Churning the scriptures it's the nectar that I imbibe.
The glory of the Name one gains with His blessings and advice. (7)

How can I live without the Name?
Contemplating day and night at His service I remain.
Says Nanak, devoted to the Name one gains fame. (8) 12

Gauri I

A dissembler obsessed with ego knows not God.
Rare are the godmen wedded to the Lord as guide. (1)

The True One is not with arrogance realised
To obtain the supreme seat, you must shed your pride. (1) *Refrain*

The ego of monarchs leads them to adventure.
They die in ego to be born twice. (2)

The Guru's Word helps rid arrogance;
Restraint of the mind kills evil and vice. (3)

The Truth imbibed brings home in due course
Knowledge of the Master and deliverance as prize. (4)

A truthful living drives away the doubts of mind.
And assures an abode in the house of the Lord. (5)

Perishing in ego acquires no gain.
He who adores the True Guru his conflicts are resolved. (6)

Of little worth is what he sees,
The awakened Guru-conscious sings His praises. (7)

And thus his bonds of ego are nipped. P-227
The devotee gains the Knowledge Divine
And thereby, says Nanak, enjoys the eternal bliss. (8) 13

Gauri I

At the outset Brahma himself was to death bound.
The tendrils of His lotus were not in the netherworld found.
Obeying not the Lord he was in doubt drowned. (1)

Whosoever is born must die and life must subdue.
We were saved by the Lord; the Guru's Word came to the rescue. (1) *Refrain*

All the gods and goddesses are in Maya's lure.
Without the Guru's service death doesn't spare.
He alone is Immortal, Inaccessible, here, there and everywhere. (2)

None of the *sultans, khans* and sovereigns will remain,
Forgetting the Name, Yama's strain they must sustain
The Name is my prop, O Lord! I remain the way You ordain. (3)

Elders and *rajas,* none will hold.
The moneylender must die along with his hoard.
Pray! Bless me with riches in the *Amrit* mould. (4)

Commoners, headmen, chiefs and landlords,
No one appears to be immutable in the world.
The arrogant Yama must strike the false head hard. (5)

Immutable is only the Lord True.
He who has done must also undo.
He is honoured who listens to his Guru. (6)

Qazis, sheikhs and those wearing garbs,
They style themselves big, yet they are worried at heart.
They are freed not from death unless the Guru plays a part. (7)

The snare of death is cast on our tongue and eyes.
On the ears it is cast which hear vicious lies.
Without the Word Holy, day and night we are robbed in guise. (8)

Because of the Name of God, Truth comes to lodge in the heart.
Those lauding the Lord, even death dare not assault.
Says Nanak, the devotee remains in the Holy Word absorbed. (9) 14

Gauri I

They speak the truth, of falsehood not a grain.
The devotees do what the Lord would ordain.
Unalloyed in the service of the True they remain. (1)
Those living a truthful life, death would on them not its glance cast.
The egoist comes and goes and suffers a lot. (1) *Refrain*

They take the divine drink and the Inexpressible express.
They remain to themselves and perfect poise they possess
Intoxicated with laudation, joy comes to them to bless. (2)

The Guru-devoted is steady, he wavers not.
Guided by the Guru, quiet and soulful is his talk.
Sips *Amrit* and for the essence of truth he would ask. (3)

I met the True Guru and had the initiation.
I dedicated my mind and body and cultivated meditation.
I gained liberation and wisdom with realisation. (4)

The Lord's wisdom is a wholesome fare.
It lends refulgence of truth of the Pure.
He comes to see the Lord everywhere. (5)

He remains to himself, to the truth he is committed,
Gains the status Supreme and to the Guru's feet he's remitted,
As he comes to realise, the illusion of ego is lifted. (6)

This way untold seekers were ferried.
Lauding Godmen across the ocean carried.
The Lord we met, we no more querried. (7)

In the True Mansion the Inaccessible Guru facilitated my entry.
It is the Eternal Abode, no tale of a fairy.
Truth brought contentment, of illusions I become wary. (8)

Those in whose heart comes to lodge the True.
For their company the holy they pursue.
Nanak had his impurities removed by the Name of the Guru. (9) 15

Gauri I

He who is imbued with the Lord's Name.
As the day dawns I long to see his face. (1)

It's your ill luck not to meditate on Him.
My Master is the provider in every case. (1) *Refrain*

The Devotee who remembers my Lord, the Perfect,
The unstruck melody resounds in his mind. (2)

He who likes meditating on Him,
Is protected in all His mercy, I find. (3)

He in whose heart the Lord abides,
Meeting him is a blessed stride. (4)

God lives in every living creature.
The conceited dies to be reborn in pride. (5)

He understands God whom the Guru blesses;
His ego killed with the Word True. (6)

No more does he distinguish between the high and the low.
He meets the Lord God with the grace of the Guru. (7)

O Lord! Bless the worthless, the sinner in me,
It is by Your grace that I can my emancipation pursue. (8) 16

Gauri Bairagan I

There is but one God.
He is realised through the grace of the True Guru.

The way the cowherd tends a cow with care,
Day and night You foster me with the spiritual fare. (1)

The Lord Compassionate! Pray save me here and hereafter
I come seeking a graceful glance of my Kind Master. (1) *Refrain*

You are everywhere wherever I see, my Saviour!
You are the Bestower, Receiver too, You are my life's Anchor! (2)

Because of my actions and absence of contemplation
In heaven and hell I am battered.
Without laudation of the Lord Creator, darkness is not shattered. (3)

I have seen the world collapse, caught in avarice and pride.
The Guru's service saved me my Lord, and liberation beside. (4)

In the self is located the wondrous mansion of formidable extent.
He who realises that other than the Holy Word nothing abides;
He is at peace and content. (5)

What have you brought and what would you carry?
In Yama's snare are you caught.
Like a bucket of water tied to the rope,
You go up at times in the sky and then down you are brought. (6)

Guided by the Guru, one forgets not the Name
And recognition comes in due course.
The treasure of the Holy Word is within the self
Imbibing it helps rip the ego at the source. (7)

If the Kind Lord were to fancy one's merits
He would take one into His fold.
Says Nanak, such a union never snaps. P-229
Instead it fetches profit untold. (8) 17

Gauri I

By the grace of the Guru should you realise,
The issue would be resolved.
The sacred Name on every lip
Is that of my Lord. (1)

Without the Guru's Word, there is no salvation.
You had better carefully embark.
You may perform a million rituals
In the absence of the Guru, it's all dark. (1) *Refrain*

The purblind, bereft of senses,
How to make them realise?
Without the Guru, there is no finding the path;
How accept this surmise? (2)

The spurious is dubbed a gimmick
And at the genuine, they cavil.
The blind one is designated as judge
It's the Kali Age marvel! (3)

He who is asleep is considered awake,
And the one awake as asleep.
The living are treated as dead,
And for the dead no one would weep. (4)

What is lost is treated as gain.
What is another's, they consider their own.
And their own they can't retain. (5)

The sweet they reject as bitter,
And the bitter is taken as sweet.
He who is dyed in the Lord's colour, they slander,
Such are the ones we in the Kali Age meet. (6)

The handmaid they serve.
The master is not respected.
Churning the water of a pond,
Butter is never extracted. (7)

He whc resolves this riddle,
We trust him as our guru.
Says Nanak, He who realises himself,
He is of supreme virtue. (8)

Himself He lords over the universe,
Himself He dissuades.
It's with the Guru's grace that one realises
That the Creator it is who all over pervades. (9) 2.18

Raga Gauri Guareri III
Octets

There is but one God.
He is realised through the grace of the True Guru.

The mind is unclean* if given to duality.
Misled by illusions, it's condemned to mortality.
Freedom from uncleanliness, the egoist cannot claim,
Until he is drenched in the Lord's Name. (1)

Unclean is all the existence and its fond strain.
One dies, is reborn and dies again. (2)

There is uncleanliness in the fire, air and water.
Unclean is the food, whatever you eat in your quarter (3)

The ritual worship the unclean may not perform.
Their hearts are cleansed when they take to meditational charm. (4)

Serving the True Guru, uncleanliness is removed.
Neither does one die nor is one born, nor does one serve as Yama's food. (5)

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* *sootak* in the original text is the traditional impurity considered to prevail in the house for a specific period after the birth of a baby.

The studies of *Shastras* and *Smritis* reveal,
Without the Name, there is no repeal. (6)

In all the four ages supreme is the Name and contemplation.
In the Kali Age the God-devoted finds liberation. (7)

The truthful doesn't die, neither does he come nor does he depart.
Says Nanak, the devotee remains in the Lord absorbed. (8) 1

Gauri III

The service of the holy is the life's mainstay.
One should live with the Lord in the heart and pray.
The devotee must in the True Court have his day. (1)
O Pandit! Study the Divine love and quit the foul moss
The God-devoted swims the ocean and goes across. (1) *Refrain*

Devoted to the Guru he quits the ego on his part P-230
Devoted to the Guru he finds his impurities depart.
Devoted to the Guru, the Name comes to lodge in the heart. (2)

Devoted to the Guru is *karma** and *dharma*** to truth wed.
Devoted to the Guru he has his pride and duality shed.
Absorbed in the Name and devoted to the Guru is at peace, it is said. (3)

Collect your mind, try and imbibe the Lord.
Don't pay heed to what is said abroad.
He who follows the Guru is ever happy at heart. (4)

The self-possessed makes a big show of being clever,
All that he acquires has no merit whatsoever.
Transmigrating he comes and goes and has no rest ever. (5)

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* action
** faith

The self-possessed performs rituals, it's a pretension,
Like a heron sitting for daily meditation.
He regrets it eventually in Yama's detection. (6)

There is no liberation without serving the Guru.
Blessed by the Guru one meets the True.
The Benign prevails in the four ages through. (7)

The caste and cadre of devotees is the Name.
Maya, the daughter of the ocean, they tame.
Says Nanak, without Name it is all false, the cerebral game. (8) 2

Gauri III

O Brother! Try to understand *dharma* of the time.
This understanding comes from the Guru Sublime
Here and hereafter the Name would be your companion prime.
Repeat the Name and on it contemplate.
With the grace of the Guru it would clean the slate. (1) *Refrain*

With argument and disputation, He is not realised.
Given to duality, the mind and body get stereotyped.
With the Guru's Word, truth is imbibed. (2)

Ego has this world soiled truly.
Pride is shed not with baths at the spots holy.
Yama chastises the one without respect for the Deity. (3)

Holy is he who has his ego suppressed.
With the Guru's Word the five evils he has repressed.
Himself liberated, he finds his family blessed. (4)

The weakness for Maya is the magic show of the Lord.
The purblind egoists to it remain clasped.
The God-devoted are unattached and in the Name absorbed, (5)

Many a guise takes the dissembler.
Choked with ego and avarice, he's a rambler.
Having not known himself, he is a loser. (6)

Wearing varied masks, he plays many a part.
Incensed with Maya, he deludes his so-called art.
Serving not the Guru, he suffers a lot. (7)

Dyed in the Name are recluses ever
Devoted to truth in their hearts' corner!
Says Nanak, those who serve the True Guru are in destiny's favour. (8) 3

Gauri III

Brahma is the source that study of the *Vedas* did inspire.
From here emerged gods of attachment and desire.
Involved in the Three Qualities they wander with no place to retire. (1)
I am saved, the True Guru brought about the union.
Day and night I took to meditation. (1) *Refrain*

The scriptures of Brahma are in Three Qualities involved. P-231
Their study raises controversies for Yama to be galled.
They gather not the grain, but collect the chaff for reward (2)

Misled the egoist takes to the wrong path.
Forgetting the Name, in rituals he is lost.
Drowns in the ocean and in duality he's cast. (3)

A slave of Maya, he styles himself as a scholar.
Given to vice, he suffers disaster.
The noose of death around his neck is a daily torture. (4)

Death dare not come near the Guru's ward.
Ego and duality the scriptures scald.
Dyed in Name, the Lord he lauds. (5)

Maya serves the godman as a handmaid,
Comes in His care in the mansion she waits.
Always immaculate she lives in a serene state. (6)

Those who listen to the divine discourse appear rich in the world.
Everybody pays them respect, day and night they are revered.
They laud the Lord in poise with the True in their heart. (7)

The Guru Accomplished blessed him with the Holy Word,
Effacing the Three Qualities fixed in the Fourth World,
Killing Nanak's ego, helped him enter the divine fold. (8) 4

Gauri III

Studying the *Vedas* of Brahma leads to cerebral knots.
With tension within, one understands oneself not.
One realises the Lord if to the Guru's Word one has given thought. (1)

Serve the Guru and death you'll avoid.
The egoist is in duality destroyed. (1) *Refrain*

The Guru-devoted reforms the misled.
With the Guru's Word with peace one is fed.
I realised the Lord having the Holy Word read. (2)

I met the True Guru, He Himself brought about the union.
It was as per the True Lord's provision.
I laud the Lord for a spontaneous communion. (3)

Without the Guru True one is caught in illusion.
The purblind egoist takes poison.
Bears Yama's chastisement and suffers affliction. (4)

Yama dare not look askance in the care of the Lord.
Shedding pride, one is devoted to God,
And remains ever in the Lord absorbed. (5)

Those who serve the True Guru are pure and sacred.
Merging mind with mind, their sway over the world is created.
O friend! This is the secret to remain felicitated. (6)

He who serves the Guru is ever rewarded.
With the Name in his heart, his ego is discarded
Unstruck melody is struck as the Word is recorded. (7)

Who is it who has not benefited from devotion?
Those engaged in it are lionised at the Portal of Heaven?
Says Nanak, the one meditating on the Name gains glorification. (8) 5

Gauri III

Expounding the Three Qualities, one escapes not illusion.
Neither are the bonds snapped nor does one attain liberation.
The Liberator is the True Master for this eon. (1)
The one who is Guru-devoted sheds the illusion.
He acquires poise and takes to meditation. (1) *Refrain*

Involved in Triguna*, death is certain. P-232
You remember not the Master of Creation.
You die, are born and die again, such is the inversion. (2)

Purblind, you have not shed your doubts about the Guru.
Involved in duality, you forget the True.
Entranced by vice, its vice you imbue. (3)

* Three Qualities - three attributes of Maya — *tamas* (sloth), *rajas* (passion) and *sattava* (poise)

Considering Maya as the essence of life, man is deluded.
Given to duality the beloved Lord is precluded.
He to whom He takes kindly, the status supreme is he ceded. (4)

He who has truth within, in truth he must deal.
Even if one were to try, Truth cannot be concealed.
To the enlightened it is on its own revealed. (5)

The devotee takes truth for contemplation.
The Holy Word ensures Maya's and ego's annihilation.
My True Lord then brings about the holy union. (6)

The True Guru, the bestower of bliss, inculcates the Name.
It helps the restless mind itself to tame.
The perception specific is from the Almighty attained. (7)

The Creator Himself creates the world and then destroys.
No one else but He for this employs.
Says Nanak, rare is the devotee who does this truth realise. (8) 6

Gauri III

The Name beyond value has the devotee sought.
Meditating on it in poise he remains absorbed.
His tongue ever does the ambrosial Name laud.
He to whom the Lord is kind the essence of Name he finds in his lot. (1)
Meditate on the Lord God in your heart.
Guided by the Guru, you get to the supreme pleasure resort. (1) *Refrain*

One is enlightened, which one's heart does soothe.
The devotee lauds the Treasure of virtue and truth.
Slave of the slave, he is ever humbler forsooth.
Living with the family he is a recluse. (2)

He is the one living who gains liberation.
Such a one attains the supreme bliss of exaltation.
*Trai Guna** effaced, he acquires immaculation,
In poise, with the Truthful effects the union. (3)

As the Truthful comes to lodge in the heart.
One keeps attachment to one's people apart.
With love-lorn heart, he feels out of sort.
He who abides by His ordinance, truth to him certainly imparts. (4)

You are the Creator, none other do I know.
It is You I serve, from You the honours flow.
If You are kind, I laud and I bow.
The jewel of Name illumines the universe with its glow. (5)

The devotee finds the Holy Word sweet.
His heart blossomed, he is ever in the spiritual retreat.
Blessed with poise as the Guru would treat.
Supremely fortunate, the Lord he comes to meet. (6)

Ego, attachment, misconception and suffering appear false,
The moment the Lord, repository of virtue, comes to live in the heart.
The devotee gets wiser as the Lord he lauds.
Of the Guru's feet his heart becomes the lodge. (7)

He gets the Lord's blessings with Name.
The devotee meets Him when his ego he can tame.
And the True Name comes to stay in his heart's frame.
Says Nanak, in truth the merger with Lord one can claim. (8) 7

* Three Qualities

Gauri III

In His fear the mind on its own got purified. P-233
It was dyed in His colour and remained to the Holy Word tied.
Submitting to the Divine will, in its own self it came to reside."(1)

One sheds one's ego, serving the Guru,
And imbibes the Master, the Treasure of Virtue. (1) *Refrain*

With the fear inculcated by the Word Holy I am a recluse.
My Lord Immaculate I find in everyone infused.
With the Guru's grace, He comes to the devotee to suffuse. (2)

He who is a slave of the Lord's slaves, peace he would find.
This is how one comes across the Lord Kind.
With the grace of God, to his laudation one is inclined. (3)

Accursed is the long life if it is without the love of the Lord.
Accursed is the warm bed with the lusty woman playing a passionate part.
Their lives are rewarded, who have the Name as support in their heart. (4)

Accursed many a time is the house and the family not given to Lord's devotion.
He alone is our friend who is devoted to Lord's laudation.
Without the Lord I have none else as my relation. (5)

From the Guru True I gained liberation and exaltation.
All my sufferings were effaced as I took to contemplation.
I was in bliss, absorbed in the Lord and meditation. (6)

Meeting the Guru I came to know the secrets of the body;
Of ego and desire I was free from agony.
Suppressing wrath I took to humility (7)

The Lord in His grace bestows the Name.
Rare is a devotee who may this jewel claim.
Nanak lauds the One of Unattainable and Unencompassable Fame. (8) 8

There is but one God.
He is realised through the grace of the True Guru.

Raga Gauri Bairagan III

Those who distance themselves from God,
Non-conformists, on evil they appear set.
They are bound and beaten day and night,
Another chance they don't get. (1)
Pray, save me in your grace, O Lord!
Let me find holy company and remember God in my heart. (1) *Refrain*

Those who take to the Guru's way, the Lord likes the holy.
Shedding ego, they serve and appear dead while living in humility. (2)

He who has given the body and breath, he is the Lord
Why forget him? He should be kept in one's heart. (3)

The Name lends respectability.
Accepting the Name makes for felicity.
The Name is to be had from the True Guru.
It is His grace that one imbibes the Lord Almighty. (4)

Those who turn away from the True Guru,
They are ever in perturbation, never on their own.
Unacceptable on the earth and in the sky,
Into filth are they thrown. (5)

The world is lost in illusions.
It is misled by attachments.

Those who propitiate the True Guru,
They are free from any indictments. (6)

Those who serve the True Guru are pleasant looking,
From the filth of ego they are free.
Those devoted to the Holy Word are pure,
They accept the True Guru's decree. (7)

O Lord! You are the Lone Bestower. P-234
Pray, do be kind and bring about the union.
Nanak, the slave comes seeking Your shelter,
The way You please grant him liberation. (8) 1.9

Raga Gauri Poorbi IV

(*Karhale)

There is but one God.
He is realised through the grace of the True Guru.

My alien mind of a camel asks:
How does one meet and merge in the Lord?
It's with the Guru's blessings that one meets the Master,
Who takes the devotee to His heart. (1)
My mind of a camel, you must meditate on God. (1) *Refrain*

My mind of a camel verily intelligent,
You must meditate on the Name.
So that when you are asked to render account,
His support you may claim. (2)

My mind of a camel, basically pure!
With the impurity of ego, you are soiled,

* song of the camel-drivers

Your Beloved lives with you in your house,
Separated from Him, you are going wild. (3)

My mind of a camel, dear friend, look for the Lord in your heart.
In no other way can He be found,
The Guru will show, your heart is His resort (4)

My mind of a camel, cherished friend, day and night on Him you should meditate.
In your house you will have the delight of mansions.
When the Guru mediates, the Lord comes in-state. (5)

My mind of a camel, my friend, hypocrisy and avarice you should knock hard.
The hypocrites and avaricious are chastised.
Yama takes them to task. (6)

My mind of a camel, my life's breath, you should shed the impurity
of doubt and hypocrisy.
The Guru has created a pool of *Amrit*
Where one is cleansed in the company of the holy. (7)

My mind of a camel, my beloved, pay heed to the Guru's advice.
All around is the allurement of Maya,
Nothing with You in the end will abide. (8)

My mind of a camel, my friend, those carrying provisions for the
journey are safe.
At the Lord's portal they are invested with the robe of honour,
And the Master takes them into His embrace. (9)

My mind of a camel, branded by the Guru, do what is ordained by the Lord.
Making a plea before the Guru,
Nanak was blessed with union with God. (10) 1

Gauri V

My mind of a camel intelligent friend, look carefully and cerebrate.
The forest dwellers are tired of wilderness,
As guided by the Guru,
The Beloved Lord you find in your heart lodged in-state.
My mind of a camel on the Lord God you better cogitate. (1) *Refrain*

My mind of a camel grown thoughtful, an egoist, you are caught in mighty net.
Guided by the Guru, man finds liberation.
The Lord God you must never forget. (2)

My mind of a camel, my love, you should look for holy company.
Laud the Lord in congregation.
Who would accompany you in your journey. (3)

My mind of a camel, the fortunate, with a single glance He blesses. P-235
With His grace comes the release,
The True Guru's feet the devotee caresses. (4)

My mind of a camel, my dear, try and see within you the Divine Light.
The Guru has blessed you with the Name of Nine Treasures.
The Lord has bestowed you with insight. (5)

My mind of a camel, the clever one!
Give up being clever, which is a dreadful disease.
Take to meditation on the Name
The Name will in the end obtain you release. (6)

My mind of a camel, the fortunate one!
You should cherish the jewel of Divine Light.
With the sword of enlightenment of God in your hand,
You vanquish Yama in the deathly fight. (7)

There is a treasure within you, my mind of a camel,
Looking for it outside leads you to doubt.
Propitiating the Accomplished Guru
You will find the Lord, the True Friend as your Scout. (8)

Given to Maya, my mind of a camel,
In the Lord's colour you should get dyed.
The Lord's colour never fades.
In the Guru's service and the Holy Word it can be sized. (9)

We are mere birds, my mind of a camel,
The Lord is the evergreen tree.
Blessed are those who realise it.
Nanak, the slave meditated and became free. (10) 2

Raga Gauri Guareri V
Octets

There is but one God.
Truth incarnate, Creator consummate.
He is realised through the grace of the True Guru.

As long as he remains conceited,
Like mad he roams, alienated.
When he became the dust of the feet of all,
He found the Lord in every heart. (1)
Poise and felicity are the gifts of humility.
My True Guru has bestowed me this kitty. (1) *Refrain*

When he would someone reject,
Everyone would for him cast the net.
When he forsakes the spirit of yours and mine
Nowhere would any foe he find. (2)

When he becomes greedy and possessive,
The life for him is much oppressive.
When he realises his Master
He is free from every disaster. (3)

When he is to himself unduly attached,
He is born and dies as by Yama watched.
When he is free from every illusion
There is no difference between him and the Divine Vision. (4)

As long as conscious of distinctions he remains,
He is amenable to suffering, chastisement and pains.
When he realises the Lord is all around,
He is enlightened, his mind is sound. (5)

As long as in search of Maya he is fervent,
Neither is he satisfied, nor is his thirst quenched.
When for Maya no inclination he shows,
In his pursuit she herself goes. (6)

In His grace when the Lord God meets,
Of the Divine Light the heart becomes the retreat.
When he learns the truth of victory and defeat.
He realises value of the human seat. (7)

The Lord Himself does and makes us get into action. P-236
He is Wisdom, Cerebration and Discrimination
He is neither far nor near, He abides with everyone.
Says Nanak, the True One should be lauded in shade as well as Sun. (8) 1

Gauri V

The Guru's service leads to meditation.
He realises it, he who has it in his forehead written.

The Lord comes to lodge in his heart.
His mind and body are free from fear of any sort. (1)
O Man! You should laud the Lord in a way
That here and hereafter by you He comes to stay. (1) *Refrain*

Meditating on Him fear and freckles depart,
The restlessness of the mind comes to a halt.
Meditating on Him sufferings don't afflict.
Meditating on Him ego must quit. (2)

Meditating on Whom the five evils are subdued.
Meditating on Whom the heart is with Amrit imbued.
Meditating on Whom the fire of desires extinguishes.
Meditating on Him at the Lord's Portal one distinguishes. (3)

Meditating on Whom millions of misdeeds are pardoned.
Meditating on Whom as a seeker one is hardened.
Meditating on Whom the mind is at rest.
Meditating on Him one is of impurity bereft. (4)

Meditating on Whom one attains the jewel Divine.
One would leave not the Lord, with Him one would twine.
Meditating on Whom is living in many a paradise.
Meditating on Whom is an abode of peace and poise. (5)

Meditating on Whom the fire doesn't consume.
Meditating on Whom death doesn't subsume.
Meditating on Whom your face is free from blemishes.
Meditating on Whom your suffering vanishes. (6)

Meditating on Whom hardships disappear.
Meditating on Whom the unstruck melody you hear.
Meditating on Whom the reputation is firm.
The lotus in the heart takes a turn. (7)

His glance of grace on everyone the Guru casts,
He who in his heart the Name of the Lord has.
His feed is uninterrupted laudation of the Lord.
Says Nanak, he takes to the Almighty God. (8) 2

Gauri V

He who has lodged the Holy Word in his heart,
From the five evils he lives apart.
And the ten faculties he keeps disciplined.
His soul is certainly enlightened. (1)

Such a one remains attached.
Compassion and grace by the Lord is matched. (1) *Refrain*

He who treats friends and foes alike,
Whatever he utters, like enlightenment does it strike.
Whatever he hears is nothing but the Name,
Whatever he sees is the Divine frame. (2)

He is in poise, asleep or awake.
It's all spontaneous whatever he gives or takes.
While happy he is in poise, as well in lamentation.
In poise he is quiet and in poise in meditation. (3)

In poise he eats and in poise he loves.
In poise the in-between distance he covers.
In poise he comes to join the holy company.
In poise he meets the Lord as a testimony. (4)

At home he is in poise, and in poise as a recluse. P-237
In poise the duality of mind he does diffuse.
He who has the bliss of poise come to live in his heart.
Ever he propitiates his Lord God. (5)

In poise he sips the ambrosial Name
Poise is the prize that from Providence came.
In the legend of poise is he absorbed.
He has the company of the Immortal Lord. (6)

In poise he attains the immutable seat.
In poise he hears the unstruck melody sweet.
In poise the symphonic music delights.
In his abode the Lord God alights. (7)

He who has poise inscribed in his lot,
In poise he propitiates his Guru, the True Lord.
He who has acquired poise, he alone knows.
Nanak, the slave is sacrificed unto them and bows. (8) 3

Gauri

At the outset as from the confines of the womb, you were hatched,
To wife, children and relatives were you attached,
Delicacies and dresses of all sorts.
In the end all these must from the poor be snatched. (1)
Where is the station which is immutable?
What is the *mantra* found for foul-thinking curable? (1) *Refrain*

Even in the domain of Indra death is inevitable.
No one is ever is in Brahmpuri stable.
Shivpuri must come to an end.
And those engrossed in the Three Qualities, know not how to fend. (2)

Mountains, trees, earth, sky and the stars there,
The sun, the moon, air, fire and water here,
Day and night, disciplines and their distinction,
Shastras, Smritis and *Vedas* must come to extinction. (3)

Places of pilgrimage, deities, shrines and the sacred text,
The rosary, the paste mark, pure food and fire of the adept,
The yagna-cleansing, prostrating and deity-blessed *prasad,*
All these and the people around will have to depart. (4)

Hindu and Muslim, caste and community,
Beasts and birds, and creatures of varied identity,
All that you see around,
One day they will not be found. (5)

There is poise, laudation, devotion and essence of enlightenment.
Ever in bliss, immutable is this establishment.
There the holy with divine virtues remains absorbed.
Unafraid ever in that town lives the Lord God. (6)

There is no fear, no illusion, no sorrow nor anxiety,
No coming, no going, no death as penalty.
There is bliss ever in soirees of unstruck melodies in resonance.
There abide the devotees with laudation as their substance. (7)

There is no end to or extent of the Preceptor.
Who can His greatness conjecture?
Says Nanak, to whomsoever He is kind
At the immutable station, liberated in the holy company would he find. (8) 4

Gauri V

He who kills duality is a hero indeed.
He who kills it is never in need.
He who kills it is verily great.
Of sickness he is never afraid. (1)

He who kills duality and forsakes,
To *Raja Yogi* he certainly makes. (1) *Refrain*

He who kills it is afraid not.
He who kills it is in the Name engrossed.
He who kills it his thirst is slaked.
He is freed at the Heaven's Gate. (2)

He who kills it is born wealthy.
He who kills it is honour-worthy.
He who kills it is rid of carnal passion.
He who kills it attains salvation. (3)

He who kills it his visit is auspicious.
He who kills it is ever prosperous.
He who kills it is fortunate
He who kills it is always awake. (4)

He who kills it is liberated in life.
He who kills it is free from strife.
He who kills it gains the lore superfine.
He who kills it attains the poise divine. (5)

He who kills it not, has to wait,
Do a million good deeds, undergo austerities and contemplate.
He who kills it not is condemned to transmigration.
He is not free from Yama's persecution. (6)

Without killing it you gain not verity.
Without killing it you wash not impurity.
If you kill it not, everything is unclean.
If you kill it not, evanescent is the entire scene. (7)

He to whom the gracious God is kind,
He is liberated, success he finds.
He whose duality is killed by his Lord,
Says Nanak, he would gain awareness of God. (8) 5

Gauri V

He who is to the Lord devoted, is the friend of one and all.
He who is to the Lord devoted has a steady heart.
Devoted to the Lord, sufferings don't assail.
Devoted to the Lord one comes to prevail. (1)

O Man! You should devote yourself to the Lord.
You don't have to play any other part. (1) *Refrain*

The bigwigs you see around,
The wretched, of no use they are found.
The Lord's devotee may be of low caste.
An instant in his company and one swims across. (2)

Listening to the Name is equal to a million holy dips.
Meditation on Him makes for a million of acts of worship.
Hearing this Holy Word is doing a million holy acts.
He who follows the Lord's path, he is a million times blessed. (3)

You should remember Him again and again in your heart.
All your attachments with Maya would thus depart.
The Lord Eternal will keep you company.
O Man! You should get absorbed in the Divine Entity. (4)

Devoted to Him one feels satiated.
Devoted to Him death is abated.
Devoted to Him you are lauded.
Devoted to Him you are with immortality rewarded. (5)

Where the staff suffers no restraint,
Where the employees have no complaint,
Where the officers do not explanation ask,
You should in His service bask. (6)

At whose abode there is nothing to be desired,
Self-sufficient in Himself, yet many a form He has acquired.
Whose glance of grace is ever a joy,
O Man! You should yourself in His service employ. (7)

No one is shrewd and none is inferior.
No one is lowly, none is superior.
One attends to the task to which one finds oneself addressed.
Says Nanak, such a servant is ever blessed. (8) 6

Gauri V

In the absence of contemplation, it is the life of a snake. P-239
In the absence of contemplation it is the living of a reprobate. (1)
An instant spent in contemplation,
For a million days gives sustenance. (1)

In the absence of contemplation rituals are accursed.
Like a crow's beak ever in filth immersed. (2) *Refrain*

In the absence of contemplation, it is a bitchy shame,
Like a harlot's child who has no family name. (3)

In the absence of contemplation, one is like a ram with horns.
The reprobate telling lies is like one with a black face and form. (4)

In the absence of contemplation, one is like an ass.
The reprobates frequent pits of trash. (5)

In the absence of contemplation, one is like a mad dog.
The reprobate is impatient like a hog. (6)

In the absence of contemplation, it is like committing suicide.
The low-caste reprobate who of his tribe has no pride. (7)

He on whom He is gracious, he finds holy company
Says Nanak, Guru is the saviour of humanity. (8) 7

Gauri V

Blessed by the Guru's Word, the supreme status I've attained.
The Guru-endowed has my dignity maintained.
Guided by the Guru's Word, I contemplated on the Name.
Blessed by the Guru, my mind I could tame. (1)

Guided by the Guru, the Name I utter.
Blessed by the Guru, my utterance is like nectar. (2)

Guided by the Guru, ego I have effaced.
By Guru's grace I have my status raised. (3)

Guided by the Guru, my illusions are removed.
Guided by the Guru, all over the creation I viewed. (4)

Guided by the Guru, the Raja Yoga I attained.
In the company of the Guru, each one is sustained. (5)

Guided by the Guru my objectives are obtained.
By the Guru's guidance the treasure of Name have I attained. (6)

Whosoever has my Guru believed,
From Yama's noose he is relieved. (7)

Guided by the Guru, my luck seems to favour.
Nanak has propitiated his Lord Preceptor. (8) 8

Gauri V

I remember the Guru every moment of the day;
The Guru is my breath, my mainstay. (1) *Refrain*

I live as I glimpse my Guru.
I drink the wash of His feet true. (1)

I bathe in the dust of my Guru's feet;
And thereby shed my old conceit. (2)

I wave the refreshing fan for my Guru,
He who protected me from the fiery fury. (3)

For my Guru's household I carry water;
The Guru who gave me the wisdom of hereafter. (4)

I would work for my Guru the daily grindstone,
He who befriends for me my foes forsworn (5)

The Guru to me this life gave,
He who bought me as His slave. (6)

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Himself He infused His love in me;
I should adore Him ever, it's my plea. (7)

Gone are my aches, worries, fears and woes,
As the accomplished Guru of Nanak bestows. (8) 9

Gauri V

Dear my Lord! Bless me with Your Name.
Without the Name is accursed the love-game.
Without the Name who eats and dresses,
He's like a cur who licks the unclean molasses. (1)

Without the Name in vain is activity.
It's, like dressing up a dead body. (2)

He who forgets the Name and enjoys delectation,
Has no peace in dream, suffers affliction. (3)

Forsaking the Name who labours hard,
His doings are false, his manners fraud. (4)

He who does not on the Name dwell,
Despite what he does must go to hell. (5)

He who does not contemplate on the Name,
Like the thief the Yama must one day frame. (6)

All the show and all the ceremonial,
Without the Name is false and trivial. (7)

Only he can God's Name remember,
Says Nanak, whom His grace administers. (8) 10

Gauri V

He who will stand by me in the beginning, in between and in the end,
I cherish such a friend. (1)
The Lord's love ever abides.
The Endowed Bestower fosters and subsides. (1) *Refrain*

It dies not, nor does it depart.
Wherever I see I find my Lord. (2)

Charming, wise, clever and life-giver.
Brother, son, father, the Preceptor is also the mother. (3)

The breath of life, support and succour,
Him I've endeared and in my heart does He occur. (4)

My bondage of Maya, the Lord has snapped.
He has made me His own and with His grace I am wrapped. (5)

Contemplation has ended my maladies.
Meditating at His feet I have enjoyed felicities. (6)

The Lord Accomplished is ever lively and youthful.
At home and abroad, He is ever helpful. (7)

Says Nanak, I have realised the Lord's stature.
With the wealth of the Name His devotee He favours. (8) 11

Raga Gauri Majh V

There is but one God.
He is realised through the grace of the True Guru.

Untold seekers long for Him, having not found His extent.
Only they take to Him as devotees, whom His grace He has lent. (1)
I am sacrifice unto Him, on the Lord I am intent. (1) *Refrain*

Learning that it is an arduous path, I was greatly frightened.
I sought support of His devotees and was buoyant. (2)

My Bewitching, Beloved Lord Benevolent! P-241
I bow at Your feet, pray grant a glimpse to Your servant. (3)

I made many a friend, but on You alone I am bent.
No one has all the virtues, no one like you is provident. (4)

All over it is You who are meditated upon, of peace You are the convent.
Says Nanak, I come seeking Your support as I adore You every moment. (5)

The Guru pulled me out of the cavern with his arm extant.
I have won life everlasting, ever to be solvent. (6)

I have attained the Lord of inexpressible virtues and with much merit content.
I am lauded in the Lord's Court with arms affluent. (7)

Nanak, the slave has found the jewel which is a compliment.
It is in the Guru's service I testify and one swims across the ocean turbulent. (8) 12

Gauri V

There is but one God.
He is realised through the grace of the True Guru.

Dye yourself in the Lord's devotional colour.
Utter the Name with your tongue and ask for His favour. (1)
Shed your ego and laud the Lord,
In the company of the Holy, as ordained by God. (1)

What you see around will accompany you not.
The stupid reprobate is disgraced and lost. (2)

The Lord's Name lives for ever.
A devotee, one in a million, does hear. (3)

The Lord's devotees one should propitiate,
And with Nine Treasures and bliss endless satiate. (4)

With your eyes you should behold the men of God,
In your heart chant the Name and thus laud the Lord. (5)

Lust, wrath, avarice and attachment you should discard.
Release from birth and death is the reward. (6)

Your sufferings and darkness will quit.
Enlightened by the Guru the lamp will be lit. (7)

He who has served the Lord, through the ocean he would wade.
Says Nanak, the slave, guided by the Guru, is saved. (8) 1.13

Gauri V

Contemplating on the Lord's Name I am rid of my illusions.
Perfect peace has my mind attained. (1) *Refrain*

I was sizzling with passion;
Sprinkling the sandalwood water the Guru had me contained. (1)

The darkness of ignorance is dispelled,
With His light the Master has sustained. (2)

Plunging into the deep waters of ocean,
The holy had my boat retained. (3)

I had neither *karma* nor *dharma,* neither piety nor purity.
Holding my arm, He had me tamed. (4)

Annular of fear and remover of suffering,
Beloved of the devotee His Name I gained. (5)

Helper of the helpless, compassionate to the humble,
Accomplished Master, of the godmen He maintained. (6)

It is the supplication of the one without merit,
Pray grant me a glimpse as claimed. (7)

Says Nanak, I've sought your shelter, O Master!
The slave has an access to Your threshold gained. (8) 2.14

Gauri V

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Absorbed in vicious pleasures,
The blind has not his folly realised.
In ego he earns, in ego he hoards,
All his life is thus trivialised.

I am a hero, I am a chief.
No one is as myself prized. (2)

Handsome, virtuous and of high lineage,
His heart is ever in pride. (3)

Remains entangled in such childish freaks,
Until the hour of death has arrived. (4)

Brothers, friends, relatives and comrades,
After him are likewise apprised. (5)

The desires he nurses all his life,
In the end, he can no more hide. (6)

In his ego he remains physically tidy,
He is bound and firmly tied. (7)

O Lord compassionate! Pray do be gracious.
Nanak is the slave of your slaves allied. (8) 3.15

*[Total 44 octets]

* as recorded in the original text.

There is but one God.
Truth incarnate
The Master Creator,
He is realised through the grace of the True Guru.

Raga Gauri Poorbi

Chhant I

In agony is her might, she gets no sleep.
Suffering the pangs of separation she is getting weak.
She is getting weak in separation,
How can she see her Lord with her own eyes?
Her dress and delicious dishes,
All are waste and of little prize.
She is intoxicated with the ego of youth,
But without milk in her breasts.
Says Nanak, she meets Him if He admits,
Without the Beloved there is no rest. (1)

She is humble in the absence of her beloved Master.
How can she be happy without Him in her heart's quarter?
Without the Spouse, the house is not a home.
Your close friends you may ask.
Without the Name there is no love, nor devotion,
That one may in truthful bliss bask.
With truth in the heart and contentment as friend,
With the Guru's guidance, one finds the Spouse.
Says Nanak, she who gives up not the Name,
She remains absorbed in poise with the Name in her house. (2)

Dear friends! Come let us talk about the Master.
Guided by the Guru, let us write the Holy Word as a letter.
I imbibed the Holy Word by the grace of the Guru.
The egoists ever regret.
The restless *mind* becomes steady,
Who would truth not forget.
The essence of truth is ever fresh
And the love of the Holy Word new.
Says Nanak, truth and poise are His grace.
Come, listen dear friends, it is true. (3)

My desire fulfilled, in my house I find my Lord.
The sisterhood have got together to laud.
Lauding the Lord, one remains devoted.
The devotee is in excitement.
Friends are happy, foes unhappy
Meditation on truth is the true achievement.
With folded hands she makes a plea
Let me ever in ecstasy be absorbed.
Says Nanak, like a wedded couple enjoys,
My desire is fulfilled by the Lord. (4) 1

Gauri Chhant I

P-243

Listen, O my Lord God!
I am all alone in wilderness.
How can one be in peace without love?
The Preceptor being so careless!
The bride can live not without the groom.
Her nights become tortuous agony.
Remembering you my Love, I have lost my sleep.
Pray, pay heed to my anxiety.
Except You who would take care of me?
I cry all alone.

Says Nanak, she meets if He brings about the meeting.
Without the Beau Beloved she must always mourn. (1)

Deserted by the Master, how does one bring about the reconciliation?
Absorbed in love, the Holy Word can effect the union.
When the Holy Word effects the union, one is exalted.
And the lamp of knowledge is enlightened.
She discourses with her friend, devoted to truth,
About the True Lord's virtuous performance.
When the True Guru brings about the union, the Lord obliges,
And blossoms the Ambrosial Word.
Says Nanak, only then she enjoys the bliss with her love,
When pleased with her is her Lord. (2)

Deluded by Maya, she became homeless,
Misled by falsehood, she became false.
How can the noose around the neck be untied
Without the Guru, much dear to the heart?
She who loves the Lord and contemplates on the Holy Word,
Towards Him she is led.
Charity, philanthropy, many a holy bath,
Nothing helps, nor is the impurity of heart shed.
Whether it is *Hath Yoga,* disciplining the senses or living in wilderness,
Without the Name, there is no liberation.
Says Nanak, the Holy Word helps realise the Abode of Truth.
In duality how can she arrive at the Mansion? (3)

Holy is Your Name, Holy is the Word for contemplation
Your Mansion is holy, holy is your business of devotion.
Sweet is the trade of Name day and night, the devotee gains profit.
There is no wherewithal without Him, the Name one should repeat every moment.
The good bargain I owe to His divine grace and by meritorious *karma*
Says Nanak, the Name is the Supreme Elixir,
The Guru Accomplished bestowed it in *dharma.* (4) 2

Raga Gauri Poorbi Chhant III

There is but one God,
The Master Creator,
Realised by the grace of the Guru.

The maid devotee supplicates,
Meditating on God.
She can live not for an instant
Without love of the Lord.
Without the love of Lord, she can live not.
Without the Guru at the Divine Mansion she can't arrive.
What the Guru says, do it well
And thus the fire of avarice does subside.
He is the True Lord, there is none other than Him.
Without serving Him, there is no treat.
Says Nanak, only she enjoys the union,
Whom He brings about to meet. (1)

Her night is bliss who is devoted to the Lord.
Serving the True Guru with love,
Her ego would she discard.
Discarding her ego and lauding the Lord ever,
She gets involved.
Listen my friend, my cherished comrade!
In the Guru's Word one should be absorbed.
She who remembers the Lord is endeared.
And to the Name she is devoted.
Says Nanak, she is a beloved of her Spouse,
Of the Lord's Name who wears the necklace. (2)

Sans the love of the Spouse she feels lonely. P-244
She is misled into duality without the Word Holy.

Without the Word Holy who would ferry her across the troubled ocean?
In the love of Maya as she has strayed.
Lost in lies, deserted by the Spouse,
To the Master's Mansion such a one has never made.
The one devoted to the Guru's Word, and enjoying poise,
Day and night she remains absorbed.
Says Nanak, she who is ever dyed in His colour,
To her the Lord Himself would union accord. (3)

One meets when He brings about the meeting.
Who can without the Lord meeting fix?
In the absence of the Beloved
None else can 'he illusions lift?
When the Guru lifts the illusions, she meets the Lord,
And thus she finds bliss.
Its pitch dark without devotion to the Guru,
In the absence of the Guru the true path is amiss.
Dyed in the Divine Colour and in a state of poise,
She does on the Guru's Word contemplate.
Says Nanak, such a one ever realises God.
Blessed by the Lord in-state. (4) 1

Gauri III

Without my love I feel deserted,
Mother! How can I live without my Beau?
In His absence I have lost sleep,
No more do I relish my trousseau.
I'd dress elegantly what my Lord pleases
And contemplate on Him in esteem.
She who serves the True Guru is ever in bliss.
She is united with the Lord Supreme.
She who has imbibed the *Shabad,* enjoys the union.
His Name in the world is her gain.

Says Nanak, she is the beloved of the Lord
Who remembers the Divine Name. (1)

She enjoys the company of her Beloved;
Lost in love day and night, *Shabad* is her anchor.
Contemplating on the Guru's Word, forsaking conceit,
This is how she meets her Master.
Blessed is the bride who is engrossed in devotion
And the Name True is her sustainer.
She lives in the company of her Guru, fostered on *Amrit,*
Beating and forsaking the duality canker.
Says Nanak, such a bride finds her beloved the Lord
And all her sorrows are over. (2)

She deceives herself, the bride who to Maya is given.
She is false, engrossed in falsehood, in falsehood she is riven.
She should give up falsehood, take to the path of the Guru
And no more waste her life in the gambling hide.
Imbibe the Guru, cultivate truth
And kill the canker of pride.
Contemplate on the Name of God
And dress up like a bride.
Says Nanak, she qualifies herself for *Sahaj,*
The bride who has truth as her guide. (3)

Come my Love, I am utterly helpless without You.
I've lost my sleep, I relish not eating and drinking too.
I relish not eating and drinking, I die in anguish.
How can a bride be at peace without the groom?
Why not pray to the Guru?
If He so pleases, you arrive at home. P-245
Lord the Purveyor of Peace Himself effects the union.
He arrives home on His own one eve.
Says Nanak, she is ever happily married;
Her Lover never dies nor ever does He leave. (4) 2

Gauri III

She, who is enchanted by His person,
Acquires His poise and form.
Captivated by the Charmer
Her vacillation is in the process gone.
The vacillation gone, she is blessed.
Guided by the Guru, she acquires the divine norm.
This body is full of false and untrue notions,
Up to the neck, on the way to harm.
The devotee takes to meditation leading to the melody of poise.
Without devotion, one is not of impurities shorn.
Says Nanak, she will be a beloved of the Lord,
When she rids herself of ego's charm. (1)

She found her Beloved
Through her love and devotion to the Guru.
She had peaceful sleep
With her heart attuned and in cue.
Her heart in cue for a meeting with her Love,
Day and night, she is no more in blues.
The mansion of nuptial joy is within her reach.
If the Guru's guidance she were to pursue.
She can sip the nectar of ambrosial Name ever,
Were she to shed her ego true.
Says Nanak, the happily married comes to realise the truth.
With her love and devotion to the Guru. (2)

My Beloved Lord! Do be compassionate.
Decked with the Holy Word, the devotee comes to supplicate.
Decked with the Holy Word and ego shed,
The devotee gets her tasks update.
From age to age, the True Lord abides
One relies on the True to contemplate.

The egoist, given to lust and attachment-afflicted,
Who should she go to and make a complaint?
Says Nanak, the egoist finds rest nowhere
Without the Guru Beloved and Considerate. (3)

Immature, innocent, meritless is she,
While Inaccessible and Immeasurable is her Lord.
He brings about the union Himself.
Himself He forgives every fault.
Forgiver of every fault is the Beloved of the devotee
He prevails in every heart.
Through love, endearment and devotion is He gained.
The True Guru does this realisation impart.
One remains in bliss day and night,
Ever in the Lord God absorbed
Says Nanak, one comes to realise the Lord in poise
Nine Treasures has such a devotee for reward. (4) 3

Gauri V

The waters of Maya are tumultuous
How to swim across the turbulent ocean?
Let the Lord's Name be the boat
And the Holy Word the boatman.
It is like remaining alive in death.
The devotee is blessed with devotion.
The Lord's Name annuls the sins in an instant,
And the body is in an immaculate fold
Says Nanak, the Lord's Name is the Liberator,
The iron becomes gold. (1)

Man and woman are lost in lust, P-246
Little respect for the Lord's Name is found.

Attached to mother, father, progeny and brother,
In the waterless ocean are they drowned.
Drowned in the waterless ocean, knowing not how to swim across,
In ego they go round and round.
He who comes must depart,
Saved are those who with the Guru's Word are bound.
He who is a devotee expounds the Name,
Himself he is saved and saves his tribe around.
Says Nanak, with the Name lodged in the heart
And the Guru's guidance, Lord God is found. (2)

Nothing without the Name is stable,
The world is all a game.
One should remain steadfast in devotion,
And deal alone in the Name.
Dealing in the Lord's Name, Inaccessible and Measureless,
Guided by the Guru, one comes to gain.
With a sense of service, devotion to truth.
From ego, one should abstain.
Wanting in wisdom, stupid, misled and purblind,
The True Guru showed us the path.
Says Nanak, the devotees cherish the Holy Word
Day and night they laud the Lord. (3)

Himself He makes us do, Himself He does,
With His Holy Word He exalts.
Himself He is the True Guru, Himself the Holy Word,
Ever and ever the devotee He regards.
Ever and ever He regards the devotees, exalts them
And makes them meditate on the Lord.
Himself He is all-knowing, Himself all-seeing
Himself He makes us laud.
Himself He blesses with virtue, annuls evil,
And the Name He lodges in the heart.

Nanak is sacrifice unto the True Guru a hundred times.
Himself He does and makes us do our part. (4) 4

Gauri III

Dear my love! Serve the Guru,
Meditate on the Name.
He is never far, my spouse!
Sitting at home, on His own He came.
Sitting at home He came, I was absorbed in Him as ever,
He was in a serene frame.
Serving the Lord is easy in truth.
But from whom would I claim.
He sows the Name, The Name does sprout
Name in the heart He does maintain.
Says Nanak the True Name is an exaltation
He who is pre-ordained alone may obtain. (1)

Dear spouse! The Lord's Name is sweet
For him who takes to it with his heart.
My accursed tongue! You should taste the Lord's Name,
Forgetting tastes of every other sort.
One enjoys the Lord's Name ever if the Lord pleases,
The tongue would the Holy Word exalt.
He who meditates on the Name is ever at peace.
And in the Name remains absorbed.
He is born in the Name, dies in the Name,
The truth of the Name being his reward.
Says Nanak, the Name is gained under Guru's guidance,
Himself He meditates, Himself He makes us do, my Lord. (2)

O Master! Accursed is this service,
Deserting the spouse you have to go abroad.
No one has found peace at others',

In the vice of avarice, they are absorbed.
In the vice of avarice absorbed, lost in illusion,
Obtaining peace it is hard.
Serving someone is a torture indeed,
One has to sell oneself and *dharma* discard.
The ties of Maya are not lasting,
Every moment it would cause pain and one would smart.
Says Nanak, the affliction of Maya comes to an end
When in the Holy Word one is absorbed. (3)

Self-possessed, stupid, good-for-nothing, P-247
You don't reflect on the Holy Word, my dear!
Lost in the blind illusion of Maya,
How would you to the Lord's path yourself steer?
How would you steer the path without the Lord's pleasure?
The self-possessed, yourself you cheer.
The Lord's servers are ever happy
With their mind devoted to the feet of the seer.
He to whom the Lord is gracious,
Ever the Master does he laud it appears.
Says Nanak that the Name is the jewel and gain in life,
To His devotees the Lord Himself makes it clear. (4) 5.7

Raga Gauri V
Chhant

There is but one God.
He is realised through the grace of the True Guru.

I suffer the pangs of separation,
Dear me, how do I meet my Bountiful Lord?
My Friend, Companion, my Creator God!
My Creator God is my Lord alone.
How does one yearning for You meet ?

With a longing in the heart for a sight.
Serve with your hands and head on His feet.
Forget Him not for a breath, an instant,
An hour, half an hour, day or night.
Nanak thirsts like a *chatrik*
How does he meet his Lord the Bountiful Knight? (1)

I have a plea to make, dear Spouse, pray do pay heed.
My mind and body are ravished, seeing Your wondrous deed.
Ravished seeing Your wondrous deed and crestfallen,
How do I find solace?
My Spouse being virtuous, kind, youthful
And a repository of all the grace.
It's no fault of my Lord, the Bestower of Peace,
I am distanced because of my misdeeds.
Says Nanak, pray do be compassionate.
Come home my Dear Lord please! (2)

I dedicate my mind, my body, my world in entirety,
I sacrifice myself for the dear friend
Who brings me a message of my God Almighty.
I sacrificed myself at the holy spot
And was blessed with a glimpse of the Lord.
My afflictions were annulled in a moment.
Whatever I yearned for, I got,
Day and night I enjoy with all my illusion lost.
Says Nanak, I have found the Spouse
I was looking for in the past. (3)

My heart is in bliss, my dear.
Of rejoicing, it is a concert.
My Jewel has returned home.
Quenched is all my thirst.
As I met my Jewel, my Master, my Lord
The sister like friends sang songs of joy.

All comrades and relatives were happy,
The mansion of evil had none to employ.
The unstruck melody sounded in the house
And the nuptial bed was laid for the Deity
Says Nanak, she remains in poise
Who meets her Lord, the Disposer of Felicity. (4) 1

Gauri V

O Mohan! Lofty are your mansions, and your palaces a wonder. P-248
O Mohan! Your abode is divine where the holy tender.
A wondrous temple of the Compassionate Master,
Where they laud at your gate.
Where the men of God meet,
They get together and contemplate.
Pray, do be kind, my Gracious, Compassionate Lord!
Take pity on the meek.
Says Nanak, I long for a glimpse
Your sight is the bliss I seek. (1)

O Mohan! Your words are divine,
Your ways are wondrous.
You alone are worthy of worship,
The rest is all ponderous.
Worthy of worship, beyond description,
You are the Master, Omnipotent.
You have submitted yourself to the Word of the Guru,
The Supreme Lord of the Forest Resident.
Yourself you go, Yourself you stay,
All power in Your hands you hold.
Says Nanak, pray protect my honour
We, Your devotees, come to Your fold. (2)

O Mohan! Longing for Your glimpse
In the holy company, they meditate.

O Mohan! Yama dare not come near them,
On You who constantly contemplate.
Yama comes not near them,
Those who meditate on You single-minded.
And remember You in word and deed,
They are fully rewarded.
The stupid fools living in filth without sense,
With Your glimpse, they gain illumination
Says Nanak, Your rule is immutable.
Lord Supreme, the Repository of Perfection! (3)

O Mohan! You have made success splendid along with your family.
O Mohan! Your progeny, friends, brothers and relatives,
For all of them you have attained eternity.
They attained eternity by shedding ego
They who had Your divine sight.
Those who hailed You, of Yama they have no fright.
Your virtues are endless, beyond my count.
You are the True Guru, Master of the Creation.
Says Nanak, I have confided my faith in You,
He who brings to the whole world liberation. (4) 2

Gauri V

Sloka

I am sacrifice unto Him time and again,
He who has countless sinners retrieved.
Says Nanak, the Lord's Name is the fire
Which destroys all misdeeds conceived. (1)

Chhant

O Man! You should repeat the Name of the Lord God,
Creator and the master of Maya.

O Man! You should meditate on the Vanquisher of Evil,
The Liberator who snaps the bonds of Yama.
Contemplate on the lotus feet of the Reliever of Suffering
Shelter of the Shelterless, the Divine Manifestation.
Arduous is the path of Yama, an ocean of fire,
Which could be traversed with a moment's contemplation.
He who burns the sins of Kaliyug and cleanses.
Day and night, it's Him one should remember.
Prays Nanak, do be kind, O Lord!
You are the Master and the world's Preserver. (1)
O Man! You should meditate on the Lord
Who relieves suffering and frees you from fear.
The Divine King, Compassionate and full of charm,
Of the devotees who wipes every tear.
Fond of devotees, a Being Perfect, P-249
Each one of the desires He meets.
Retrieves them from the dark cavern of ignorance
And lodges the Name in the heart's retreats.
Men of god, *siddhas**, their menials, minstrels and monks,
Many a devotee sing Your praise.
Prays Nanak, do be kind,
The Supreme Lord do show Your grace! (2)

O Man! You should meditate on the Lord God, the Preceptor
Who is repository of all power.
The image of compassion, Accomplished Master
Who supports everyone every hour.
The life breath of mind and body.
Without limit Inaccessible, Incompassable and a Wonder.
A perfect anchor, charming who keeps all pains asunder.
All ills and sufferings were annulled,
Meditating on the Name of God.

* occults

Prays Nanak, do be kind,
You are all powerful Lord! (3)

O Man! You should laud the One who is Immutable,
Immortal and Supremely Compassionate.
Who is the Preserver, the lone Bestower,
Takes care of everyone's fate.
Takes care of fate, the Gracious Lord,
Wise, to everyone He is kind.
Frees everyone of the thorn of Yama, avarice and attachment.
He comes to lodge in the mind
Of one with whom the gods are pleased,
He does fully succeed.
By remembering the Lord, my desires were fulfilled
Nanak has this to concede. (4) 3

Gauri V

Give me your ear, my friend!
Let us try and cajole the Lord.
Shedding conceit, with the Name as dope,
Entangle Him uttering the charm of the Word.
Once He weds, dear friend, He must keep company,
This is the way of the Master of Destiny.
Relieves the fear of age, death and hell.
Says Nanak, He has cleansed ever so many. (1)

Give me your ear, my friend!
Following the council wise, let us turn a page.
In a spell of poise, sans distraction, we sing the Master's praise.
Afflictions would disappear and fears would vanish.
We shall attain what we cherish.

He is Supreme, the Perfect Lord.
In the company of Nanak we remember God. (2)

How I wish and long my friend!
If He were to grant my prayer,
Thirsting for the touch of His feet
And yearning for His gracious stare,
I look for Him here and there.
Finding Him in the company of godman,
The One who is for His prowess known.
Says Nanak, it is the lucky ones
Who meet the Supreme Lord of all Perfection. (3)

My friend! I live with my dear Master.
I have endeared myself to God.
Give me your ear, my friend;
I welcome my sleep when I go and meet my Lord.
My fears vanished, I am at peace with my Love,
Illumined in a poise, the lotus is in flower.
I have found my Lord Omniscient
Says Nanak, the union is consummated at the hour. (4) 4.2.5.11

Gauri
Bavan Akhr (Acrostic) V

Sloka

P-250

There is but one God.
He is realised through the grace of the True Guru.

The Revered Guru is the mother, the Revered Guru is the father.
The Revered Guru is the Master, the Preceptor.
The Revered Guru is a friend, dispeller of darkness.
The Revered Guru is a relation born of the same mother.

Of the Name of the Lord prescribed the Revered Guru is the bestower.
The Revered Guru is the *mantra** which no one may alter.
The Revered Guru is the embodiment of peace, truth and knowledge.
The Revered Guru's touch is the philosopher's stone creator.
The Revered Guru is the shrine, the pool of *Amrit.*
Realisation of the Guru is like a bath holier.
The Revered Guru is the Creator, Reliever of sins.
The Revered Guru makes the fallen pure.
The Revered Guru was there in the beginning and before the beginning, age after age.
The Revered Guru's *mantra* has been the saviour.
Meeting the Revered Guru is meeting the Lord,
By whose favour, the stupid sinners are taken in His care.
The Revered Guru is the True Master, the Preceptor, the Lord Divine.
Nanak to the Revered Guru does his supplication offer.

Sloka

Himself He did and had it done,
He alone holds the key.
Says Nanak, He pervades all over,
There is none other, nor shall be.

Pauri

The Primeval Lord, the True Guru I salute
Who in the beginning, middle and end is without attribute.
Himself He is the void, Himself embodiment of nescience,
Himself He lauds Himself He listens.
Himself He creates one or another.
Himself He is the father, Himself He is the mother.
Himself He is subtle, Himself is He concrete
Says Nanak, Incomprehensible is His wondrous treat. (1)

* spell

Do be gracious, the Kind Lord, to me,
That I become dust of the feet of the devotee. *Refrain*

Sloka

Himself He is formless, Himself He takes a form.
Himself He is attributeless, Himself with attribute and charm.
He is known as One, all alone,
Says Nanak, from One He becomes Swarm. (1)

Pauri

In the beginning the Lord God had the universe created,
And with a single thread had it knitted.
Then He had the Three Qualities spread in different forms,
From attributeless to those with attributes became the norm.
He created species of all sorts.
Because of attachment, birth and death was their reward.
From both of these, He is Himself exempt.
Nanak fails to assess His extent. (2)

Sloka

They alone are wealthy and fortunate,
Those who have truth as capital on their part.
Says Nanak, truth and purity is attained
In the company of the men of God. (1)

Pauri

Sassa* is S that stands for *satya* — truth, nothing but the truth.
Without the True One there is none else, forsooth.

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* sassa is the S in the Gurmukhi alphabet.

He comes to shelter whom to the world He brings.
He makes others listen as His praises he sings.
He is never involved in any illusion.
He sees the Lord Manifest in His profusion.
He who has attained this stage, he is a man of God.
Such a one Nanak would a hundred times laud. (3)

Sloka

Why hanker after wealth?
The attachment to Maya is accursed.
Without the Name, says Nanak,
Everything around must turn into dust.

Pauri

Dhadha* that is Dh stands for *dhoor,* the dust sacred of your devotee's feet.
Blessed are they who have access to this treat. P-251
They yearn not for wealth, nor long for heaven.
With utter devotion they ask for the dust of the feet of holy men.
How could they be involved in worldly affairs,
Those who would leave not the One and not go anywhere?
He who has the Name lodged in his heart
Says Nanak, he is a saint, he is god. (4)

Sloka

Trying many a garb, erudition, meditation and practices stubborn,
Nobody has ever realised the Lord.
Says Nanak, he who is blessed with His grace,
He is a devotee, he is a man of God. (1)

* Also part of the Gurmukhi alphabet.

Pauri

Gnangna that is GN stands for *gyan*, enlightenment doesn't consist of mere discourse,
With various ways and manners of the *Shastras* going hoarse.
Enlightened is he in whose mind He is firmly lodged.
Mere debating and listening to discourses don't bring union with God.
Even the unenlightened who by His ordinance would abide,
Hot and cold to him are alike.
The enlightened with the help of the Guru on the essence contemplate.
Says Nanak, he is the one on whom He bestows his grace. (5)

Sloka

Purposeless like cattle and beasts many in the world are led.
Says Nanak, such alone by the guidance of the Guru have realisation
Who have it inscribed in their forhead.

Pauri

Man is sent to the world to seek the Lord and realise.
Yet on birth, he falls to Maya's charm and does capsize.
Lying upside down in the cavity of the womb, he did penance
When with every breath he remembered the Providence.
He then got involved in what he must forsake.
Contemplation on the Bestower, he would not undertake.
He to whom gracious is the Lord,
Says Nanak, here and hereafter he forgets not God. (6)

Sloka

As ordained one comes, as ordained one goes.
There is none above His ordinance.
Their coming and going comes to an end,
Says Nanak, those who have in their heart lodged the Providence. (1)

Pauri

Many a womb have these creatures lodged.
Involved in the delight of attachment, their lives are lost.
To the Three Qualities Maya has them subdued.
And then in every heart her own love is imbued.
Fellow travellers! Show me the way.
So that I overcome Maya's sweeping sway.
He whom He grants the company of the seer,
Says Nanak, Maya dare not come near. (7)

Sloka

Deeds good or bad, the Lord Himself does conceive
Like a beast one throws about one's weight.
Says Nanak, there's nothing one could without the Lord achieve? (1)

Pauri

Himself He does inspire
Good and bad He does transpire.
One does in the world what He prescribes.
And one gets what He Himself ascribes.
No one knows His extent
What happens is what He Himself has meant.
From Him has all this been created.
Says Nanak, He Himself has facilitated. (8)

Sloka

Lost in the voluptuous pleasures of women,
In the frail dye of *kausumb* and foul-tasting like venom.
Says Nanak, if you come to His shelter,
Your ego will no more be a problem. (1)

Pauri

O Man! To whomsoever other than the Lord you are attached, P-252
You line up for the hook.
That way one could never be emancipated
As the reprobate overtook.
The egoist given to rituals has a great stake.
He who is not devoted to the Lord,
All his rituals are a waste.
Those who enjoy the delights of the 'sweet' Maya
Are tied with Yama's strip.
Deluded by doubts, they realise not
That the Lord is ever close and on the tip.
Computation of their deeds brings not liberation.
Just as by washing the mud, the wall is not brightened.
Says Nanak, he whom He grants realisation,
The devotee is enlightened. (9)

Sloka

Those who take to the holy company,
They are no more in shackles cast.
Dyed in the hues of the One and the Sole,
Says Nanak, their colour is fast. (1)

Pauri

Rara is R that stands for raring in a way
That you utter the Name night and day.
Rude would no one be to you at the Portal Divine.
Everyone would be courteous and fine.
You would be lodged in a place
Where birth and death have no trace.
He who has from the Above inscribed in his forehead,
With the wealth of the Name, says Nanak, he is fed. (10)

Sloka

The purblind fool is given to greed,
Falsehood, misdeeds and attachment.
Lost in this filth, says Nanak,
Because of Maya's grip and involvement.

Pauri

Lalla, that is L, stands for licence to give in to the delights of evil,
Egocentricity and Maya's devil.
They are born and in Maya they die.
They do whatever is ordained, without asking the reason why.
No one is deficient and none proficient.
No one is efficient and none delinquent.
One does what one is matched.
Says Nanak, the Master is ever unattached. (11)

Sloka

O Beloved! Preserver of the universe, Lord!
Profound Preceptor, Without Limits!
There is none other, says Nanak
He is the couldn't-care-less hermit.

Pauri

Lalla, that is L, means the Lord is unparalleled.
He is unique, He remains unequalled.
Eternal, ever and ever He has survived.
No one has His limits ever realised.
He is equally pervasive in the ant and elephant.
The Manifest Master, He is Omnipresent.
One whom He blesses with loving devotion,
Says Nanak, the devotee takes to meditation. (12)

Sloka

Those who have known the ecstasy of spirit,
On their own they take to the way of the Lord.
Says Nanak, ever blessed are they,
Their birth is the Divine reward. (1)

Pauri

His life should be considered a success
Whose tongue to the Lord's laudation has access.
He who takes to the company of a man of god,
Day and night he remains in the Name absorbed.
Absorbed in the Name in life, he would find,
He to whom the Lord God is kind.
He is born only once, not to be born again.
Says Nanak, ever in the Lord's presence he remains. (13)

Sloka

He meditating on whom one is blessed,
And one's duality is curbed.
His suffering, pain and anxieties are shed.
Says Nanak, in the Name he remains merged.

Pauri

Yayya, that is Y, means yield discarding the foul thinking of duality. P-253
Discarding it makes for poise and felicity.
Yayya, that is Y, means you should for holy shelter ask,
By the dint of which you can life's ocean cross.
Yayya, that is Y, means you are not born again.
Those who are absorbed in the Lord's Name remain.

Yayya, that is Y, means yield not in life, with faith in God.
Says Nanak, blessed are they who have the Lord in their heart. (14)

Sloka

The Friend here and hereafter remains lodged in my heart.
Guided by the Guru accomplished,
Says Nanak, one should meditate on the Lord. (1)

Pauri

Day and night meditate on Him
Who in the end will come to your rescue.
The vice of Maya lasts for four days
Which in the end deserts everyone, true.
Mother and father, son and daughter,
Family and spouse will accompany you not hereafter.
You should garner that which no loss would know,
And with honour to the Divine Home you go.
In Kaliyug those who in the company of the holy laud the Lord.
Says Nanak, freedom from transmigration is their reward. (15)

Sloka

Charm infinite, high caste, shrewd, learned and wealthy,
If she adores not God, says Nanak, she is like a dead body.

Pauri

Gnangna, that is GN, means *gyan* or learning the six *Shastras,*
In hailing, retaining and exhaling in the yogic postures.
Be learned, meditative and a pilgrim bathing at the holy spots
In pursuit of purity, cooking for oneself,
Touching not anyone and living in a forest resort.

If the Lord's Name you do not cultivate,
Whatever you do will go waste.
Even the lower of the low pariahs would earn regard
Who have the Lord's Name in their heart lodged. (16)

Sloka

One roams the four corners and goes in ten directions
As determined by the record of *karmic* and previous deeds.
Pain and peace, freedom from transmigration,
Says Nanak, are accorded as per the divine writ indeed. (1)

Pauri

Kakka, that is K, stands for *karma* which one commits as traced.
Whatever has been inscribed cannot be effaced.
There is no rethinking.
The Creator knows no blinking.
For some He Himself has the path set.
Others wander in the jungle and regret.
Himself He has conceived the play
Nanak received what He deigned to pay. (17)

Sloka

They consume, spend and enjoy,
There is no end to the store.
Many a devotee contemplate on the Name
Says Nanak, it is an endless score. (1)

Pauri

Khakha, that is KH, stands for *khoona* and means lacking anything with the Almighty Lord.

What He desires He gives, where He sends one must depart.
Spending riches of the Name is the wherewithal of the devotee.
Forgiveness, humility, bliss, poise and meditation are the virtues of the Deity.
They play and enjoy in ecstasy, those to whom He is kind.
They are ever wealthy and pleasant at home with the Name divine.
They come not to grief, nor do they suffer face chastisement,whom He favours.
Says Nanak, those who accept His ordinance,
They must succeed in their endeavours. (18)

Sloka

Consider and calculate in your mind: P-254
Inevitably, everyone must depart.
The Guru kills the longing for evanescent,things.
Says Nanak, the Name is on the malady an assault. (1)

Pauri

Gagga, that is G, stands for Gobind, the Lord who must be lauded,
In every breath, every day.
There is no trusting the life,
O Friend! Don't you delay.
There is no restraint for the child, youth or age.
No one knows the hour when would arrive the Yama's bondage.
Neither the knowledgeable, nor the one with sharp intellect.
I have seen no one does ever last.
Everyone has quit and gone,
Yet O fool! You seem to cling fast.
Fortunate is he who takes to meditation with the grace of God.
Says Nanak, their life is purposeful
Those who have conjugal bliss with their Lord. (19)

Sloka

I have studied all the *Vedas* and *Shastras.*
There is none other than the Lord
In the beginning, before the beginning and at present
Says Nanak, there is but one God. (1)

Pauri

Ghagha, that is Gh, stands for *ghal* meaning bear in mind
That other than the Lord there is none.
Neither was there in the past, nor will there be in future.
Here and there, He is the Only One.
One who goes to His shelter is in Him absorbed.
In the Kaliyug the essence of Name are the rituals performed?
Many strive hard and regret,
Without the Lord, no peace do they get.
Says Nanak, those who are blessed by the Master,
They sip *Amrit,* the divine elixir. (20)

Sloka

The days and breaths of life are predetermined.
These cannot be increased or shortened a bit.
Says Nanak, foolish are they who wish to prolong life
And to the ritualistic practices submit. (1)

Pauri

Ganga, that is Gn, means the grip of death they are in,
Those who are rendered misbelievers by God.
Many an incarnation they are born to die,
Those who seek not the spiritual Lord.

Enlightenment and meditation comes
To those whom in His grace the Lord confirms.
By reckoning alone no one is liberated.
The unbaked vessel must get disintegrated.
He abides who meditates on the Eternal Lord.
He remained not unknown, Nanak was projected abroad. (21)

Sloka

Meditation on His sacred feet
My drooping lotus has blossomed fine.
The Lord Himself became manifest
As reflected by the men divine. (1)

Pauri

Chacha, that is Ch, for *charan* — feet of the Guru
To which I owe devotion.
Blessed is the day of happy conjunction.
I went to the four corners and in ten directions.
When He took kindly, I had His *darshan*.
Discarding niceties of ways, manners and duality,
My mind became immaculate in the company of the holy
Visualising the One, all my anxieties died,
Says Nanak, when he who had the collyrium of illumination applied. (22)

Sloka

That my heart be at peace, my mind at rest.
And I should chant the Lord's praises
Pray, show Nanak the favour
That he should be the slave of Your slaves without wages. (1)

Pauri

Chhachha, stands for Chh, makes *chhohire* meaning the lads of God,
Slaves of slaves who draw water for the Lord.
Chhachha also spells *char,* the dust of the feet of the men of God.
Do be kind to me, my Lord! P-255
Le me forget being too shrewd and clever,
I should have faith in the holy ever.
This figure of clay has found the supreme state,
Says Nanak, when the holy came to its aid. (23)

Sloka

Taking pride in aggression and tyranny
With the useless body in poor state,
Caught in the bondage of ego,
Says Nanak, the Name alone can liberate. (1)

Pauri

Jajja, that is J, standing for Jane means he thinks he is a sage,
Not realising the illusion that he is a parrot in a trap for the cage.
He who considers himself enlightened by the Master,
The Master hereafter does not give him any quarter.
He who considers himself an eloquent expounder,
He is at best someone going places as a trader.
He who sheds his ego in the company of the holy,
Says Nanak, he enjoys union with the Deity. (24)

Sloka

Rise at the ambrosial hour and meditate on the Name.
Day and night, you should do so.

You will not come to grief.
Says Nanak, all your worries will go. (1)

Pauri

Jhajha, that is Jh, stands for *jhooran,* meaning anxiety of which you'll be relieved,
If the Lord's Name you were to have conceived.
Pining in agony, the retrobate died
Who is to duality in his heart tied.
Your foul deeds will leave
Were you in the holy company His legend to receive.
His lust would be shed, also wrath and misdeeds,
Says Nanak, when he is favoured by the Master of his creed. (25)

Sloka

You may try many a device,
O Friend! You will live not for ever.
Meditating with loving devotion,
You will die never. (1)

Pauri

Jnajna, that is Jn, stands for *jnan* meaning understand for certain
That the attachments have never lasted.
Don't you compute, it's no use,
Many alike you have already departed.
Whatever you see must cease to exist.
To whom should one take?
Take it as true in your heart
That the colour of Maya is fake.
The holy one, who is free of doubts, alone knows,
He pulls himself out of the dark cavern.

To whom the Lord his favour shows.
He who wields all power,
He does, He is the Doer Lord.
Says Nanak, He should be lauded
As he has the fortunate conjunction brought. (26)

Sloka

The bonds of birth and death are snapped,
In the service of the holy I've found accord.
Prays Nanak, He should never be away from my thoughts
The Treasure of Virtue, my Lord! (1)

Pauri

Serve Him, the singular Entity
Beside Whom there is none other.
Were he to live in the mind, mouth and heart,
Whatever one desires, one must gather.
One to whom He is gracious,
He gets an opportunity to serve around.
He enjoys the company of godmen
To whom the Lord's favours abound.
I have tried many a shrinc,
There is no peace without the Name.
They were saved from the messengers of Yama,
Those who to the company of the holy came,
I am sacrifice unto the holy sages
Who annul my sins of ages. (27)

Sloka

They have no obstacle in their path
With whom the Lord is pleased.

Those whom He comes to own,
They are blessed indeed. (1)

Pauri

Thatha, that is Th, stands for *thahen* meaning steady is not the mind.
Discarding all else to One yourself you bind.
Many have died, to Maya they were attached.
They are never to weal matched.
Weal lies in the holy company.
The ambrosial Name is their destiny.
He who is dear to the Lord,
Says Nanak, he's at peace in his heart. (28)

Sloka

In utter humility I supplicate many a time
You hold the magic wand.
Pray! Save me from wavering in doubt,
Says Nanak, do save me with Your hand. (1)

Pauri

Dadda, that is D, spells *dera,* meaning destination which it is not.
The actual destination you had better realise.
The discipline of that destination
The Guru's Holy Word would apprise.
You take all the pains for your present abode
Which would not for a moment with you hold.
He alone knows the distinction,
He who is favoured the Almighty's estimation.
The abode eternal one finds in the holy company.
Says Nanak, no more is one vexed by duality. (29)

Sloka

As the divine reckoner's agents started demolishing
No one came to rescue.
Says Nanak, saved were they who meditated on the Lord
In the company of the holy crew. (1)

Pauri

Dhadha, that is Dh, stands for *Dhoondat* meaning where I do search for Him?
Search one should one's own mind.
The Lord lives with oneself,
Why go about in the forests to find?
The dreadful ego should be shed in the holy company.
And live a life peaceful in poise,
Blessed in the presence of the Deity.
Because of ego one gets into the cycle of birth and death
And suffers agony in the mother's womb ever.
Lost in attachment and in ego, he is nowhere.
Going about he happened to come to the holy for shelter.
The bondage of suffering was snapped,
Nanak was accommodated in His quarter. (30)

Sloka

Cautious Dharamraja his minion.
Where the holy meditate and sing praises of Nanak everyday,
Neither you nor I will be pardoned if you go near them I say.

Pauri

Nranrha figures in *ranrh* meaning battle in which he succeeds,
He who has conquered his person.
He who has subdued ego and duality,

His life is a glorious excursion.
He who kills his pride, dies while alive
And abides by the Accomplished Guru.
Conquering oneself is meeting the Lord.
Heroic is his face true.
Tries not to possess, has faith in the only Guard.
Day and night he meditates on Him,
The Supreme Being, the wondrous Lord!
Becoming dust of the feet of all,
That's is what he should have strived.
Ever happy is he who abides by His ordinance.
Says Nanak, one gets what is in his lot inscribed. (31)

Sloka

I dedicate my body, mind and riches to him
Who brings about my meeting with the Lord.
Says Nanak, it would annul my doubts and fears
And save me from Yama staring hard. (1)

Pauri

Tatta, that is T, meaning that to Him you should be devoted.
Who is the Treasure of Virtue, the Kind Divine.
Whatever you desire, you will gain.
With anguish no more would you whine.
Annulled would be the fear of Yama's path, P-257
The Lord's laudation would come to lodge in the heart.
Recognition would come your way and mind illumined.
In the Divine Mansion you would find the resort.
Your wealth would not go with you
Nor your house, nor your youth, nor your *raj*.
Meditate on the Lord in the company of the holy
This should be your primary task.

No harm will come to you, were He to look after.
Says Nanak, Himself He cherishes like mother and father. (32)

Sloka

Striving in many ways, they are exhausted.
Neither are they satisfied nor is their thirst quenched.
The misbelievers die hoarding.
While leaving this world, Maya is nobody's friend. (1)

Pauri

Thatha, that is Th, stands for *thir* meaning there is none who will last.
Why stretch your feet?
To colleet Maya, you try many a friend.
And all and sundry you cheat.
In your endeavour to hoard to your fill,
O fool! Yourself you exhaust.
It will not be of any use
When you come to your hour last.
Listen to the holy, meditate on the Lord and steady your mind.
Practise loving devotion which is the lasting bond you'll find.
He is the cause of all causes,
All power does He possess.
Whatever He ordains, one does,
Says Nanak, man is utterly helpless. (33)

Sloka

His devotee conceived Him to be the one who provides.
Every breath he meditates on Him.
Says Nanak, a glimpse of the Lord guides. (1)

Pauri

Dadda, that is D, standing for Data meaning Bestower is He alone.
For one and all does He provide.
There is no end to His bounty,
Innumerable are His stores, open wide.
The Bestower is ever there.
O fool! How come you don't care?
Friend! It is not your fault.
He Himself who has you in the bondage of Maya involved.
He whose sufferings He relieves,
Says Nanak, the devotee's anxieties cease. (34)

Sloka

O Man! You should have faith in Him alone.
All other hopes you should discard.
Says Nanak, meditating on the Name
Everything turns out to be in accord.

Pauri

Dhadha, that is Dh, standing for *dhawat* meaning restlessness
That can be arrested only in the divine company.
Pray, do be gracious, my Lord Above,
And infuse me with the light holy.
In Truth are his riches, He is the true money-lender
He who has the Lord's Name as capital.
And for the Name he is known as the trader.
Forbearance, repute and glory he enjoys.
Listening to Lord's Name his ears who employs.
With the Guru's blessings he remains in the Name absorbed,
Says Nanak, he is honoured by the Lord. (35)

Sloka

Nanak meditated on the Name with loving devotion,
With the guidance of the Guru Accomplished.
There is no going to hell with the men given to meditation. (1)

Pauri

Nanna, that is N, stands for *narak* and means hell is not for the men of God
Who have the Lord's Name in their heart lodged.
The devotees who on the treasure of the Name meditate
In the vice of Maya they don't have to agitate.
He who has been blessed with the Name,
Whatever he asks, he gets the same.
With the treasure of *Amrit* he is blessed, P-258
Says Nanak, for him the unstruck melody is struck. (36)

Sloka

He who sheds deceit, attachment and misdeeds,
His repute the Supreme Lord would defend.
Says Nanak, He should be meditated upon
As He has no limit, no end. (1)

Pauri

Pappa, that is P, standing for *permit* meaning Limitless is He.
Nobody has known His part.
Redeemer of the sinner, Unknowable is the Lord.
Millions of culprits he has reformed,
Those who meditated on the ambrosial Name with the men of God.
Their deceit, duplicity and attachment depart,
Those whose saviour is the Lord.

He is the King with the canopy royal over His head,
Says Nanak, there is none other instead. (37)

Sloka

Snapped are the bonds and ended is transmigration.
I have won, conquering the mind.
Says Nanak, the Guru has granted me poise,
There is no more wandering of any kind. (1)

Pauri

Phapha, that is Ph, stands for *phirat* meaning wandering about.
You have arrived here.
And given precious life in the Kaliyug to bear.
Such an opportunity doesn't come one's way again.
Snap the noose of death, meditate on the Name
So that you are free from transmigration.
You should devote yourself alone to meditation.
The Lord Almighty! Pray do me a favour
The poor Nanak may be taken in Your care. (38)

Sloka

The Lord Supreme, Compassionate and Cherisher of the humble,
Pray, give me Your ear!
Nanak may be granted the dust of the feet of the holy
Wherein he finds peace, wealth and pleasure. (1)

Pauri

Babba, that is B, stands for *Brahm* meaning the Supreme Being.
He who has realised Him is a Brahmin indeed.

A *Vaishnava,* living life pure according to the creed.
He is a hero who the ills in him subdues.
To come near such a one evil would refuse.
Man ties himself in knots of pride.
And the purblind world the people around to deride.
All debates and discourses of intellect are a waste.
Says Nanak, he understands whom He Himself inculcates. (39)

Sloka

One should meditate on the shatterer of fear and suffering-reliever.
Those who lodge Him in the heart in the company of the holy,
Says Nanak, they do not ever waver. (1)

Pauri

Bhabha, that is Bh, stands for *bharam* meaning illusion
From which one has oneself to redeem.
The world is a mere dream.
Godmen, gods and goddesses are in illusions caught.
Siddhas, seekers and those who have with Brahma cast their lot.
Caught in illusion man is misled.
Dreadful is the illusion of Maya difficult to shed.
Frees the devotee from illusion, fear and attachment by the Guru led.
Nanak was thus with Supreme bliss fed. (40)

Sloka

Maya to which man is attached tries many a way.
He whom you save from asking for it,
- Says Nanak, the Name remains his mainstay. (1)

Pauri

Mamma, that is M, stands for *mangan* meaning asking for.
Asks and asks for the innocent.
Keeps on bestowing on the Proficient.
What He gives, it is in one go,
The stupid man kicks up a row.
When he comes to ask, he asks for things other than God.
Which to no one has brought peace and accord.
If you have to ask, you should ask for the only consideration,
Says Nanak, which should provide you with liberation. (41)

Sloka

P-259

Perfectly wise and distinguished are they,
Guided by the Accomplished Guru.
Those who have realised their Lord,
Says Nanak, they are fortunate and true. (1)

Pauri

Mamma, that is M, standing for *marm* means mystery.
He who understands this mystery,
He is happy in the holy company.
Weal and woe are to him the same
Free from hell and heaven claim.
He is with Him and also apart.
The Almighty God lives in his heart.
In loving devotion, the bliss he got.
Who in Maya is entangled not. (42)

Sloka

Pay heed, my fellow travellers and friends!
Without the Lord there is no liberation.
Says Nanak, snapped are his bonds,
He who comes to the Lord's protection. (1)

Pauri

Yayya that is Y stands for *yatan* meaning effort.
You may make many an effort.
Without the Name no one is perfect.
Only that effort bears fruit
Which in the company of the holy you moot.
The liberation that may be everyone's aim,
It's obtained not without His Name.
He alone can ferry across the ocean.
Rescues the meritless, the Lord of Creation.
With thought, word and action whomsoever He does apprise,
Says Nanak, he would in his mind realise. (43)

Sloka

Don't you blame anyone, on your own do contemplate.
Live a humble life, His grace would you liberate. (1)

Pauri

Rara, that is R, stands for *renu* meaning dust.
He who is the dust of everyone's feet,
His ego is shed, his reckoning complete.
In the Court Divine does succeed,
The devotee who is devoted to the creed.
His way of life annuls every misdeed.

Wondrous are the Words of the Almighty indeed.
Man gets dyed in the Lord's colour,
Says Nanak, if the gifted Guru were to favour. (44)

Sloka

Avarice, falsehood, and vicious maladies
Those who have in their body come to lodge,
Were they to sip a draught of *Amrit,*
Says Nanak, they would ever in peace bask. (1)

Pauri

Lalla, that is L, stands for *lawo* meaning apply that remedy
Which in an instant undoes suffering and agony.
The remedy of Name he who in his heart does bear,
No ill even in his dream he need fear.
The remedy of Name is lodged in every heart.
But without the Guru Accomplished no one may impart.
The Guru Accomplished applied discipline strict.
Says Nanak, no more would any malady afflict. (45)

Sloka

The All Pervasive pervades everywhere.
There is no place bereft.
He is with you inside and outside
Says Nanak, why do you feel overlooked and left? (1)

Pauri

Vavva, that is V, stands for *vairu* meaning malice,
You should entertain for none.
In every heart He is pervasive.

Pervades in water and land, the Lord.
Rare are those who with the Guru's guidance laud.
Bereft of rancour and malice are their hearts,
The devotees who in His laudation take part.
Caste and colour no more does he discriminate, P-260
Says Nanak, the devotee who on the Name does contemplate. (46)

Sloka

Lost in ego and avarice the misbeliever is stupid or an ignorant one.
Dies yearning like the one thirsty,
Says Nanak, because of misdeeds done. (1)

Pauri

*Rarha, that is Rh, stands for *rarh* meaning acrimony.
Where meditation is the essence of the ritual religion
One sheds it in the holy company.
He in whose heart comes to lodge Supreme Beauty,
Killed in an instant is his malice, is a testimony.
The misbeliever indulges in malice,
He who is egocentric and in evil company.
Rarha stands for malice which the devotees shed
In an instant was Nanak to this understanding led. (47)

Sloka

Depend upon what the holy say
And give up being clever.
He who has the Guru's Word in the heart,
He is fortunate ever. (1)

* A sound peculiar to Punjabi

Pauri

Sassa, that is S, stands for *saran* meaning shelter.
I seek the Lord as a last resort.
Having tried *Shastras, Smritis* and *Vedas* of all sort,
I have conjured up hard.
There is no liberation without lauding the Lord.
Every breath the blunders we commit.
You are the Almighty, Immesurable, Without Limit.
Pray, save the one come to your care, Compassionate Lord!
Nanak is a mere child of God. (48)

Sloka

Shedding conceit, I am at peace.
My body and mind are sans disease.
Now says Nanak, he can clearly gaze,
The one who is worthy of praise.

Pauri

Khakha, that is Kh, stands for *khara* meaning sincere
Am I while adulating You,
Who in an instant fills the empty true.
He who is sincerely humble in state,
Day and night meditates on the Lord Immaculate.
If it pleases the Lord, He makes one comfortable.
The Lord God is Incomputable.
Innumerable errors He forgives in a minute.
Says Nanak, the Lord is ever compassionate. (49)

Sloka

I tell the truth, pay heed and come to the care of the Lord.
If you give up all your clever argumentation,
Says Nanak, He will get you in Himself absorbed. (1)

Pauri

Sassa, that is S, stands for *sianap* meaning sleight of intellect
Which the ignorant you must discard.
With sophistry and arrogant demands
Please you cannot the Lord God.
You may try a thousand clever ruse,
In the end not one will be of use.

Meditate on Him alone day and night
Who will in the end by you abide.
He whom in the service of the holy He commits,
Says Nanak, him no suffering ever afflicts. (50)

Sloka

Uttering the Lord's Name with lips,
It brings peace, lodging Him in the heart.
Says Nanak, He pervades all over
Here and there in every part. (1)

Pauri

As I look around I find the Lord pervade every heart.
He has been there ever and ever,
Reliever of pain, the Guru who does knowledge impart.
Shedding ego brings bliss.

Where ego is not, the Lord exists.
Reliever of the torture of transmigration,
A gift of the holy tryst.
With loving devotion remember the kind Lord.
In the company of the holy He gives you reward.
None else could help nor achieve.
Says Nanak, every thing the Lord did conceive. (51)

Sloka

On merit I am at a loss, P-261
I go wrong every moment.
The Pardon-giver must pardon me
And cruise Nanak across.

Pauri

Ungrateful sinner, alienated with poor writ.
He who has blessed me with life and comfort, I know Him not a bit.
In search of Maya I go about in ten directions.
He who is the Compassionate Bestower
Not a moment do I spend on Him in reflection.
Avarice, falsehood, misdeeds and attachment,
These are my property.
The depraved, thieves and confirmed slanderers
I spend my time in their company.
If it pleases You, You may pardon the false along with the true.
Says Nanak, if the Lord so desires, the stones might float through. (52)

Sloka

Eating and drinking, playing and laughing,
Many a life have I lost.
Pray, rescue me from the ocean of existence
You are Nanak's prop. (1)

Pauri

Playing frivolous games I have suffered many a life's wound.
Meeting the men of God relieves suffering.
With the True Guru's Word one is attuned.
Forgiveness I have acquired, truth have I garnered
And quaffed the *Amrit* of Name.
The Master has been graciously kind.
Joy, peace and poise I am set to gain.
My merchandise has earned me much profit,
I return home with honour.
The Guru encouraged me with love and affection.
The Lord God is now my power.
He did, He does, He continues to do all that's around.
Says Nanak, He should be adulated
He it is Who is in every heart found. (53)

Sloka

I come seeking Your shelter, Compassionate Lord.
Repeating your Name Nanak is blessed.
It is the only alphabet* in my heart.

Pauri

The Lord has contained the three worlds in the alphabet.
The *Vedas* and their commentaries are in the alphabet set.
The *Shastras, Smritis* and *Puranas* are with alphabets composed.
The alphabet is melody, word and what is in it reposed.
The alphabet spells liberation, freedom from Yama's terror and illusion.
The alphabet leads to rituals, *dharma* and sacred action.
All that is visible can in alphabet be told.
Says Nanak, it is the Preceptor in His peculiar fold. (54)

*Name

Sloka

With the pen in Your hand, my Inaccessible Lord,
My destiny You inscribed on my forehead, true.
Unique in charm, You are involved in all.
My tongue cannot praise;
I long for a glimpse to die for You.

Pauri

I hail the Almighty, the Supreme, the Eternal and the Immaculate.
The Accomplished, Pervasive, Reliever of suffering and the Virtue impersonate.
I hail the Divine companion, the Formless, Unattributed, everyone's Anchor.
I hail the Master, the treasure of merit who is enlightened ever.
I hail the one farther from the farthest, the Lord God Who is and Who will be.
Helper of the helpless ever by the side of the holy.
I hail the Lord Whose slave I am, without merit and quality
Pray, bless Nanak with the gift of Name and keep him in Your heart's sanctuary. (55)

Sloka

The Revered Guru is the mother. P-262
The Revered Guru is the father
The Revered Guru is the Master, the Preceptor.
The Revered Guru is a friend, dispeller of darkness.
The Revered Guru is a relation, born of the same mother.
Of the prescribed Name of the Lord the Revered Guru is the Bestower.
The Revered Guru is the *mantra* which none may alter.
The Revered Guru is the embodiment of peace, truth and knowledge.
The Revered Guru's touch is the philosopher's stone, He is its creator.
The Revered Guru is the shrine, pool of *Amrit.*
The realisation of the Guru is the bath holier.
The Revered Guru is the creator, reliever of sins.
The Revered Guru turns the fallen pure.

The Revered Guru was there in the beginning and before the beginning, age after age.
The Revered Guru's *mantra* has been a saviour.
Meeting the Revered Guru is meeting the Lord,
Whose favour with the stupid sinners are taken care.
The Revered Guru is the Free Master, the Preceptor, the Lord Divine,
Nanak for the Revered Guru does his supplication bear. (1)
*[This sloka to be read both in the beginning and end]

Gauri Sukhmani V

Sloka

There is but one God.
He is realised through the grace of the True Guru.

I salute the Primordial God.
I salute the One preceding Him.
I salute the True Guru.
I salute my Supreme Lord.

Octavo

Meditate! Meditate! Meditate! And thus be blessed,
Your anguish and agony would from the mind be shed.
Laud the One who prevails over all,
Whose Name reverbrates in countless hearts.
Verified *Vedas, Puranas* and *Smritis*
Of the Name Divine, they are a creativity.
Whoever is blessed with an iota of it,
To define his virtue is verily difficult.

* This is prescribed in the original text

Those who long for His sight,
They are Nanak's loved ones and might. (1)
Sukhmani spelling peace is nectar of the Name.
He who meditates on it can comfort and contentment claim. *Refrain*

Meditating on God, one is born not again.
Meditating on God, the dread of death is no strain.
Meditating on God frees one from the ravages of age.
Meditating on God subsides the enemy's rage.
Meditating on God, no harm ever comes.
Day and night His Name one hums.
Meditating on God, fears don't assail.
Meditating on God, one suffers no travail.
Meditating on God in concert with the holy,
Says Nanak, is a blessing in Divine company. (2)

Meditating on God brings treasures nine — mundane and divine.
Meditating on God obtains knowledge, devotion and wisdom sublime.
Meditating on God is austerities, oblation and adoration.
Meditating on God frees one of the duality aberration.
Meditating on God is like bathing at places of pilgrimage.
Meditating on God begets honour in Heaven among the sages. P-263
Meditating on God one does nothing but good.
Meditating on God success is understood.
One can meditate only when He does bless.
Nanak would verily His feet caress. (3)

Meditating on God is supreme.
Meditating on God uplifts the mean.
Meditating on God satiates.
Meditating on God elevates.
Meditating on God delivers one from Yama's fear.
Meditating on God fulfils one's desires.
Meditating on God frees the mind of filth;

And the Nectar of His Name comes to lodge in it.
On the tongue of the holy the Name prevails.
Of such a One Nanak is the slave. (4)

Those who meditate on God are men of means.
Those who meditate on God are held in esteem.
Those who meditate on God are accepted.
With supremacy by the divine invested.
Those who meditate on God are on their own.
Those who meditate on God wear the crown.
Those who meditate on God live in peace.
Those who meditate on God are in constant bliss.
Those whom the Benevolent Lord with meditation treats,
Nanak seeks the dust of their feet. (5)

Those who meditate on God are do-gooders;
Those who meditate on God I adore.
Those who meditate on God are charming.
Those who meditate on God are peace-loving.
Those who meditate on God master themselves.
Those who meditate on God tread the path righteous.
Those who meditate on God enjoy much pleasure.
Those who meditate on God live close and near.
With the grace of the holy, remember Him night and day.
Says Nanak, it is the fortunate who meditate and pray. (6)

Meditating on God brings success in ventures.
Meditating on God one regrets not, nor suffers.
Meditating on God is singing His paeans.
Meditating on God is merging in His vision.
Meditating on God, one remains in focus.
Meditating on God blossoms the heart's lotus.
Meditating on God is listening the unstruck chord.
There is no end to the joy of meditating on God.

They alone meditate whom He blesses.
Nanak falls at their feet and caresses. (7)

Meditating on God, godmen come to be known.
Meditating on God the *Vedas* were revealed and sworn.
Meditating on God produced miracle men, celibates and bestowers.
It was God's meditation that made the lowly known in the four quarters.
Meditating on God led to creation of the Universe.
Meditate on the One who is the Cause of all causes.
All the forms of life we owe to God's nomination.
God Himself lives in His Divination.
Those Whom He blesses, says Nanak,
They attain God through meditation. (8.1)

Sloka

The Reliever of the pain of the poor,
Helper of the helpless!
I come seeking Your refuge,
Pray, do Nanak bless. P-264

Octavo

Where mother and father, son, friend and brother, can't do.
O Man! The Name of God then comes to your rescue.
Where the dreadful emissaries of death demolish,
The Name of God stands by you.
Where you have untold hardships to bear,
The Name of God rescues you there.
While many other measures may fail to win,
The Name of God will wash a million sins.
Remember the Name in the manner of the Guru,
And gain the manifold blessings of the True. (1)

Unhappy is monarch of the entire universe.
Meditating on the Name he feels felicitous.
With millions and billions his avarice he may not restrain.
Meditating on the Name, liberation he'd gain.
Joys galore don't quench the thirst,
To allay it is needed the Lord's Name first.
The path that you've to tread alone,
In the company of Name you feel at home.
Such a Name you remember ever,
The devotee this way finds His favour. (2)

Where millions and billions may not bail you out,
Remembering the Name ferries you across no doubt.
Where many a crisis your ruin threaten,
Remembering the Name relieves you in a moment.
Many a time you are born and die,
Remembering the Name in peace you lie.
Dirtied I am, my dirt won't wash,
Remembering the Name a million sins would squash.
With a spirited heart I repeat the Name,
That can be attained in the company of saints. (3)

The journey, the length of which you can't measure,
The Name of God becomes your treasure.
The path that is dark and dusty,
The Name of God makes it lofty.
The voyage on which you are not known,
The Name of God is your boon-companion.
Where the Sun blazes and it is scorching hot,
The shade of Name is provided by God.
Where you are thirsty with parched lips,
There Nanak's God gives you nectar filled dips. (4)

The Name is the mainstay of men of God.
The holy are ever at peace at heart.
The Name of God is succour of the slave.
The Name of God absolves countless knave.
The saints sing His praises day and night,
And bask in the splendour of divine light.
For a man of God, the Name is a treasure.
It is a gift given to the mortal by the Seer.
Those who are immersed in the Name,
Says Nanak, they are gifted, godly and sane. (5)

The Name of God is both the design and delivery.
The Name of God frees the body and soul from misery.
The Name of God is man's charm and splendour.
Meditating on the Name, one need never falter.
The Name of God is everyone's glory.
The Name begets praise from all and sundry.
The Name of God is both indulgence and renunciation. P-265
Meditating on the Name, one never lacks appreciation.
Nanak is devoted to the Name of God,
He keeps meditating ever on the Lord. (6)

The Name of God is man's goods and treasure.
To the mortal the Name is bestowed Himself by the Seer.
The Name of God is man's support and succour.
Except God's glory, nothing to one would occur.
The devotee is merged in the image of God.
In the retreat of the void, he is attuned to the Lord.
He who meditates on God all the while,
God's devotee gets known, he cannot hide.
Meditation on God begets emancipation for man.
Says Nanak, many have along with the devotee swam. (7)

The Name of God is the tree Parjat*.
The Name of God is the cow of Kamdhenu** sort.
To talk of God is the best strain.
Listening to the Name banishes sorrow and pain.
The man of God adorns Him in his heart,
And with His favour, his gloom does depart.
Only the fortunate acquire the company of saints.
In the company of saints, they recite His Name,
There is nothing to compare with the Name of God.
Says Nanak, not many are devoted to the Lord. (8.2)

Sloka

Many a *Shastra* and *Smriti* have I searched and seen.
Nothing compares with the Name; the Name remains Supreme.

Octavo

Remembrance and asceticism, gnosis and meditation,
The eight *Shastras,* the *Smritis* and their annotation,
Yoga practices and formalities of *karma* and *dharma,*
Abandoning everything, going to the jungle, and wandering in turn,
Giving alms, indulging in charity, offering gems to the fire sacrificial,
Also bits of the conceited body,
Undertaking fasts and varied rituals,
Yet nothing compares with contemplation on the Name,
Says Nanak, not even once, if one remembers the same. (1)

You may live long and move about the nine continents.
You may withdraw from the world and become an ascetic prominent.
You may offer yourself to the sacrificial fire,
Give in charity your wealth, fine bred horses and property entire.

* A mythical wish-fulfilling tree
** A mythical wish-fulfilling cow

You may undertake *niyoli karma** and other yoga praxis.
Adopt the Jain Dharma path and such other reflexes.
You may make mince-meat of yourself
Yet you will not be free of ego pelf.
There is nothing like God's Name for the initiated.
Says Nanak, the devotee meditates on the Name and is emancipated. (2)

Dedicating oneself to the deity may free one of avarice in the mind,
Yet ego and conceit remain intact, you find.
One may bathe day and night,
Yet filth persists in the body and mind all right.
One may try and discipline oneself in varied ways,
Yet evil in the mind continues to stay.
What if you wash the body with water everyday,
How can you clean the texture of clay?
The glory of God's Name is great indeed,
The worst sinners it has redeemed. (3)

Trying to be clever, the fear of death overwhelms. P-266
Far too many efforts do not satisfy the self.
Changing garbs curbs not the fire inside.
No sneaking into Heaven, even with a million strides.
Escape to the skies may not release from bondage win.
Your lust will land you in the net of sin.
Whatever else you do will lead you to Yama's ire.
Without God's praise, not a sesame would you acquire.
Meditating on the Name relieves all strain.
What Nanak says is simple and plain. (4)

He who longs for the four gifts,
He must serve the holy as it befits.
He who wants to be relieved of worry,

* a yogic exercise for cleansing the bowels for better concentration

He must sing the praises of Hari.
He who looks for name and fame,
Must forsake ego in the company of saints.
He who fears being born again,
The men of God he must entertain.
He who hungers for the Master's glimpse,
Nanak is sacrifice unto him. (5)

Among the mortals he is supreme,
Whom the holy from ego does redeem.
He who considers himself low or small,
He indeed is the highest of all.
He who is the dust of others' feet,
Meditates on God in his heart's retreat.
He who entertains no malice in his mind,
His Lord in the world at large, he finds.
He who treats alike pleasure and pain,
Says Nanak, evil and good are no longer his bane. (6)

Your Name is fortune for the have-not
Your Name is home for those who have lost.
Your Name is the pride of the meek.
You sustain them all who come to seek.
You are the Doer of deeds of every kind.
You are in the know of every mind.
You do know Your extent and limit.
You are Yourself involved in it.
You alone can Yourself adore.
None else, says Nanak, is aware of this lore. (7)

Of all the faiths, the best is the creed,
Meditating on God and doing a good deed.
Of all the good deeds the best is one only,
Shedding evil thoughts in the company of the holy.

Amongst all initiatives one is clever,
Meditating on God ever and ever.
The most sacred among all the scriptures is Name.
Listening to Divine glory and singing the same.
Of all the places most hallowed is
The heart where the Name of Lord God lives. (8.3)

Sloka

O the simpleton of little worth! Meditate on God.
He Who created you,
Bear Him in your heart
Says Nanak He stands by you ever, it's true.

Octavo

O Man! Remember the Lord's virtues.
From humble origins what has He made of you?
He who created you, moulded you and adorned,
He who nourished you in the mother's fold.
Who fed you on milk as a child.
Provided luxurious living in the prime of your life, P-267
And near and dear ones when old, to woo.
To feed and nurse the invalid in you.
The one without worth will never realise these gifts!
Says Nanak, it is Your mercy that can make him see it. (1)

With Whose grace you live in comfort in life
In the happy company of your child, brother, friend and wife?
On Whose account do you have cool drinks,
Cosy fire and soothing winds?
With Whose grace do you have varied pleasures,
A life lavish with luxurious treasures?
Who bestowed on you hands and feet, tongue, eyes and ears,

How do you forget Him and take to others?
An unmitigated fool, drowned in delusion;
Says Nanak, only God can redeem you from ruin. (2)

He Who is the Saviour in the beginning and end,
To Him the wretch won't his heart lend.
Serving Whom he attains Nine Treasures*,
The stupid would not meditate on the Seer.
The Master who is ever present here.
The purblind imagines He is nowhere.
In Whose service he gains glory hereafter.
The senseless fool forgets the Master?
He is a defaulter ever;
Says Nanak, wondrous indeed is his Saviour. (3)

Leaving the gems, you look for shells.
Ignoring the truth, in falsehood you dwell.
What is to be left, you think would last.
What obtains in the present, you treat in the past.
You bother about what you must give up in truth.
You care not for Him Who would abide by you.
You wash your face and remove the sandalwood paste.
Fond of dirt, you roll in waste.
The sinner has fallen into the pool of delusion
Says Nanak, God alone can save him in His profusion. (4)

Born a human being, you behave like a beast.
Day and night, the world you ill treat.
In the camouflage there is Maya's filth;
It cannot be hidden, you may try to the hilt.
In appearance you are learned, a *yogi* living a life clean,
Within you lives the dog of greedy spleen.
With the fire inside, you are reduced to dust.

* nine treasures of Kubera, god of wealth

With the stone milling around your neck,
How do you cross the ocean if you must?
Those in whose heart the Lord resides,
Says Nanak, they are lucky, they live in a stride. (5)

The blind one could not find the way from what he would hear.
Give him a hand and he would arrive there.
How can the deaf one take to riddles and solving?
If you talk of night, he would imagine it is morning.
How can the dumb one sing a song?
Even if he tries, his tune would be wrong.
How can a cripple stroll on a mountain?
He can hardly try to climb it even.
My Beloved Creator! I beseech You please,
Nanak, the humble, in Your mercy, him You release! (6)

He Who is your constant companion, you don't seem to know.
You love the one who is your foe.
Living in the house built of sand,
You indulge in play and pleasure of Maya grand.
Thinking it's going to last forever.
About death, you stupid fool, you think about never.
Ill-will, strife, lust, anger and attachments odd
Falsehood, vice, greed and fraud,
You have lived many a life in their company. P-268
Says Nanak, only God can save you in His mercy. (7)

You are the Master, I pray to You.
My soul and body are dedicated to the True.
You are my mother and father, I am Your child.
With Your blessings my joy goes wild.
No one knows Your extent, O God!
You are the Super, Supreme, my Lord.
The world is Yours, You wield the wand.

Those who are Yours, they obey Your command.
You alone know Your nature true.
Nanak the slave is sacrifice unto You. (8.4)

Sloka

Ignoring the Bountiful, you seek a new brief.
Says Nanak, nothing will be of avail,
Without the Name you'll come to grief.

Octavo

You run after ten gifts;
If one is withheld, you lose your wits.
Denying even one, if He were to take back all the ten,
Tell me O simpleton! What would you do then?
The Master is beyond reproach,
With all respect to Him we should approach.
Those who are delighted by His Name,
Their heart remains in excellent frame.
Those whom He makes do His will,
All their needs will Nanak fulfil. (1)

The Divine Banker proffers gifts,
One eats, drinks and goes in fits.
Were He to take back a part of the gift
The ignoramus feels unhappy about it.
He loses faith on this score.
And thereby he is trusted no more.
One should give Him what belongs to God
And happily accept the command of the Lord.
He would then bless you four-fold,
Says Nanak, the Master is ever gracious and in a generous mould. (2)

Many a pleasure that Maya can lend,
Eventually must come to an end.
He who cultivates the shade of a tree,
It must recede, leaving him at sea.
Whatever you see must die,
Your attachment to it is an utter lie.
He who gives himself to a wayfarer,
He gets very little as his share.
O man! Attachment to the Name alone gives felicity.
Says Nanak, He brings about the union in His mercy. (3)

Myth is he, his riches, family and profusion.
Myth is his ego, attachment and Maya's delusion.
Myth is his authority, youth, wealth a bumper.
Myth is man's lust and his dreadful temper.
Myth are chariots, elephants, horses and dresses.
Myth is the seeming charm of life he professes.
Myth is perfidy, perjury and pride.
Myth is taking airs beside.
What will live is meditation with men of God.
Nanak contemplates on the Name sitting at the feet of the Lord. (4)

False are the ears that slander hear.
False are hands pinching others' fare. P-269
Eyes that covet the charm of another's spouse are false.
Tongue that relishes dainty dishes is false.
The feet that tread for misdeeds are false.
The greedy that is ever in need is false.
The body that does not any good is false.
Scents that provoke bad blood are false.
All those who refuse to understand this are false.
Says Nanak, the one who remembers God, he alone succeeds over all. (5)

Wasted is the life of the godless, forsooth.
How can one be truthful without truth?
Purblind is the body without Name,
A foul smell from its mouth ever came.
Day and night go waste without Name,
Like the crop dying without rain.
Adoring not God, everything around goes waste,
Like wealth in the custody of a skinflint Seth*.
Blessed are those who have the Name in their heart,
Nanak is sacrifice unto them all. (6)

You do something and hold out something other.
Without devotion in the heart, it's mere lip service what you utter.
God the Omniscient is aware indeed.
With the outward display, He is never pleased.
You preach to others what you practise not.
You come and go, you are born, die and rot.
He in whose heart is the Formless enshrined,
The entire world would follow his kind.
Those whom God blesses, they realise and meet.
Nanak would sure propitiate at their feet. (7)

I pray to God Who is in the know.
His own creation He would Himself endow.
Himself He takes decisions.
To some He appears close, for others it's a distant vision.
Without trying to be too clever,
He knows what goes on in one's mind ever.
He whom He blesses, he takes to His kind.
He is here, there and everywhere, you find.
He alone serves Him whom He does ferment.
Says Nanak, the Lord you remember every moment. (8.5)

* A rich man

Sloka

I seek the refuge of my Lord
With the grace of the Guru.
Pray, free me of lust and ill-temper,
Of greed, attachment and ego too.

Octavo

By Whose grace you enjoy *Amrit* and dainty dishes of every kind.
You must bear such a Master in mind.
By Whose grace you imbibe sweet-smelling perfume,
Remembering Him, the status supreme you assume.
By Whose grace you live in a comfortable shrine,
You must keep Him ever in mind.
By Whose grace you have a peaceful family life,
You must meditate on Him all the while.
By Whose grace you indulge in joys of every sort,
Says Nanak, you must remember the ever memorable Lord. (1)

By Whose grace you have luxurious linens to wear,
How can you forget Him and get attached to another?
By Whose grace you sleep in a cosy bed of pleasure,
You must sing His praises ever. P-270
By Whose grace you are known all over,
You must adore Him with fervour.
By Whose grace your *dharma* you protect
You must meditate alone on the Lord Perfect.
Remembering the Lord you gain Heavenly acclaim,
And return to your Eternal Abode with honour and fame. (2)

By Whose grace you have a malady-free glistening body,
You must concentrate on that fond Entity.
By Whose grace you protect your fame,
You will be happy remembering His Name.

By Whose grace all your lapses are covered,
You must submit to the Master Revered.
By Whose grace no one with you may vie,
You must remember Him every breath of your life.
By Whose grace you have the rare form,
Says Nanak, you must meditate on His charm. (3)

By Whose grace you have ornaments to wear,
Meditating on Him why must yourself you spare?
By Whose grace you have horses and elephants to ride,
You must never forget that Guide.
By Whose grace you have gardens, grounds and riches in your part.
You must keep Him close to your heart.
By Whose grace you have been moulded grand,
Remember Him whether you sit or stand.
You should remember the One Who is the Incomprehensible Master,
He will protect you here and hereafter. (4)

By Whose grace give alms and charity you might,
You must remember Him day and night.
By Whose grace you are known for your ways and word.
You must remember with every breath your Lord.
By Whose grace you appear pleasing and kind,
You must keep Him ever in your mind.
By Whose grace you belong to a high caste,
Remember that Lord with every thought.
By Whose grace you are vindicated,
With the blessings of the Guru
Has Nanak His merits stated. (5)

By Whose grace you hear the melody haunting,
By Whose grace you see the sights enchanting.
By Whose grace your speech is nectar sweet,
By Whose grace you live in comfort and peace,

By Whose grace your organs function gracefully,
By Whose grace you live fruitfully,
By Whose grace you attain salvation,
By Whose grace you gain satisfaction,
Leaving such a Master, why must you seek someone else?
It is with Guru's grace that Nanak's soul is blessed. (6)

By Whose grace you are known the world over,
Don't you forget that Lord ever.
By Whose grace you gain glory,
My stupid self! You must ever tell His story.
By Whose grace is your purpose solved,
You must consider Him ever involved.
By Whose grace you realise the Truth,
My dear mind, you must cling to Him forsooth.
By Whose grace we are all saved,
Nanak remembers and to Him he has prayed. (7)

He remembers Him whom He initiates.
He sings His praises whom He motivates.
It is with God's grace that enlightenment comes. P-271
It is with His grace that the lotus blossoms.
It's at His pleasure that He comes to abide by you.
With His grace one gains the understanding true.
Everything worthwhile is born with His blessing.
On one's own one can achieve nothing.
Whatever You assign to me, O Lord, I do,
Says Nanak, I could hardly do a thing without You. (8.6)

Sloka

He is Unapproachable, Immeasurable,
He who remembers Him, he is saved.
Listen, O friend! What Nanak has to tell:
It is an enchanting discourse the Holy spell. (1)

Octavo

In the fellowship of holy, one feels cleansed.
In the fellowship of holy, the nuisance of filth ends.
In the fellowship of holy, vanity vanishes.
In the fellowship of holy, blossoms the gnosis.
In the fellowship of holy, the Lord appears to pervade all around.
In the fellowship of holy, problems are solved, it has been found.
In the fellowship of holy, one gains the jewel of Name.
In the fellowship of holy, only the Lord one tries to attain.
Says Nanak, who can acclaim the virtues of the Holy?
The glory of Holy is reflected in God Almighty. (1)

In the fellowship of holy, one encounters the Imperceptible.
In the fellowship of holy, one is ever more colourful.
In the fellowship of holy, one can control the five evil factors.
In the fellowship of holy, one enjoys sips of nectar.
In the fellowship of holy, one feels like the dust of everyone's feet.
In the fellowship of holy, what one utters is sweet.
In the fellowship of holy, one wavers no more.
In the fellowship of holy, one is aligned to the core.
In the fellowship of holy, one is above temptation and greed.
Says Nanak, in the fellowship of holy, God is mighty pleased. (2)

In the fellowship of holy, foes become friends.
In the fellowship of holy, one gets sacred blends.
In the fellowship of holy, one bears no wrath.
In the fellowship of holy, one falters not from the path.
In the fellowship of holy, no one remains odd.
In the fellowship of holy, one meets the Lord God.
In the fellowship of holy, one suffers no mishap.
In the fellowship of holy, one is caught not in the ego trap.
The greatness of holy is known to God.
Says Nanak, the holy are ever attuned to the Lord. (3)

In the fellowship of holy, one remains composed.
In the fellowship of holy, one is at peace and in repose.
In the fellowship of holy, one perceives the Unperceivable.
In the fellowship of holy, one bears the unbearable.
In the fellowship of holy, one attains the Supreme status.
In the fellowship of holy, one arrives at His Palace.
In the fellowship of holy, it's *dharma* one finds.
In the fellowship of holy, it is only with God that one binds.
In the fellowship of holy, one is blessed with Name as a gem.
Nanak, indeed, is sacrifice to the holy men. (4)

In the fellowship of holy, emancipation for the entire tribe would one win,
Also for friends, relations and kin.
In the fellowship of holy, one receives the Divine Treasure,
And in return one bestows it on others.
In the fellowship of holy, the emissary of death is at one's command.
In the fellowship of holy, the angels of heaven sing one's songs.
In the fellowship of holy, one is freed of the evil dame
In the fellowship of holy, one imbibes the nectar of Name.
In the fellowship of holy, one feels at home everywhere.
Says Nanak, in the fellowship of holy, life is successful and a pleasure. (5) P-272

In the fellowship of holy, there is no long wait.
A glimpse of the Lord and one is surfeit.
In the fellowship of holy, darkness is dispelled.
In the fellowship of holy, Hell is withheld.
In the fellowship of holy, one is blessed here and hereafter.
In the fellowship of holy, the wayward unite with the Master.
Whatever one longs for, the devotee must gain.
The fellowship of holy is never in vain.
The Lord Himself lives in the holy man's heart.
The audience of the holy is for the blessed lot. (6)

In the fellowship of holy, one hears the Name of the Sage.
In the fellowship of holy, one sings His praise.
In the fellowship of holy, one forgets not the Master.
In the fellowship of holy, one is saved ever after.
In the fellowship of holy, one endears oneself to God.
In the fellowship of holy, one finds Him in every heart.
In the fellowship of holy, one serves God Almighty
In the fellowship of holy, one is hale and hearty.
In the fellowship of holy, all ailments depart.
Says Nanak, it is fortunate meeting a man of God. (7)

Of the glory of holy men even the *Vedas* are not aware.
They recount as much as is already there.
The glory of holy men is unlike anything on earth.
The glory of holy men can be witnessed in every home and hearth.
The glory of holy men has no limitation.
The glory of holy men begs description.
The glory of holy men is higher than the high in estimate.
The glory of holy men is greater than the great.
The glory of holy men is its own measuring yard.
Says Nanak, there is no difference between a holy man and God. (8.7)

Sloka

Truthful of thought and truthful of word,
He does not see other than the Lord anywhere.
Says Nanak, these are the features of the God-aware.

Octavo

The God-realised remains ever in immaculate quarter,
Like the lotus remaining dry in water.
The God-realised is sans malice,
Like the Sun providing warmth all over as a practice.

Discrimination the God-realised doesn't know.
Like the air sustaining high and low.
The God-realised remains unscared.
Like the earth ploughed here and propitiated there.
This is the virtue of the God-realised,
Like air he must retain His poise. (1)

The God-realised is cleaner than the clean without a taint.
The way water would catch not waste.
The God-realised has an illumined mind,
Like the sky flushed over earth you find.
Foes and friends are alike for the God-realised.
The God-realised is never given to pride.
The God-realised is higher than the high,
Also lowest of the low in size.
Only they are God-realised,
Those who have God Himself as their Guide. (2)

The God-realised is the dust of everyone's feet.
He alone enjoys the spiritual treat.
The God-realised is kind to one and all.
The God-realised is never at fault.
The God-realised is fair for ever. P-273
His looks do the nectar shower.
The God-realised is free from ties.
The God-realised is clean in what he tries.
The God-realised is on the gnosis sustained.
Says Nanak, lost in God, the God-realised remains. (3)

The God-realised has faith only in God.
Knows no death he who has realised the Lord.
The God-realised is humility incarnate.
Like a fountain the God-realised is ever compassionate.
The God-realised knows no constraint.

The God-realised is ever disciplined.
The God-realised does nothing but good.
Successful ever has the God-realised stood.
The God-realised serves big and small.
Says Nanak, the God-realised is adored by all. (4)

The God-realised is ever in accord.
The God-realised lives in the company of the Lord.
The God-realised has the Name as his support.
The God-realised has the Name as his forte.
The God-realised is ever awake.
His conceit the God-realised does forsake.
The God-realised has the Master enshrined in his heart.
Bliss is the God-realised reward.
The God-realised lives in peace and calm.
Says Nanak, the God-realised never comes to harm. (5)

The God-realised is aware of the ways of God.
The God-realised is attached to the Lord.
The God-realised is anxiety free.
The mind of God-realised is a blemishless sea.
God-realised is he whom He favours.
The God-realised is lauded ever.
Only the blessed have a glimpse of the God-realised.
I am sacrifice unto him many a time and tide.
A god like Shiva is in the God-realised one's quest.
Says Nanak, the God-realised is divinity at its best. (6)

The God-realised is beyond assessment.
Everyone is in the God-realised one's ambit.
No one knows the mystery of the God-realised.
The God-realised is ever prized.
What the God-realised says can be interpersed not a bit.
That the God-realised is the Master, everyone must admit.
Who can measure the greatness of the God-realised?

Only the God-realised knows the ways of the God-apprised.
The God-realised is beyond any limit.
To the God-realised Nanak must submit. (7)

Of the universe the God-realised is the Creator.
Never dies, the God-realised lives forever,
The God-realised creates, acquires salvation, and guidance he imparts.
God-realised is the man perfect ordained by God. P-274
God-realised is the refuge of the refugeless.
The God-realised takes everyone in his fold to caress.
Universe is in the image of the one who has realised God.
The God-realised is the Formless Lord.
The God-realised alone can the God-realised recall,
Says Nanak, the God-realised is the Provider of all. (8.8)

Sloka

He who has enshrined the Name in his heart,
He who sees the Lord in every part,
He who remembers the Master with every breath,
Says Nanak, such a recluse saves the rest.

Octavo

He who would not let his tongue, anything foul touch,
Craves to have a glimpse of the Formless so much;
He who would not cast an evil glance on another's partner,
Remains in the company of saints to serve the Master;
He who does not hear anyone's slander,
Considers himself poorer than the poor;
He who forsakes evil with the grace of the Guru,
Gets rid of temptations of the mind true;
He whose flesh is free from maladies of the five kind;
Says Nanak, such a recluse is rare to find, (1)

Vaishnav is he with whom the Lord is pleased,
From the delusion of Maya he keeps himself released.
Acts without consideration of the reward,
Such a clean Vaishnav can claim the *dharma* accord.
Never looks for fruits of his endeavour,
Remains engrossed in meditation and adoration ever,
Remembers God with his body and mind,
Takes kindly to everyone around he finds,
Himself remembers and inspires motivation,
Says Nanak, such a Vaishnav attains salvation. (2)

True adherent of the *Bhakti* way is he who is dyed in the love of God,
And all the evil-minded he discards.
Rids himself of the duality of mind,
Ever adores the Lord Kind,
Removes the filth of sin in the company of men of God.
Such a protagonist of *Bhakti* may claim pure thought.
Day and night he serves God,
Sacrifices his body and soul at the altar of the Lord,
Enshrines the Master in his heart,
Says Nanak, such a follower attains God. (3)

Pandit is he who disciplines his mind,
Cultivates the Name of the Lord Kind.
And drinks the essence of Name.
With the words of such a Pandit the world sustains.
He has the legend of the Lord inscribed in his heart.
Such a Pandit has never again the life to start.
Essentials of the *Vedas, Puranas* and *Smritis* he extracts.
He sees the tangible in the abstract.
He whose sermon is common for the four strands,
Nanak salutes such a Pandit with folded hands. (4)

The seed of Name is sown in every heart.
Anyone of the four castes can remember the Lord.
He who prays is emancipated.
The godman's company not many are fated.
With His grace when He comes to be enshrined in the heart,
The cattle and the spirits, the stupid and the stones are ferried across.
Name is the remedy for every malady,
Adoration of Name is the fountain of felicity.
Dharma is not to be had, try as we may.
Says Nanak, only that one finds it whom He shows the way. (5) P-275

He whose heart is the abode of God,
He is the true servant of the Lord.
He who has vision of the Divine,
He becomes slave of the entire clime.
He who sees God close to him ever,
He is admitted to the Council of Heaven.
If He is gracious, He blesses His slave,
As if enlightened, so does he behave.
Living with all he remains away,
Nanak, the slave, has adopted His way. (6)

Ordained by God he who surrenders his life,
It is he who gains emancipation in strife.
Alike for him are weal and woe.
He is happy ever, never in sorrow.
Gold to him is as good as dust.
Nectar and poison making no difference for the just.
Honour and dishonour both are familiar.
The king and pauper to him are similar.
Whatever happens he hails it as a prize.
Says Nanak, such a one gains salvation in life. (7)

Every place belongs to God,
Wherever He abides a new Name He accords.

He is the Creator and produces all those who create.
What happens is as the Lord would state.
He is spread like the waves of a vast ocean.
The ways of the Lord no one can imagine.
We see Him as He would cater.
He is the Overlord, Ever-living Creator.
He is ever and ever kind.
Blessed is Nanak bearing Him in his mind. (8.9)

Sloka

Many a seeker sings His praises,
There is no end to His piety.
Says Nanak, it is God who has created the Universe
With its myriad variety.

Octavo

There are millions who take to His worship.
Many a million who for rituals themselves equip,
Millions who have taken abode at the places of pilgrimage,
Millions who roam jungles as recluses envisage,
Millions listen to the *Vedas'* recitation,
Millions who undergo severe asceticism,
Millions who meditate on Him as a votary,
Millions of poets who adore Him in poetry,
Millions who remember Him with a new Name,
Yet the Creator, says Nanak, they fail to claim. (1)

There are millions who are incensed with ego
Millions are blind, little they know,
Millions are wooden-hearted misers,
Millions are stone-hearted philosophers,
Millions who misappropriate others' riches,

Millions who talk ill of others,
Millions who are heir to the Maya fraud,
Millions who are fond of travelling abroad,
All of them do as they are commissioned to do,
Says Nanak, the Creator alone knows the secret of His crew. (2)

There are millions of *siddhas*, celibates and yogis,
Millions of monarchs living in luxury,
He has created millions of birds and snakes,
Brought about many a mountain and trees in their wake,
Elements like air, water and fire;
There are ever so many countries, continents and planets higher,
The Sun, Moon and the galaxy of stars,
Deities, demons and crowned kings like Indra Avatar, P-276
The entire creation is organised His own way,
Says Nanak, He liberates us as and when He may. (3)

There are millions who are wise, wanton and wicked,
Those who have read the *Vedas, Puranas,*
Smritis and their edicts;
Millions of gems and jewels in the bed of sea,
Millions of variegated species,
Millions of those who live to be old,
Millions of hillocks and mountains of gold,
Millions of mythical spirits, good and evil,
Millions of ghosts, swines and devils,
He is so close yet so far, far away.
Says Nanak, contained in Himself, He has a big sway. (4)

There are millions who dwell in the netherworld,
Millions who live in heaven and hell,
Millions are born and die,
Millions who go through many lives,
Millions who sit and eat,

Millions who tire of working in their beat;
Millions who are made millionaires;
Millions who keep worrying for more.
They behave the way He commands;
Says Nanak, everything remains in God's hands. (5)

There are millions who have from the world withdrawn,
Deep into the Name of the Lord they have gone
Millions are in quest of God
Looking for Him in the recesses of their heart.
Millions who long to have a glimpse of God;
And the Eternal Lord comes to meet them all.
Millions who yearn for the company of the holy,
Those who are imbued with His Name fully.
He whom He comes to favour,
Says Nanak, he is blessed ever and ever. (6)

There are millions of species and the regions where they reside.
Millions of spheres and their planets astride;
Millions are by the Lord created.
In millions of ways they are propagated;
And the process is repeated many a time.
The Lord God, however, remains ever kind.
Millions and millions of diverse variety
Emanate from God and merge in His piety.
Nobody knows the limits of the Lord,
He is born from Himself, Guru Nanak's God. (7)

There are millions of devotees of God
Who have their minds enlightened by the Lord.
Many who seek the essence of Truth;
They see none other than Him forsooth.
Millions enjoy the essence of His Name.
Immortalised they live forever all the same.

Millions who hail the Lord's Name.
In Spiritual ecstasy they are lost in peace and a poised frame.
Those who are dear to the Boss,
Says Nanak, the Lord makes them swim across. (8.10)

Sloka

God is the Master-Doer,
There is no other hand.
Nanak is sacrifice unto Him
Whom he finds in sea and land.

Octavo

He is the Doer and He alone can do,
What He proposes must accrue.
The Creator creates in no time, P-277
No one can know His limits sublime.
With His command He sustains the unsustainable.
Withdraws with His command and then makes it available.
Deeds good or bad are as He pleases,
His pleasure is reflected in moods and their phases.
He does it all Himself and admires His glory,
Says Nanak, He Himself figures in every story. (1)

If it pleases God, man is emancipated.
If it pleases God, the stones are floated.
If it pleases God, one lives without breath of air.
If it pleases God, for His virtues one does care.
If it pleases God, the sinners He retrieves,
He does as best as He conceives.
He is the Master here and hereafter.
The Omniscient plays in smiles and laughter.
What He pleases, He makes us do;
Guru Nanak has none other in view. (2)

Say, what can the man do?
What He likes He would have us pursue.
Left to oneself, one would grab everything;
One would as would please the Divine Being.
Not knowing, one takes to evil ways;
If one knew, one wouldn't go astray.
Misled one would go all over;
In a moment savour both sweet and sour.
In His mercy if He grants His love,
His Name, says Nanak, would descend from Above. (3)

In a moment he elevates the lowest of the low,
God does His grace on the poor bestow.
He who has nothing to commend him,
In an instant everyone would try to befriend him.
Those to whom the Lord accedes,
He cares not for their good or bad deeds.
All the bodies and souls belong to Him.
The Perfect Lord is reflected in them.
Himself He writes the entire story,
Nanak is witness to His glory. (4)

One can do nothing with one's own contact.
The Lord God is the Sole Architect.
The helpless man is at His command;
All that happens is as He would demand.
At times He is lofty, at others He is low.
At times He is happy, then morose He would grow.
At times He indulges in slander and scandal,
Soaring high at others, then descending in wrangles.
At times He is the master of all the Divine lore,
But the encounter with God, says Nanak, is on His own score. (5)

At times one dances a variety of measures.
Day and night at other times one sleeps at leisure.

At times one is in a savage rage,
While at other times one is the dust of others' feet, a mere page.
At times one styles oneself as a ruler.
While at other he is of little means, a beggar.
At times he is talked ill of,
While at others he is praised aloft.
One must tread the path that God prescribes,
It is truth, the Guru-enlightened Nanak subscribes. (6)

At times he is a Pandit giving discourses,
At others he is an ascetic silent in meditative courses.
At times he bathes at places of pilgrimage,
At others he is a practised *Siddh* with divine lore on his visage.
At times he is an elephant, at others a moth, P-278
He wanders from one to another path.
With masks he plays many a role.
He dances to the tune as God writes the score.
Invariably it happens the way He wants,
No other, says Nanak, can give it a slant. (7)

At times in the company of godmen he does sit.
There is no getting away from it.
His soul gets enlightened,
He is settled there for good.
His mind and body get absorbed in the Name of God.
He lives constantly in the company of the Lord.
The way water gets mixed with water,
The way light gets absorbed in the enlightend quarter.
His wanderings come to an end, he finds piety.
Nanak is a hundred times sacrifice to the Divine Entity. (8.11)

Sloka

Happy is one who is humble
And lives in self-effacement.
Many an egoist has fallen
Because he was arrogant. (1)

Octavo

He who suffers from kingly pride,
He'll go to hell like a dog with chain tied.
He who is proud of his physical charm,
Would end up as a filthy worm.
He who prides in multiple affairs,
Is born and dies to be born again here.
He who throws his weight for his wealth and land,
Is stupid, blind and slow to understand.
He who has learnt to be humble in His grace,
Says Nanak, is liberated here and goes with a liberated face. (1)

He who for his riches is in vanity caught.
It's like straw; it accompanies him not.
He who banks on his forces vast,
The whole lot will in a moment be lost.
He who thinks he is the mightiest of all
Could be reduced to ashes at a moment's call.
He whose ego would brook no other,
At Dharamraja's ridicule, he would suffer.
With God's grace he who sheds conceit,
Says Nanak, he is welcome in Heaven's retreat. (2)

A million deeds done in conceit
Are an effort wasted like the dust of the feet.
Undergoing penance in ascetic pride,

From Heaven to Hell perforce one slides.
He does a lot but softens not his heart,
How can he go to the Kingdom of God?
He who calls himself good,
Goodness has not near him stood.
He whose mind is inclined to be humble,
Says Nanak, is a man of repute, would never stumble. (3)

As long as he thinks, he is on his own,
Peace of mind he would not have known.
As long as he thinks he is the doer,
He keeps on visiting the womb of mother.
As long as he makes foes and friends,
His mind to poise would never lend.
As long as he is given to worldly pleasure,
He must expose himself to Dharamraja's ire.
It is God's grace that breaks the chain,
Says Nanak, it is Guru's grace that one ceases to be vain. (4)

Having earned a thousand, he longs for a million; P-279
He's never satisfied even if he had a billion.
He engages in many an evil deed,
He lives and dies without his craving appeased.
Without contentment he has no esteem,
All his efforts are like an empty dream.
The ecstasy of the Name brings absolute peace,
It is the fortunate few who have this treat.
He does and Himself creates those who do,
Says Nanak, Him alone you should woo. (5)

The Creator of doers is Himself a Doer;
The mean mortal has little in his power.
The man becomes what God makes of him.
The Lord God has the power to trim.

Whatever He does, is the way He chose.
He keeps His distance and yet He is close.
He sees, assimilates and discriminates.
He is the one and also Many, of late.
He does not die or disappear, nor does He go and come.
Says Nanak, He is Immortal and prevails everywhere in sum. (6)

Himself He preaches, Himself he understands.
He creates the creation with everyone at hand;
Himself He spreads Himself out.
Everything is His, He is the Scout;
Apart from Him, how could one dare?
He is here, there, everywhere.
He conceives and Himself play acts;
Many a wondrous part He projects.
He is in everyone's mind and everyone is in His mind.
Says Nanak, there is no evaluating His design. (7)

My divine Master is true, truthful and wise.
Only a few with Guru's grace realise.
Whatever He does is correct and fair.
Not many in a million seem to be aware.
He is the image of virtue,
Charm Incarnate and Peerless True,
Sweet indeed are His words;
Heard by ears and absorbed by the heart.
Unalloyed, He is Holy indeed,
Nanak repeats His Name sweet. (8.12)

Sloka

He who submits to a saint's sanctuary,
He is no more in chains.

Slandering a saint, says Nanak,
Is dying and being born again and again.

Octavo

Slandering a saint shortens one's age.
Slandering a saint, one escapes not Yama's chase.
Slandering a saint one loses felicity.
Slandering a saint, the Hell is a certainty.
Slandering a saint the mind gets soiled.
Slandering a saint the reputation is spoiled.
He who slanders a saint is sheltered nowhere.
Wherever he goes the place gets impure.
If the saint in his mercy is kind and fair,
Even the slanderer, says Nanak, swims across the weir. (1)

Slandering a saint puts up a poor show.
Slandering a saint is cawing like a crow.
Slandering a saint is living the life of a snake.
The slanderer is a reptile incarnate.
Slandering a saint, one is consumed with desire.
The slanderer is in deception mired.
Slandering a saint one is lowest of the low.
Slandering a saint one has nowhere to go. P-280
Says Nanak, if the saint so cared,
Even the slanderer is spared. (2)

The slanderer of a saint is an extremist bloody.
The slanderer is not for a moment steady.
The slanderer of a saint is an arch criminal.
The slanderer of a saint is punished by the Lord Primal.
The slanderer is deprived of his rule.
The slanderer of a saint is unhappy and helpless fool.
The slanderer suffers from several ailments.

The slanderer of a saint is afflicted ever with derailment.
The slanderer of a saint is much frustrated.
Says Nanak, if the saint so desires, the slanderer too is liberated. (3)

The slanderer of a saint is ever unholy.
The slanderer of a saint is with no one friendly.
The slanderer of a saint is penalised by God.
The slanderer of a saint is forsaken by all.
The slanderer of a saint is a confirmed conceit.
The slanderer of a saint takes to many an unbecoming deed.
The slanderer of a saint is born and dies.
For peace the slanderer himself denies.
The slanderer of a saint abides nowhere.
Says Nanak, if the saint so desires, the slanderer too is taken care. (4)

The slanderer of a saint is abandoned in midstream.
The slanderer of a saint succeeds in no scheme.
The slanderer of a saint wanders in orchards vast.
The slanderer of a saint is in the deserts lost.
The slanderer of a saint is hollow inside.
Like the corpse of the dead without breath, the slanderer is quiet.
The slanderer of a saint has no roots,
What he sows, so he collects the fruit.
No one is the ally of the slanderer.
Says Nanak, if the saint so desires, he can reclaim the wanderer. (5)

The slanderer of a saint laments and wails,
Like a fish thrown out by the gale.
The slanderer of a saint is never quenched,
Like the fire's hunger for the fuel is unspent.
The slanderer of a saint is left all alone,
Like the spurious sesame in the harvest zone.
The slanderer of a saint is without any *dharma*.
The slanderer of a saint is a liar by *karma*.

The slanderer acts the way he was designed.
Says Nanak, that must happen what is in God's mind. (6)

The slanderer of a saint acquires a disfigured face.
The slanderer of a saint is punished in His state.
The slanderer of a saint is left ever in lurch.
Neither dead nor alive, it is a peculiar perch.
The slanderer of a saint has never his wish fulfilled.
The slanderer of a saint is unhappy, gets killed.
The slanderer of a saint knows no satisfaction.
He is moulded by the Lord of All Perfection.
No one can alter the predetermined font.
Says Nanak, it always happens the way He wants. (7)

All hearts belong to Him, He is the Creator.
Our obeisance is due to Him ever.
One must adore God day and night.
He should be remembered in every breath of life.
It happens as He states.
It happens the way He dictates.
It is His play, He acts in it.
No one else may comment on it.
He whom He blesses He bestows His Name. P-281
Says Nanak, He alone can the fortune claim. (8.13)

Sloka

Give up being too clever,
Before God the Great you should bow.
With faith in Him alone,
Says Nanak, your ills, anxieties and fears would go.

Octavo

It is no use relying on man;
The giver is only the *Great Bhagwan.*
He Whose gifts appease our wants;
And no more longings come to haunt.
He Who kills and can also save,
Man has only for Him to crave.
Carrying out Whose command brings you peace;
Keep Him ever in your heart's crease.
Remember, remember, remember Ram,
Says Nanak, remembering Ram, you'll never come to harm. (1)

Adore the Formless in your heart;
On a truthful journey you must embark.
With untainted tongue, the *Amrit* you will sip;
With joyous peace it must equip.
With eyes, view the Master's splendour;
Accept the Holy, the rest you surrender.
Tread the path shown by Gobind,
Remembering every moment will free you of sin.
Serve God with hands and with ears hear His word.
Says Nanak, this way in His Court you'll be heard. (2)

He is blessed by the sages,
He who sings the Lord's praises.
Those who contemplate on His Name
They are really rich with fame.
Those who remember Him by the word of mouth.
They are ever in peace forsooth.
They observe God alone all around.
They are privy to the secrets of this and that ground.
He who is attuned to His Name of late.
Says Nanak, he has known the Immaculate. (3)

With Guru's grace one gets to understand oneself,
And all one's longings and wishes are quelled.
He who repeats His Name in the company of godmen,
He is rid of all ailments.
He who sings His praises day and night,
He attains emancipation, living a family life.
He who has faith in God,
His bonds of mortality are lost.
He who hungers for his Ram,
Says Nanak, he never comes to any harm. (4)

He who is attuned to God,
He is sound-hearted, never distraught.
He who is blessed by the Lord,
Why should he come to fear any odds?
He can be perceived as He is,
He is reflected in every activity of His.
I have comprehended Him after assiduous search.
With God's grace I have learnt this much.
Wherever I see, I find Him at the root.
Says Nanak, He is abstract; He is concrete. (5)

No one is born nor dies.
It is all the play of the Lord Wise. P-282
Visible and invisible coming and going,
The entire world obeys His doing.
He Himself exists in everything around;
Varied are His ways to create, establish and unfound.
Imperishable, He never decays.
He organises the Universe His own way.
Unseen, Inscrutabe, a Master of fame,
Says Nanak, if He so desires, one remembers His Name. (6)

He who has realised God, he is the man of destiny.
He can save the entire world with his testimony.

He who serves God can uplift many.
He who serves God can relieve agony.
Himself the Merciful brings about the Union.
Repeating the Name, one is blessed with communion.
Only in His service would find
The fortunate one to whom He is kind.
Meditating on the Name leads to blessed rest,
Says Nanak, among his fellows, he is the best. (7)

Whatever he does it is marked by divinity.
He lives in the Lord God's company.
He lets things happen as they come,
Considering that it's the Creator Himself in sum.
Whatever God does, he accepts with pleasure.
He finds God reflected everywhere.
Out of what he was born, He merges in the kernel.
Only such a one is entitled to the joy eternal.
Himself He brings glory to Himself in man.
Says Nanak, God and His devotee belong to the same clan. (8.14)

Sloka

God is all powerful.
He is aware of our problems;
Remembering Him one is relieved.
Nanak is sacrifice unto Him.

Octavo

The broken ties are mended by God.
Himself He takes care of His flock.
He who has tender solicitude for one and all;
There is no one beyond His call.
One must ever bear Him in mind,

Omnipresent, Self-Reliant, Kind.
On one's own, one achieves not a bit,
Howsoever one may yearn for it.
No one else is, therefore, of avail to you,
Says Nanak, His Name alone will stand by you. (1)

He who is comely himself need not exalt,
It is God's light that reflects in every heart.
Why must the rich be vain
When everything flows from the Main.
He who claims to be a great hero,
Without God's grace he is zero.
He who takes pride in being a philanthropist,
God the Giver considers him stupid.
With the Guru's grace he who sheds the curse of vanity,
Says Nanak, only he is healthy in all the humanity. (2)

The way a pillar supports a mansion,
So does the Guru's word enliven.
The way a stone loaded in a boat can be ferried.
The man dedicated to the Guru's feet is carried.
The way darkness is dispelled by a spark.
A glimpse of the Guru kindles the heart.
The way one finds path in wilderness lost,
Company of the holy illumines every part.
Look for the foot-dust of such a saint, P-283
Says Nanak, God would redress all your plaints. (3)

O Man! Why must you foolishly howl?
You get what you contributed earlier to the pool.
It is God who grants weal and woe.
Forgetting the rest, remember Him thou.
Whatever He does, accept it with pleasure.
Don't you get misled ever.

What is it that with you had brought?
Like a greedy moth, you are in gaiety lost.
Repeat the Name of the Lord in your mind,
Says Nanak, this is the way to glory for your kind. (4)

The merchandise that you came to attain.
It's the Lord's Name you gain at the saints'.
Shedding your pride, swap your sail.
And weigh the Name in your heart's scale.
Load your goods and go with the godly.
Give up all the trappings of folly.
Everyone must hail you then.
With a beaming face you enter Heaven.
Few are those who pay this.price.
Nanak is unto them sacrifice. (5)

*Wash the feet of the holy and drink the wash.
Dedicate your soul to the Holy Boss.
Bathe in the dust of the feet of the holy.
Offer your life as sacrifice to the godly.
It is sheer good luck serving the holy.
Singing God's praises in their company.
The holy can save you from many a calamity.
You adore God and sip the drink of eternity.
He who seeks the holy and comes to their beat,
Says Nanak, all the comforts are his treat. (6)

God gives life to the dead.
The hungry are by Him fed.
Man looks for many a treasure,
But he gets what is ordained in the measure.
Everything belongs to Him; He is the Doer,
There is nothing beyond His power.

* Denoting utter humility

O Man! Repeat His Name day and night,
It is indeed the choicest delight.
One whom He grants His Name in His grace,
Says Nanak, that is the one with a sublime face. (7)

He who is devoted to the Guru,
He is the one who remembers the True.
He hears the Name of the Lord all over,
He who has God in his heart's bower.
What he does is truthful on a truthful rung,
He has truth in his heart and truth on his tongue.
His vision is truthful; he reflects truth.
Truth is his wherewithal, he projects truth.
He who has found God forsooth,
Says Nanak, he is indeed absorbed in truth. (8.15)

Sloka

Without a figure, features and form
God is beyond the Three Norms.*
He makes Himself manifest
To one whom He has blessed.

Octavo

Keeping the Eternal God in mind,
Forget the attachment of any kind.
There is nothing beyond my Lord.
He is reflected in every heart.
He sees all; He knows all;
Deep and discerning, profound above all.
He is *Parbrahm, Parmeshwar* and Gobind,
Kind and merciful, quick to rescind.

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* Three norms are: enlightenment, serenity and sponataneous devotion

I long for a place at His feet,
Says Nanak, this is for which my heart beats. (1)

He fulfils wishes and provides solace,
Whatever He desires must take place.
A glance from Him, and things are made and unmade,
No one knows the secret of His trade.
Joy Incarnate, He is the fountain of pleasure,
His home is said to be a virtual treasure.
He is the Raja among rajas and a Yogi among yogis,
An Ascetic among ascetics, also a man of family.
The devotees remember Him and enjoy it much,
Says Nanak, no one has been able to fathom Him as such. (2)

He Whose wonders have no limit;
All the angels who have tried, submit.
How can the son know about the father's birth?
With a string He has tied the entire earth.
Only those devotees meditate on the Scion,
Who are granted good sense, knowledge and vision.
For whom the world of senses becomes full of woe,
They are born and die, come and go.
High and low are the Lord's stations,
Man could only know what He sanctions. (3)

He has several figures and several forms;
Many a guise and yet He retains His norm.
Many are His manners, He is spread far,
The Immortal God is *Ikoankar**.
Quick He plays His wondrous parts
And yet He is perfect in every art.
In many a way He mounts the sets
And Himself sits to watch the effects.

* There is but one God.

His are the hearts, His are the places,
His Name alone Guru Nanak traces. (4)

All the living beings survive by His Name.
The planets and Universe are in His frame.
The Name supports the *Smritis, Vedas* and *Puranas,*
And all those who listen and go into *dhyana.
The Name supports the netherworld and the sky.
The Name supports the low and the high.
The Name supports the cities and the houses.
The Name supports those who listen to discourses.
He on whom He bestows the Name in His grace,
Says Nanak, he attains the Fourth Stage.** (5)

Truth is the form and the devotee's station.
His identity is truth that merits mention.
True are His words and true His deeds;
The true one must in life succeed.
Truthful is what He does, what He creates is true,
When the roots are true, true must be the tree too.
Transparent, the truthful action is clean,
It is acceptable to those whom He redeems.
The Divine Name of God is comfort true,
Nanak attained his faith from his Guru. (6)

It is truth what the Holy imparts.
Truthful are they who have the Lord in their hearts.
Should one understands the essence of truth,
Remembering the Name, one's emancipation is smooth.
He is truthful, what he accomplishes is truth,
Himself He understands his own worth.
He who has fashioned it, He alone can make it function;
None else can know it with cogitation.

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* meditation.

** The final and supreme stage when man is in tune with the Almighty

The created understands not the extent of the Creator;
Nanak makes do with what is willed by the Maker. (7)

The seeker is lost in the eestatic wonder;
He who understands it, enjoys with abandon.
He who lives in the company of the Lord,
He obtains what he wants with the Guru's Word.
He is benevolent, reliever of pain,
In whose company, salvation one gains.
Blessed is he who waits on Him,
In His company concentrates on Him.
The devotee sings the praises of the Lord,
With the grace of the Guru, Nanak gets the reward. (8.16)

Sloka

He was true in the primal time,
Before the time primal true.
True today,
Ever would he be true, so does Nanak say.

Octavo

Sacred are His feet and truthful the one who does propitiate.
Sacred is His worship and truthful the one who does himself dedicate.
Sacred is His vision and truthful the one who sees and greets.
Sacred is His Name and truthful the one who repeats.
He is truthful Himself and all those who support truth.
He is Virtue Incarnate and imparts virtue forsooth.
His word is sacred and truthful is the one who subscribes.
Sacred are His perceptions and truthful the one who imbibes.
He who is enlightened, everything is truthful for him.
Says Nanak, God alone is true and trim. (1)

He who has realised God as the image of truth,
He accepts Him as the Creator forsooth.
He who has faith in God in his heart,
The essence of truth he alone has got.
He becomes fearless when liberated from fear,
And merges back into the source that bears.
It is like something created, then dissolving into another,
No more is one different from the other.
He who is perceptive would know and claim,
That God and Nanak are the same. (2)

The devotee of the Lord is a man obedient.
The devotee of the Lord is ever subservient.
The devotee of the Lord has understanding.
The devotee of the Lord has a noble bearing.
The devotee of the Lord has the Master as his companion.
The devotee of the Lord has the Name for communion.
The Lord God looks after the devotee.
The Invisible Master protects him in His mercy.
He is the devotee whom the Lord maketh.
Says Nanak, the devotee remembers Him with every breath. (3)

The devotee's lapses He covers
Until the end with His devotee He bears.
To His devotee He brings fame.
He makes His devotee meditate on the Name.
He protects His devotee's honour.
None dare find fault with his manner.
None ever does with the devotee vie.
The devotee of God is the highest among the high.
He whom God engages and grants His favour,
Says Nanak, he is known the world over. (4)

He reflects His ingenuity in tiny ants,
And destroys a million strong force if He wants.

If He would not have you die
He would keep you high and dry.
The man takes many a measure;
Nothing leads him anywhere.
None else can kill or save;
He is the Saviour of the entire enclave.
About what are you wavering in your heart?
Says Nanak, remember the Inscrutable, Wondrous Lord, (5)

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Remember the Lord time and again,
Sipping *Amrit* edifies your mind, muscle and vein.
The devotee who attains the jewel of the Name,
No more does he care for anything vain.
The Name is wealth, the Name is health, the Name is love,
The Name is living in peace with the Lord Above.
Those who are fed the essence of Name,
Body and soul are they merged in the same.
Remember the Name sitting, standing and even sleeping,
Says Nanak, this should be man's treasured keeping. (6)

Day and night adore the Lord.
This is the gift bestowed by God.
Meditate on Him with longing soul,
Merging with God remains your goal.
He who abides by the Lord's command,
He has the past and future in his hand.
Who can adore such a Lord?
I say it all with full regard.
He who remembers God all the while,
He indeed is His perfect child. (7)

Solicit His refuge, my heart!
Offering the body and soul on your part.
He who has realised his Master,
He has all others to look after.

Coming to His refuge brings peace,
A glimpse of His and the sins are washed with ease.
Forget looking around in vain,
Take to His service for any gain.
So that you don't have to come and go,
Says Nanak, fall at His feet and solemnly bow. (8.17)

Sloka

He is the True Guru who has realised the True Lord.
The devotee earns salvation in his company,
Says Nanak, by constant adoration of God.

Octavo

The True Guru looks after the devotee,
The disciple always finds Him kindly.
The Guru helps the devotee shed the dirt of misled mind.
Advised by the Guru he meditates on the Lord kind.
The True Guru breaks the worldly bonds of the devotee.
The disciple is retrieved from evil company.
The True Guru initiates the devotee into the creed,
Such a devotee is fortunate indeed.
The True Guru minds the devotee's ups and downs.
Says Nanak, the True Guru cherishes the devotee as His own. (1)

The devotee who lives with the Guru,
Abides in His mind by His decree.
Who does not take on any airs,
Meditates on God for ever.
He who is entirely sold to Him
Such a devotee suffers no problem.
Serving the Lord he forgets the reward,
And thereby he propitiates God.

P-287

One to whom He shows His mercy,
Says Nanak, such a devotee subscribes to the Deity. (2)

He who is devoted to the Guru unreservedly,
Such a one is privy to his destiny.
The True Guru who is devoted to the Name,
I am sacrifice to him time and again.
The Benevolent One who imparts life,
Absorbed be in the Master all the while.
Man is in God; God is in man.
There is no doubt He is the One.
He is not attained by a hundred clever tales,
Says Nanak, with such a Guru only good luck avails. (3)

A glimpse is enough to cleanse a man.
A touch of the feet could turn you into a swan.
He who sings His praises in the company of the godmen,
He attains access to Eternal Heaven.
Listening to His words the ears get charmed,
The mind is at rest and the soul is warmed.
With the power of his *mantra,* he is a perfect Guru,
His immortalising look makes a saint of you.
His virtues are legion, no one may appraise them.
Says Nanak, those He blesses, He would eventually raise them. (4)

I have one tongue, Your blessings are many.
You are the One with wisdom uncanny.
I know of no words that can take me to You,
The Transcendental, the Unperceived, my Absolute Guru.
Without any want, without any malice, source of happiness,
No one has ever been able to determine Your greatness.
Many a devotee offer their obeisance to You,
Meditate on the lotus feet of the Beau.
I am sacrifice unto my True Guide,
Says Nanak, because of him such a Lord is my pride. (5)

Few are those who enjoy meditation on God,
They sip *Amrit* with salvation as reward.
Such a one never comes to grief,
In whose heart the Lord God lives.
He who sings God's praises all the while,
And inculcates this in his tribe,
He is not embroiled in attachment of any kind.
God alone he retains in his mind.
As the darkness is dissipated by lighting a lamp,
Says Nanak, no more anxiety, attachment and sorrow stay in his camp. (6)

It turned cool in the sweltering heat.
Sorrow gave place to a pleasant treat.
Vanished the fear of life and death,
With the teachings of the Holy Adept.
Sans any fear I have become fearless,
Ill omens departed, no ill to oppress.
He has blessed to Whom I belong,
In the company of the godmen I sing His songs.
Attuned to the strains of His melody, my wanderings are tamed,
Nanak is devoted to hearing the Lord God's Name. (7)

He is both Absolute and Related.
With His skill of an artist both are mated.
He creates His own wonderments,
Himself He evaluates His establishments.
There is none other than God.
In every being I see only my Lord.
Engulfed with His creation in colour and beauty,
One gets enlightened in the company of the Holy.
His creation is a reflection of His art sublime,
Nanak is sacrifice unto Him many a time. (8.18)

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Sloka

Besides His Name you carry nothing.
All the rest is sheer puffing.
Acquiring the wealth of the Lord's Name.
Says Nanak, is the secret of eternal fame.

Octavo

Reflect on His Name in the company of the Holy.
Meditate on His Name, His Name is the remedy.
Give up all other measures, my friend!
Enshrine His lotus feet in your mind.
He is the Master-doer Perfect.
Hold on to His Name, it is certainly worth it.
Collect this wealth and you will reach.
This is the truth the Holy teach.
Bear in your heart only trust;
Says Nanak, all your ailments quit you must. (1)

The weatlth you go about gathering in the four quarters,
You gain it in the service of the Master.
The comfort you crave for every day,
Is obtained in the company of men who pray.
The name for which you do good deeds,
Is enjoyed by sitting at His feet.
The malady that no medicine can cure,
With the remedy of the Name it shall disappear.
Of all the cherished gifts the Name is the best,
Says Nanak, remember the Lord and you are blessed. (2)

Cultivate your mind with God's Name,
Rather than wandering, stay at home.
He never finds the times hard,
Who has in his heart the Name of God.

Kaliyug is smouldering, the Name is soothing,
The more you meditate the more it is comforting.
You shed fears, your wishes are met,
With love and devotion your mind is at rest.
You arrive at home and gain salvation.
Says Nanak, this is the way to emancipation. (3)

The True One talks of truth as a refrain;
The false one is born, dies, to be born again.
Transmigration is terminated by serving God,
Surrendering oneself and reporting to the Lord,
This way the jewel of life finds the mould,
By repeating His name sustain the soul.
There is no other way of emancipation,
Even reflecting on the *Smritis, Shastras, Vedas* and their recitation.
Remember God in your heart of hearts,
Says Nanak, this is the way to get what you sought. (4)

You carry not with you what you possess,
Why must you then cling to it so much?
Engrossed in progeny, friends, family and children,
You find not time for His veneration.
Wielding power and indulging in luxury,
How do you expect yourself to be free?
Riding horses, elephants and chariots,
All this is false without any merit.
He who has given you all this you recognise Him not,
Alienated from the Name, Nanak is distraught. (5)

O the uninitiated! Take the Guru's advice.
Drowned without His Name are many a wise.
O my friend! Cultivate the love of God
So that without a smudge you clean your heart.

Keep yourself attuned to His lotus feet P-289
And thereby the evil of ages does sweep.
Dwell on His Name and help others do so;
He who hears His Name, utters and acts, to His home will he go.
The essence of truth is the Name of God,
Says Nanak, sing His praises with a quiet heart. (6)

Adoring the Master your sins are washed,
Vicious conceit vanishes like frost.
Free from cares you get rid of strife,
Remembering God every breath of your life.
Give up all your clever manipulations,
In the company of godmen you find redemption.
With the Name as your capital, trade in truth,
You will be peaceful here with your future smooth.
The Lord God prevails everywhere,
Says Nanak, only the lucky are aware. (7)

Meditate on One and adore the Only One;
Other than God alone think of none.
Sing His praises as He is without end;
To Him your body and soul you lend.
He the Lord God is the only One,
He alone does what is half-done.
It is from One that many are created,
Remembering the One, all evils are abated.
Those who have God enshrined in their body and mind,
Says Nanak, with the grace of the Guru, they do Him find. (8.19)

Sloka

Having wandered all over
I seek Your protection.
It is Nanak's prayer:
Let me take to meditation.

Octavo

A supplicant, I come seeking charity
The gift of Your Name, my Celebrity!
I crave for the dust of the feet of the godmen.
O Lord God! Do pay heed and listen.
I may sing Your praises in life and death,
That I meditate on You every breath,
That I remain devoted to Your lotus feet,
And worship You as a daily treat.
It is in Your refuge and for Your support I came.
Nanak begs for the essence of Your Name. (1)

It is the utmost comfort when He is kind;
But bliss in His Name not many find.
Those who have tasted it, they are satisfied,
They are content, never in a mind-divide.
Intoxicated with love, their heart overflows,
In the company of the godmen, their dedication grows.
Giving up all else, they seek His protection,
With heart enlightened and mind in meditation.
It is only the fortunate who remember Him.
Says Nanak, absorbed in the Name they are joyful and trim. (2)

In service the devotee is ever satisfied.
He has for a guide the True Guru's advice.
When God is gracious to His flock,
Happily He grants whatever they ask.
Their bonds broken, they are liberated
From life and death and doubts created.
Their cravings are met and desires satisfied,
The All-Pervading remains by their side.
He to Whom they belong comes to their rescue.
Says Nanak, longing for His Name they always pursue. (3)

Why forget Him Who will not have you rue?
Why forget Him Who appreciates whatever you do? P-290
Why forget Him Who has given you everything?
Why forget Him Who is the soul of the living?
Why forget Him Who protects you from the fire of the womb?
It is only you, the rare one, who realises it with the Guru's boon.
Why forget Him Who pulls you out from the morass of sin?
And restores the long, long broken links?
My Guru Immaculate has shown me the way,
Remembering his Lord, Nanak goes not astray. (4)

I invite you, O friends, to play this game.
Forget all else and remember His Name.
Remember Him and be blessed.
Remember Him yourself and inspire the rest.
With devotion, you will swim across the ocean of life.
Without devotion you will be a pile of ashes in strife.
The Name is eternal bliss and perennial peace;
The one who is sinking can expect a lease.
All the problems vanish with His courtesy true.
Says Nanak, remember the Name, the treasure of virtue. (5)

In my heart is stirring soulful love,
My mind and body seem soaring above.
Beholding them with my eyes I feel delighted.
Washing the feet of godmen I am elated.
The body and the mind of the Holy are ever in a trance,
Finding their company is a rare chance.
Pray, do me just one favour.
With the grace of the Guru I should remember You ever.
No one dare praise You enough,
Says Nanak, the Lord prevails here and above. (6)

God is forgiving and kind to the have-not.
Protector of the Holy and bountiful such a lot.

Helper of the helpless, He is Gobind and Gopal.
In ever so many ways He helps them all.
He is the Primal Lord, Cause of Causes and the Creator,
The very life breath of those who serve Him as waiters.
He who meditates on Him, he is relieved.
Love and devotion are His creed.
I am worthless, low and ignorant.
Says Nanak, I come seeking refuge in You, Bhagwant! (7)

He goes straight to Heaven, obtaining emancipation.
Who for a moment takes to His adoration.
He rules over many and enjoys luxury,
He who cherishes listening to his Master's ditty.
Dainty dishes, rich clothes and music are his due,
He who every day remembers his Guru.
What he does is virtuous, he has wealth and acquires fame.
He has in his heart the eternal Name.
In the company of the Holy bless me, O Lord!
So that Nanak has the dawn of peace in his heart. (8.20)

Sloka

He is Absolute and Related,
The Formless sits in a void in an ecstatic state.
He is the Creator Himself,
And Himself makes us meditate.

Octavo

When the creation was not even understood.
Who was then bad and who was good?
When He was in a meditating trance,
For strife and hatred who had the chance?
When He had no feature, no form,
Joy and sorrow then came wherefrom?

When the Supreme Lord was all by Himself,
Who loved whom and who was doubtful?
His is the game and Himself He plays,
There is no other Creator, Guru Nanak says. (1)

When God was the lone lender of money,
Then who was bonded and who was free?
When He was alone without reach and bound,
Why then were Hell and Heaven found?
When the Absolute was in the state of poise,
Shiva and Shakti had but little choice.
When He has infused His own light,
Then who should be unafraid, who be in fright?
His are the doings and He is the Doer,
Nanak's Master is unknowable, living on an unreached shore. (2)

When the Eternal was relaxing on His throne,
Who was born, who died and who was death-prone?
When the Perfect God Himself had created,
Then how could there be anyone ill-fated?
When the Impersonal and Incomprehensible God was around,
Then how could Chitragupta* ask for account?
When the Immaculate Master, Ununderstood and Unrealised hailed,
Then who could be free and who could be jailed?
He Himself wondered about Himself there,
Says Nanak, then Himself He created Himself out of nowhere. (3)

When the Immaculate Lord, the Master of all prevailed,
Where was the dirt and who did the washing avail?
In the reign of the Formless, Absolute and Unattached,
Who was matchless and who was matched?

* God of justice

When the Creator was the only one there,
Where was the question of being fair and unfair?
When the divine light merges in the flame of light,
Then who remains dim and who is bright?
He is the Creator who builds and mounts,
Says Nanak, the Doer Himself has little count. (4)

When He was there with His glory,
How could the parents, friends, sons and brothers form part of the story?
When He was the reservoir of many-faceted wisdom,
Where were the teachers of the Vedas and Islamic system?
When He kept to Himself all the sermons,
Who ever cared for good and bad omens?
When He Himself was high and Himself low,
Who was the Master and who was to tow?
One is lost wondering about the mystery,
Says Nanak, He Himself knows about the sophistry. (5)

He who cannot be deceived, Who is Invulnerable and Mysterious,
For Him how could the threat of Maya be serious?
He would greet Himself as one of the formalities.
There being no practice of the Three Qualities.
When the Auspicious One was all alone,
Then who was careful and who was careworn?
When He Himself was convinced of the deed,
Then who was to listen and who was to plead?
The Limitless Lord is higher than the high,
Says Nanak, He alone can reach His sky. (6)

When He Himself created the world with His skill,
Reflecting Himself in Truth, Energy and Will, P-292
Where was the difference between good and evil?
Whom did Heaven and Hell bedevil?

The network of Maya and its lure,
Conceit, attachment, doubt and fear,
Pain and pleasure, honour and dishonour,
Described differently by different scholars.
It is His drama which He plays and watches on His own,
Says Nanak, when He winds the play, he is left all alone. (7)

Where there is Deity, there are devotees in the image of the Lord.
As He propagates, it is for the glory of the ward.
He is the dispenser of both sides,
Their pride is His own pride.
He plays many a wondrous roles variously,
And enjoys them all vicariously.
When He is gracious He favours with His Name.
When He is kind, he lets one play His game.
He is beyond calculation, depthless and in a weightless mould,
Nanak speaks the languages he has been told. (8.21)

Sloka

The Master of all living beings,
He is reflected in every action.
Says Nanak, He prevails all over,
There is none other for reflection.

Octavo

Himself He observes and Himself listens.
He is One;
Despite the fact that everywhere He glistens.
When He pleases He creates the universe;
When He so desires, He does the reverse.
Nothing happens unless He permits;
With His thread the world He knits.

One whom He enlightens,
Truth becomes his fascination.
Even-minded, Understanding the Essence of the Verse;
Says Nanak, He is victorious in the universe. (1)

Everything living is in His hands,
By the side of lowly the kind Master stands.
No one can kill him whom He protects,
He is dead whom He forgets.
Giving Him up where can one go,
When He is the Master of the Show?
He who holds the key to life,
Home or abroad He is by your side.
Mine of Virtue, Infinite and Endless,
Him alone does Nanak profess. (2)

The Merciful is Omnipresent,
He is kind to every supplicant.
He alone is aware of His ways.
Here and there the Immanent sways.
A variety of living beings He looks after;
Whosoever He has created, remembers the Master.
One whom He blesses, that one He raises,
The devotee would remember and sing His praises.
With faith in his mind he accepts the Lord,
Nanak has realised the Creator Lord. (3)

The Man of God who is devoted to the Name,
He has never to come to shame.
The devotee has an opportunity to serve,
Listening to the Lord, he may in Him merge.
There is nothing beyond this stage,
Those who would in meditation engage.
They break their bonds and shed hostility,

Day and night they are at the feet of the Deity.
They are peaceful here and happy there,
Says Nanak, the Lord takes them in His care. (4)

P-293

In the company of the Holy have a good time,
Singing the praises of the Sublime.
Contemplate on the essence of the Name,
A rare opportunity for one to claim.
Adore Him with the ambrosial sweet songs,
This is an opportunity for which you long.
See the Lord by your side all the while;
When darkness disappears forsake the ways of guile.
Listen to the Gospel and bear it in mind,
Says Nanak, whatever you desire you will find. (5)

You will improve both this and the life to be,
If you have His Name in your mind's custody.
The Perfect Guru's Gospel, forsooth,
He who cherishes it, can access Truth.
He who meditates on Him with devoted body and mind,
Free from sorrow, pain and fear he will find.
As a trader, deal truthfully alone,
So that in Heaven you are accepted and shown.
Look upon Him as the Master of the Show.
Nanak does not have to come and go. (6)

Giving Him up where can one go?
Remembering the Saviour relieves one from woe.
Meditating on the Formless, fears recede,
And man is from bonds of mortality freed.
He who is protected by God suffers no pain,
Meditating on the Name he is free from strain.
Gone are anxieties and shed is conceit,
No one can match His lofty reach.

The valiant Guru stands watch over His ward,
Says Nanak, all his problems are solved. (7)

Absolute wisdom and ambrosial glance,
A single glimpse found the world in dance.
Whose lotus feet are beyond applause,
The personal charm is in the image of God.
His service is blessed, blessed is the devotee,
A searcher of hearts, the elect of the Deity.
One who cherishes His memory is pleased,
And from the scare of death released.
That one is Immortal, lives in the company of the Lord;
In the fellowship of the Holy, Nanak remembers God. (8.22)

Sloka

With the kohl* of knowledge granted by the Guru,
My opaqueness of ignorance is gone.
I serve the Holy with the grace of God,
Nanak has entered into a glorious dawn.

Octavo

In the fellowship of the Holy, I have realised God.
Sweet indeed is the Name of the Lord.
The entire universe is contained in His mind,
And the various colours are therein enshrined,
The ambrosial Name of God is like the Nine Treasures.
It is located in the body as a convenient measure;
The unstruck melody is heard in the void,
It's wondrous ecstasy cannot be described;
He alone sees whom He grants the light,
Says Nanak, such a one acquires the insight. (1)

* Collyrium

The Infinite is both inside and outside,
In every heart the Lord resides.
He is on earth, both underneath and above
And nourishes the world with utmost love. P-294
The Lord God is in the blades of grass, woods and mountains,
For all the activity He is the Fountain.
He is contained in air, fire and water,
In ten directions and four quarters.
Devoid of Him there is no space,
Nanak lives in peace with the Guru's grace. (2)

In the Sun, Moon and the Stars Him I find,
Also in the Vedas, Puranas and Smritis as envisioned by mankind.
Each of them speaks the language of God,
While He remains in poise, the Steady Lord.
He plays the game in various parts,
Measureless in many arts.
He whose light is in every light,
The Master prevails in depth and height.
Those who with the grace of the Guru have their doubts shed,
Says Nanak, with faith in God they are blessed. (3)

The saint sees God in everything around.
The saint listens to Dharma in his heart's sound.
The saint has only auspicious talk to hear,
He has the all pervading Rama as a peer.
Those who have realised Him, it is their way,
It is nothing but Truth whatever they say.
Whatever happens he accepts forsooth,
Knowing that it is the Creator's Truth.
He is both inside and outside planted,
Just a glimpse and Nanak is enchanted. (4)

He is true, truthful is what He has created.
It is from Him the world has emanated.

If He pleases he spreads Himself far,
If He so desires He contracts into Ikoankar.
Many of His doings are inscrutable.
One He blesses, to him He is ever available.
How can He be close and how can He be far away,
When it is He who has the absolute sway?
One whom He reveals the secret in essence,
Says Nanak, that one realises God's presence. (5)

In all the elements, He is the Doer.
In all the eyes, He is the Viewer.
The entire Universe is God in phases,
Himself He listens His own praises.
The coming and going is for Him a game of dolls,
The world remains at His beck and call.
He disguises Himself in many ways;
Whatever is to be said He Himself says
They come and go as He pleases.
Says Nanak, He withdraws them all when His interest ceases. (6)

What He does cannot be evil;
Outside Him who could be His equal?
He does nothing but good, good is His kind,
He alone knows what is in His mind.
He is true, truthful is His mission,
And remains enshrined in His creation.
Nobody knows the extent of His self,
Which would be possible had there been someone else.
Whatever He does one must subscribe,
With the grace of the Guru, Nanak has realised. (7)

He who has known Him is happy.
It is God who reveals Himself to the devotee.
He is rich, of high caste and commands fame,
Immortal in life and a heart given to Lord's Name.

Thrice blessed is His arrival;
His arrival assures the world's survival.
The good in arrival of the Man of Destiny
Is that one remembers God in His company.
Such a one is emancipated and the rest he liberates,
Before such a devotee Nanak prostrates. (8.23)

P-295

Sloka

I meditate on the Absolute Lord,
Absolute indeed He is called.
To Nanak has been revealed the Deity,
Whose praises he sings as a devotee.

Octavo

Listening to the Perfect Guru,
You will find God close by you.
Remembering God at every step,
All your anxieties will be swept.
Give up desires and making complaints,
Ask for the dust of the feet of the saints.
Shed conceit and make your supplication,
In the company of the Holy, cross the flaming ocean,
And fill your coffers with wealth Divine;
Nanak salutes his Guru Sublime. (1)

Good health and happiness, praise and joy are totally
The reward for contemplating on God with the Holy.
Clearing the Hell you will be raised,
Sipping Amrit and singing His praise.
Remembering God alone in your heart,
Who remains One but plays many parts.
He holds and sustains the world and is kind to the poor.

He relieves all pains and is of mercy the dispenser.
Contemplate on His Name again and again,
Says Nanak, this alone will life sustain. (2)

The valued words uttered by the Holy as a rule,
Are priceless gems and invaluable jewels.
He who listens and abides by them is saved;
Himself he swims and for others the path is paved.
His life is success, his company is a reward,
He who is imbued with the Name of God.
There are strains of celestial slogans of victory,
As one listens one goes into ecstasy.
God is reflected in the forehead of the Holy,
Nanak is saved in such a blessed company. (3)

I come to seek refuge in the One who gives shelter,
He was indeed kind and allowed me to enter,
The grouses vanished, I became as humble as dust,
Remembering the ambrosial Name in the company of the Just.
The revered Guru has felt pleased,
The devotee's service has this achieved.
All the temptations and misdeeds have been shed,
The tongue utters the Name on which it is fed.
The merciful God has been a gracious guide,
Nanak has with his cargo arrived. (4)

O my saint friends! Let us sing God's praises,
With the singleness of mind and bright faces.
Sukhmani is the state of poise and a hymn of God's Name;
He who imbibes it remains in excellent frame.
All that he wishes is fulfilled;
The Lord God to him is revealed.
He acquires the Supreme seat;
He doesn't have to go and then to retreat.

With the Name as his wealth he would repair,
Says Nanak, he who has acquired the divine profit here. (5)

Solace, peace, riches and aesthetic pleasure,
Knowledge, wisdom and odd spiritual measure, P-296
Learning, penance, Yoga and divine repasts,
Highest lore and the choicest baths;
The Four Gifts and blossoming of the lotus,
Remaining amidst all but with a different focus,
Charm, intellect and wit with precision,
Even-mindedness and a single vision;
All these rewards to him are brought,
Says Nanak, he who imbibes the Name in word and thought. (6)

If one were to strive to acquire this treasure,
He would be vindicated in every age and sphere.
It is like God supplicated and the Name excited.
It is like the reading of the Shastras and the Vedas recited.
The Name is the essence of all religions,
It resides in the hearts of godmen.
Many a sin are washed away in the company of liberated.
If the saint is kind, the devotee is emancipated.
God Himself blesses them with opportunity,
Says Nanak, those who seek refuge of the Holy. (7)

He who listens with devotion and bears it in his heart,
He is given to remembering God.
He is relieved from the agony of transmigration.
In an instant his soul attains salvation.
A fair name he has and an ambrosial sweet tone,
Who has in his heart the Name of God alone.
Gone are his sorrows, maladies, doubts and fright;
Known as godman, what he does is right.
He will be crowned with the highest glory,
Says Nanak, this is the assured gift of Sukhmani. (8.24)

Gauri V
Thittin (Lunar Dates)

There is but one God
He is realised through the grace of the True Guru

Sloka

The Lord Creator pervades the ocean and land
Says Nanak, in many a form is He reflected as the Master Grand.

Pauri

Ekam, that is on the First, I offer my prayers to the Supreme Lord
With due veneration.
I chant the praises of the Divine Master
And seek His protection in submission.
Faith in Him spells salvation and peace,
He Who is supreme.
I have searched all the four sides and ten directions
There is none other than Him.
I listened to the recitation of Vedas, Puranas and Smritis
And cogitated on them hard.
Redeemer of the Sinner, Reliever from Fear
The Ocean of Peace is the Formless Lord.
He doles out, He receives, He is the Bestower.
Other than Him, there is none who gives.
One gets what one desires.
Says Nanak, he who His praises sings. (1)
Laud the Lord ever
In the company of the holy, my fellow traveller! (1) *Refrain*

Sloka

I offer my obeisance many a time
To Your care I am led.
In the company of the holy
My illusions and the sense of duality are shed. (2)

Pauri

Dutiya, that is the second, inculcates duality you should forsake
And serve the Guru ever.
With the jewel of Lord's Name lodged in your body and mind
Discard lust, wrath and greed, my fellow traveller!
With death no more, you'll gain life eternal, P-297
There will be end to every affliction.
If you were to give up ego and meditate with loving devotion.
You will come to profit; no more loss,
And gain honour in the Lord's Court.
You will garner riches of the Holy Name,
And find yourself truly of note.
He who remembers the Lord sitting and standing
In the loving company of the men of God,
Says Nanak, he is freed of evil thoughts.
The Preceptor comes to live in his heart. (2)

Sloka

The Three Qualities have the world in its grip.
Rare is the one who attains the state of communion.
Says Nanak, immaculate are the holy
Whose mind is given to meditation. (3)

Pauri

As regards the third, understand that the Three Qualities are like a poisonous fruit.
At times it cures, at others it does kill.
One keeps moving between heaven and hell,
Death remaining a terror still.
The world is made up of pleasure, pain and illusion,
In avarice it is lost.
Thinking of other means,
He Who has created, one realises Him not.
Involved in mental, physical and psychic ills,
One is never free from such an ailment.
He who realises not the Lord God, the Accomplished Master
And His splendid achievements,
Is drowned deep in attachments and doubts.
It's a life in a miserable hell.
Pray, do be kind and save me,
As Nanak does on this, the only hope, dwell. (3)

Sloka

He is clever, wise and accomplished
One who has his ego discarded.
Says Nanak, he who meditates on the Name
With four boons and eight occult powers, he is rewarded. (4)

Pauri

On the Fourth, listen to the Four Vedas.
Their essence you should realise.
All the pleasure and source of joy
In meditation on the Name Divine lies.
Saves one from hell, relieves suffering
And many an affliction.

Death tires, Yama retires,
One is absorbed in the Lord's laudation.
Fear flees and of Amrit there is a bountiful release
One is dyed in the colour of the Formless Lord.
Of pain, penury and impurity is rid
Who is devoted to the Name of God.
Gods and godmen search the Lord, the Ocean of Bliss.
His mind is pure and mouth immaculate,
Says Nanak, the dust of the feet of the holy who would kiss. (4)

Sloka

With Five Evils lodged in the heart
And living in Maya's company;
Says Nanak, if you seek to be absorbed in the Lord
You get together with the holy. (5)

Pauri

Pancham that is on day five, only they are the Panch elect
Who have come to understand the bitter truth of life.
The fast colour is like the fading fragrance of flower for them,
And the world a meaningless strife.
Those ignorant of it don't see or understand
Nor do they cogitate.
They are lost in the pleasure of attachments
In the false world that they create.
In the cycle of transmigration they are born and die.
And many a ritual they undertake.
They realise not the Creator ever.
Thoughtless they are right and wrong they do not separate.
Those who give loving devotion to God,
And are not a bit in Maya involved,
Says Nanak, rare devotees are such
As from the false show are absolved. (5)

Sloka

The six Shastras announce from the house tops
That He has no end, no limit.
The devotees are content singing His praises,
Says Nanak, as on the door of the Lord they sit. (6)

Pauri

Khastam that is sixth day reminds of six Shastras and several Smritis, P-298
That the Lord is exalted and high.
And that even Sheshnag* knows not the limit of His qualities.
Narad the sage and Sukhdev the son of Vyas sing praises of the Lord.
In ecstatic rapture they are dedicated to God.
Forgetting attachments, status and illusions
The Bestower's protection they attain.
With His lotus feet lodged in their hearts,
A glimpse of the Lord, His bliss they gain.
They earn profit, with no loss
In the holy company, they meditate.
They attain the treasure of the Guru,
Says Nanak, as they on the Name contemplate. (6)

Sloka

They laud the Lord in the holy congregation
And to truth they are dedicated.
Says Nanak, their hearts are at peace
To Him alone are they committed. (7)

* The mythical Serpant which is said to have six hoods, repeats Lord's new Name with every breath.

Pauri

Saptam that is on day seven, garner the wealth of Name,
There is no end to this treasure.
It is gained in the holy company
It has no limit, no measure.
Shed ego and take to meditation,
Come to the Lord's care,
Your sufferings will end, you'll swim across the ocean of life
And gain whatever you desire.
He who remembers His Name day and night,
He is successful, he has arrived.
Inside and out, he finds the Lord,
The Creator he has realised.
He is my friend, companion and mate
Who gives me the tidings of my Guru.
Nanak is sacrifice unto him
Who contemplates on the Lord True. (7)

Sloka

Eight Pahars* you should laud the Lord,
Discarding all other entanglements
Yama's minions dare not touch him
Says Nanak, on whom the Lord showers His blandishments. (8)

Pauri

Ashtami is the eighth day, has eight occult powers and nine treasures.
All that one longs for and this realization has no measure.
The lotus of heart blossoms and one is in bliss ever.

* Time measure according to the indigenous calendar signifying 24 hours of a day divided into eight parts.

With immaculate living and the spell that fails never.
Essence of all dharma and bathing at holy spots,
Together with knowledge of the highest slot,
Singing the Lord's praises in the company of the Accomplished Guru
Says Nanak, meditating on the Name one swims across the ocean of existence true.(8)

Sloka

Given to fruitless pursuits you remember not the Lord
Says Nanak, he who forgets the Name,
Wandering between heaven and hell is his reward. (9)

Pauri

Naumi that is day nine reminds that the nine apertures of the body get impure.
He who meditates not on the Name and would not the accepted mores share,
Covets others' spouses and the holy he calumniates,
Not for a moment does he pay heed to the Lord-in-state.
To feed himself he deprives others of their wages.
His fire of desire not quelled, his thirst never assuages.
Those who serve not God bear this fruit.
Says Nanak, forgetting the Lord, die the unfortunate. (9)

Sloka

I have looked around in ten directions,
Wherever I see, Him I find
He comes to lodge in the heart, says Nanak,
If the Lord is gracious and kind. (10)

Pauri

Dasmi that is on day ten he who does the ten doors* discipline,
His mind is at peace, he takes to contemplation.
With ears he listens to the Lord's praises.
With eyes he beholds the Bestower gracious.
His tongue ever lauds the Lord, P-299
His mind contemplates the Almighty God.
With his hands and feet he serves godmen
Says Nanak, it is the Lord's favour that lends this discipline. (10)

Sloka

Everyone describes Him as One and Alone.
Rare is the one who has Him realised.
They know not His virtues, says Nanak
They remain anguished and surprised. (11)

Pauri

Ekadsi that is on day eleven he who realises the presence of the Lord,
Disciplines his senses and listens to God.
His heart content, to one and all he is kind.
This is how one Ekadsi should mind.
He who can his wandering mind control,
His thoughts, body and senses with the Name he can hold.
Pervades everywhere the Supreme Lord,
Your eternal dharma says Nanak, is laudation of God. (11)

Sloka

Forsaking foul thinking, I took to serving and found the kind Recluse.
This is how Nanak met the Lord Who would his entanglements defuse. (12)

* Nine physical apertures and the tenth is the spiritual extension through the mind.

Pauri

Duadashi that is day twelve is devoted to charity, holy bathing and meditation.
Also to extinguish egoism and take to contemplation.
Enjoying Amrit in the holy company,
Satisfying self with laudation of the Deity.
Soft speech which would everyone please.
The soul in the body of five clients with Name to release.
Faith is obtained from the Accomplished Guru.
Says Nanak, meditating on the Name one is liberated true. (12)

Sloka

Entangled in the Three Qualities, one finds no satisfaction.
With the Cherisher of the fallen lodged in the heart.
Says Nanak, the Name helps one obtain liberation. (13)

Pauri

Traudashi that is day thirteen reminds one that the world is afflicted by three maladies
One has to be born, one has to die and undergo hellish tragedies.
If his mind is concentrated not on the Lord's Name,
Laudation of the Ocean of Peace not for a moment may he claim.
The body is given to pleasure and pain
Also to the long-lasting Maya strain.
The day he wastes in meaningless squabbles.
With sleep in the eyes and in dreams he babbles.
He who forgets the Lord shares this lot.
Nanak sought protection of the Gracious Lord. (13)

Sloka

In the four directions and fourteen worlds
The Lord pervades over all.

Says Nanak, he who imagines not any spot devoid of Him
His objects are fulfilled, big and small. (14)

Pauri

Chaudha that is on day fourteen you find
The Lord in the four directions.
Manifest in the world with Supreme Perfection.
In all the ten sides He pervades.
On the earth and in the sky He prevails.
On water, earth, forest, mountains and the netherworld
The Lord Compassionate can everywhere be heard.
Subtle and tangible everywhere is God
Guided by the Guru, Nanak realised his Lord. (14)

Sloka

Whoever has conquered himself with the Guru's guidance
And lauded the Lord.
With the blessings of the holy his fears are annulled,
His anxieties says Nanak, he comes to discard. (15)

Pauri

On Amavasi, the last night of dark half, they are at peace, P-300
Those who have been blessed with contentment by the Guru.
Their mind and body are cool, quiet and in poise
And they take to the service of the Lord True.
All their bonds are broken
They succeed with whatever they undertake.
No more foul thoughts, their ego is shed,
On the Lord's Name they contemplate.
Having Gained the Preceptor's protection,

Their cycle of transmigration is snapped
They swim across with their family
In the Lord's laudation they are wrapped.
Fruitful is the service of the Lord
One should meditate on the Name.
Peace and poise to Nanak
From the Guru Accomplished came. (15)

Sloka

He who is accomplished wavers not;
Accomplishment is the gift of God.
He enhances his glory day after day.
Says Nanak, the decline being never his lot. (16)

Pauri

P*oornma,* the full moon night, reminds that the Lord is perfect
Like the full moon.
He is mighty, accomplished and grand.
All the creatures around are His boon,
On every one the Bestower has his hand.
Repository of Virtues, the Lord God
All that happens is what He would create.
All-knowing, the Preceptor Perfect.
Inaccessible and Immaculate.
Supreme Creator, Lord Provider
Whatever happens, of all that He is aware.
Helper of the holy, welcome anytime.
Day and night I offer Him my prayer.
Inexpressible, Inscrutable, I propitate His feet
Redeemer of the fallen, Cherisher of the have-not
Nanak comes to the Lord's retreat. (16)

Sloka

My suffering alleviated, my doubts discarded,
I come to the Master's care.
Whatever I longed for I have got,
Says Nanak, with the Lord's prayer. (17)

Pauri

Some sing, others listen and yet others contemplate.
Some take to preaching.
But those who follow, only they arrive at the Gate.
Their sins are washed, they turn clean,
Their dirt of ages is no more to be seen.
They remain unsoiled here and hereafter;
Also saved from Maya's disaster.
They are sophisticated, Vaishnavites, learned and wealthy,
They are heroes of high caste, who adore the Deity.
The Kshatriyas, Brahmins, Vaishyas, Shudras and even the Chandals,
If they adore the Master, Nanak at their feet will fall. (17)

Var Gauri IV

There is but one God.
He is realised through the grace of the True Guru.

Sloka IV

The True Guru is compassionate.
One and all are equal in his eyes.
He views everyone alike.
One realises Him as one strives.
The True Guru possesses *Amrit,*
Which the exalted status occupies.

Says Nanak, if He is kind one meditates on Him,
Rare is the devotee who the ambrosia imbibes. (1)

IV

Egoism and love of Maya is a vice.
Every day in the world it is seen to be leading to disaster.
The true gain is taking to meditation.
That the devotee finds in the Holy Word of the Master. P-301
The vicious impurity of ego is washed
When one has *Amrit* in his heart's quarter,
All their tasks get done
When the devotees are by the kind Lord looked after.
Says Nanak, they meet the Lord when destined from Above
The Creator Himself applies the plaster. (2)

Pauri

You are the True Lord Truthful and True Cherisher.
Everyone adores You, everyone seeks Your shelter.
It is laudable lauding You.
He who does so swims across to the shore other.
The devotees reap the reward and in truth they find merger.
My Great Great Master, Your reputation is greater. (1)

Sloka IV

Devoting oneself to other than the Name
The exercise lacks in taste.
The egoists adore the vain
The proud, the selfish and the wrangling ape.
One whom they applaud lives not,
Dies in debating waste.

Says Nanak, the God-devoted are saved,
Tied to the Supreme Lord's apron waist. (1)

IV

True Guru Dear! Do please guide me so that I meditate on God.
Says Nanak, the Name is sacred; repeating it, all sufferings depart. (2)

Pauri

You are Formless, Immaculate, Divine Lord.
Those who meditate on Your truth single-minded,
From all the afflictions are they absolved.
There is none like You,
Whom our salutations we accord.
You are the unique Bestower, Sacred
You are the Truth dear to my heart.
You are my True Master,
True by the Name You are called. (2)

Sloka IV

There is the virus of ego in the heart.
The evil-minded egoists get deluded.
Says Nanak, this malady can be got rid of
In the company of True Guru by those who are secluded. (1)

IV

His mind and body are dyed in the Lord's colour.
The devotee is the repository of the virtues divine.
Nanak has sought the Lord's protection.
Blessed by the Guru, union with the Lord he finds. (2)

Pauri

You are the Creator, Almighty, Inaccessible,
With whom can You be equated?
Were there even one who could be considered,
Only You can with You be rated.
You alone prevail in every heart
To realise You only the devotees are fated.
You are the True Master of all,
Mightier than all others stated.
What you ordain must take place, the True
Then why must one remain with anxieties equated? (3)

Sloka IV

My mind and body are inspired by Lord's love,
Day and night I remain involved.
Pray, do be gracious to Nanak
So that he attains peace of the Lord. (1)

IV

Those who are devoted to the Lord,
Whatever they say is laudation.
Says Nanak, the Lord knows about it all
As He is at the source of this infatuation. (2)

Pauri

You are the Creator Unforgetting,
You forget not ever.
Whatever You do is truly welcome.
The Guru's Word is the server.
You are accomplished to do and make others do.

There is none other.
You are the Master, Inaccessible and Gracious,
Whom all of us revere.
We are all Yours, You are ours,
Its You who would save us from the snare.

P-302

Sloka IV

Receiving the tidings of my Love
My eyes wistfully wait.
The kindly Guru has effected the union,
Nanak rests in a peaceful state. (1)

Sloka IV

The True Guru is benevolent.
He is ever kind.
The True Guru is rancourless.
The Creator in everyone you find.
Those who spite the spiteless,
They live not long.
The True Guru wishes everyone well,
How can he be done wrong?
Whatever one asks of the True Guru,
One must receive one's prize.
Says Nanak, the Creator knows it all,
Nothing from Him can one hide.

Pauri

He is great whom He cheers.
He whom He pleases, He pardons and endears.
He who tries to simulate Him, he is ignorant.
He whom the True Guru unites, he is proficient.

Says Nanak, the True One is truthful ever.
Knowing Him is the true merger. (5)

Sloka IV

The Truly Immaculate Lord is Eternal,
Unafraid, Without Rancour and Without Form.
Those who meditate on Him with single-minded devotion
They are free from ego's harm.
The devotees who contemplate on God,
With them the godmen are pleased and warm.
He who traduces the accomplished True Guru,
Damnation of the world on him would swarm.
The True Guru Himself is manifest,
Himself He saves with His charm.
Blessed is he who lauds the Guru
And prostrates before Him in form.
Nanak the slave is sacrifice unto them
Who contemplate on the Creator Warm. (1)

IV

Himself He has created the earth and also the sky.
All the creators are created by Him.
Their food He does supply.
He prevails everywhere,
He is the symbol of quality high.
Says Nanak, you had better meditate on the Name,
The knot of your sins He would untie. (2)

Pauri

You are the True Master, ever Truthful
Fond of the true.

Those who tread the path of truth,
The Yama dare not harass them or sue.
Their faces are ever bright at His altar,
Those who in their heart the Truthful pursue.
The false are left behind,
False at heart, the hypocrites do afflictions rue.
Blackened are the faces of the false:
The false continue to falsehood woo. (6)

Sloka IV

The True Guru is the soil of *dharma*.
What you sow in it, so do you reap.
The devotees invest in *Amrit*.
It is *Amrit* of the Lord that they receive.
Their faces are bright here and hereafter,
In the Divine Court, they are served a treat.
Those who are false at heart indulge in falsehood, P-303
What they plant, the fruit they eat.
When the connoisseur, the True Guru, takes kindly
The self-seekers appear on the surface of the deep.
What they imagine they gain,
They find themselves the way they seek.
Says Nanak, the good and bad are under His discipline.
Day and night He does many a wondrous deed. (1)

IV

There being a single mind, it takes on a particular pose,
Whatever direction it is diverted, it adopts that side.
One may brag as much one can,
One gets and eats only what his house can provide.
Without the Guru there is no knowing,
Nor can one's ego subside.

The egoist waits for ever and ever,
Stretching his hand he begs from the world wide.
Falsehood and conceit can't be concealed,
The spurious and the hypocrites are set aside.
He who has it inscribed in his fate at the Prime Hour,
The True Guru comes and stands by his side.
The way iron transforms when in touch with the philosopher's stone,
The company of the holy into gold does glide.
You are the Master, says Nanak
The way You desire, do please guide. (2)

Pauri

Those who are devoted to the Lord at heart,
Their union is brought about by Himself the Lord.
They cultivate all the virtues,
And evil with the Holy Word they kill and discard.
The evil stuff is sold at the price of straw,
Truth is realised by them whom the Lord would award.
I am sacrifice unto my Holy Guru,
Effacing my misdeeds he does virtues to me accord.
Great is the Lord God,
This is what the God-devoted has called. (7)

Sloka IV

Great good is in the True Guru,
Day and night say so those who on the Name meditate.
Meditation on the Name is truth and discipline,
It's the Lord's Name that satiates.
The Name Divine is strength, the Name Divine is authority,
Whatever it is, the Name Divine facilitates.
He who propitiates the Lord with devotion,
He gains all that his heart dictates.

The one who traduces the Accomplished Master,
Him to the task the Creator takes.
Time lost is retrieved never
One must suffer what one undertakes.
With face blackened he is taken to the deep hell,
With rope round the neck of a rake.
He is saved when he comes to the True Guru's care,
To contemplation on the Lord partake.
Nanak tells you his Lord's tales
The way the Lord Himself spake. (1)

IV

He who obeys not what the True Guru ordains,
He is conceited, unenlightened, vicious and in Maya misled.
False at the heart, his understanding is false
Into the uncalled wrangles he does tread.
He talks far too much,
No one is by him impressed.
He goes about from door to door like the women abandoned,
One who befriends him may as well be blemished instead.
The devotee lives a cloistered life.
Avoiding the likes of him, to the Guru he is led. P-304
He who would not own his Guru,
Listen O you elect! He is no good,
His capital and gain he forfeits it is said.
In the first instance Nanak cites the *Shastras* and *Vedas,*
The True Guru's Holy Word is above them fed.
The Guru-devoted lauds the Accomplished Master
The conceited avail not the time that has fled. (2)

Pauri

The True Guru is Supreme.
He realises Him if one is blessed by the Guru True.

One belongs to the True Guru when one meditates on the True.
Amongst the true, He alone is the Guru
He is the True Guru, He is Almighty,
The Five Evils one who has come to subdue.
Without serving the Lord who pride in themselves,
They are false within, accursed are their looks too.
Nobody likes to talk to them, their faces black, distanced from the Guru. (8)

Sloka IV

It is the True Guru's farm, the Lord Himself has set us to cultivate.
The blessed devotees tend the crop, egoists their wherewithal do waste.
Everyone cultivates for his gain, those the Lord pleases replicate.
The devotees cultivate the nectar of Name, the nectar of Name in return they create.
The rat of Yama nibbling at the crop, the Lord Creator would berate.
The cultivation done with devotion produces crops good in weight.
All their worries are allayed those who on the Lord God meditate.
Says Nanak, he the slave who contemplates on the Name,
Liberates himself, the world he would liberate. (1)

IV

Given to greed all day, the egoist takes to wasteful pursuits.
Oppressed by sleep at night, inactive are his nine conduits.
The egoist is under threat from his spouse, day and night he pays her tribute.
Those who accept the dominance of fair sex for lust they are impure,
filthy and brute.
Lost in lust the dirty creatures do what to their women suits.
He who does what the True Guru ordains, he is truthful, the best lute.
Male and female are the Lord's creation, it's all His game cute.
Says Nanak, the world is created by the Lord as in His scheme it fits and suits. (2)

Pauri

You are beyond care, beyond extent.
Immeasurable, how do we measure?
Blessed are those who meditate on You,
They realise the True Seer.
The True Guru's utterances are the image of truth
Which brings the Guru near.
Imitating the Guru others talk idle.
They are false and remain in the false gear.
Different within, their talk is altogether different,
Involved with vicious Maya, much suffering they bear. (5)

Sloka IV

Serving the True Guru are the holy,
It is the holy who to this service take.
Those who are false, evil and hypocrites at heart,
Like lepers would the Holy Lord forsake.
The truthful sit by the True and meditate. P-305
The false are seen nowhere even if one were a search to make.
Those who take not to the Guru's way, their pleasant faces look like that of a rake.
Those who are devoid of loving devotion to the Lord.
How long can they keep off the self-opinionated wraiths?
He who meets the True Guru, his mind is attuned,
He is content with his intake.
Says Nanak, some meet the Guru and are at peace
While others are cast off as mere fake. (1)

Those who have the treasure of Name in their heart,
The Lord Himself attends to their tasks.
They don't have to look up to others,
Ever do they in the Lord's Presence bask.
When the Creator is kind, everyone else is to them favourable

Whosoever sees, would give them applause.
Kings and kings of kings are created by the Lord,
They come to Him and have favours to ask.
The Guru Accomplished is known all over.
Serving the Lord Almighty I attained unmeasured joy.
The Guru accomplished blessed me with the gift eternal
Which in His grace He does ever multiply.
The traducer who opposes the Lord's glory,
Such a one the Creator would Himself destroy.
Nanak lauds the Lord ever.
He keeps His devotees in his care and takes them in His employ (2)

Pauri

You are ever a Gracious Master,
Inaccessible and Compassionate.
I see none other who is Your like.
You are Accomplished, of my heart's taste.
The attachment of the family that I find,
It is evanescent a passing phase.
Those who involve themselves with others than the True
They are misled, of no weight.
Says Nanak, you should meditate on the True.
Without the True many have died insensate. (10)

Sloka IV

He who pays not respect in the outset,
Of little use is his subsequent regard.
The poor egoist dies wavering,
His empty talk finds not accord.
He who is not devoted to the True Guru,
In delusion he is born, in delusion he departs.
If my Lord Creator is kind

He comes to behold the True Guru, the Supreme Lord.
He sips *Amrit* of the Holy Word,
His illusions and anxieties he discards.
Day and night he is in bliss,
Says Nanak, one who does his Lord God laud. (1)

Sloka IV

He who claims to be a devotee of the Guru,
He should get up early and meditate on the True.
He should be up in the ambrosial hour
And take a bath in the pool of the Holy.
As taught by the Guru, he should remember God
And shed his sins, misdeeds and folly.
As the day dawns, he should recite the Scriptures,
And repeat the Name as he rests and moves.
He who remembers the Lord every moment of his life,
Such a devotee the Guru approves.
He whom the Master is bountiful. P-306
The Guru-conscious, he is given a sermon.
Nanak seeks the dust of the feet of such a devotee
Who meditates himself and makes others repeat the phenomenon. (2)

Pauri

There are only a few who meditate on You, my True Lord!
Those who contemplate with their mind and heart.
Millions and billions are sustained by the reward.
Everyone meditates on You,
But accepted are only those who have the Lord's accord.
Those who live luxurious lives without serving You,
They are as good as dead; the lepers in transmigration involved.
They are sweet when present but while away their utterances are galled.
Their minds are impure, alienated are they from God. (1)

Sloka IV

A dark blue rag, dirty and full of lice,
The God-alienated had the non-believer wear.
None would keep him company in the world,
The egoist has made it filthy with muck in his gear.
The God-alientated who sent him for slander and false complaint,
Both of them had their faces blackened there.
It came to be known instantly the world over,
The God-alientated along with his slave returned home with shoe-beating and ignominy there.
As friends and relatives would accept not the God-alienated.
The wife and the nieces had him at home to bear.
His life here and hereafter goes waste,
He wails thirsty and hungry ever.
Great is God the Almighty, the Master Creator,
Who involved Himself and had justice done true and fair.
He who traduces the True Lord,
He would have the punishment to bear.
This is the verdict of the One
Of this universe Who is the Creator (1)

Sloka IV

He whose master is a poor destitute,
How can the slave enjoy rich fare?
The slave gets what the master has,
He can't obtain what isn't there?
Serving whom the account has to be rendered,
It is indeed an arduous task.
Says Nanak, one should endeavour for a glimpse of the Lord
So that none may have any question to ask. (2)

Pauri

Says Nanak, this is what the holy contemplate,
And the four *Vedas* say.
What the godmen utter from the mouth,
It must come to play.
It is manifest all over
And prime all the mankind it may.
The stupid fools never have peace
As they involve the holy in a fray.
The holy wish to impart virtue,
Yet the egoists are in dismay.
What can the poor wretches do?
The unfortunate are fated this way.
Those who are cursed by the Lord God
No good would come their way.
He who resorts to enemity with the one without rancour,
In *dharma* and justice, he is done away.
All those accused by the holy,
They roam here and there in disarray.
The tree when it's cut at the roots,
Its branches must wither away. (12)

Sloka IV

He who contemplates on the Lord at heart, P-307
He is indeed glorified.
He is blessed by the Guru Accomplished in His grace.
It is ever and ever magnified.
If the Lord True is on your side,
Everyone else can be sacrificed.
Your traducers have their faces blackened,
The Lord Creator is by your side.
The more the slanderer slanders,

The more His grace is multiplied.
Nanak, the slave meditates on the Lord
By everyone around he comes to be deified. (1)

IV

He who nurses grudges against the True Guru,
Here and hereafter he is lost.
He is irritable, loses his temper,
Irascible, he is eliminated fast.
Ever is he contemplating to collect wealth,
Whatever he has, he discovers it's lost.
What use are his earnings and eating,
One who suffers deep at heart?
Towards the rancourless he who nurses rancour,
The sins of the world he bears on his part.
He finds no peace ever,
Slandering others whose voice is lost.
If he were to come by gold,
It would turn into dust fast.
Were he to come to the Guru's shelter,
Forgiven would be his sins of the past.
Nanak, the slave, remembered the Lord day and night,
Meditating on the Lord forgotten were his misdeeds fast. (2)

Pauri

You are True, the Truthful,
Your writ runs over all.
Those who meditate on You truthfully,
They practise truth and them you exalt.
Holy are they who venerate the God-devoted,
They get the True Word as their reward.
They are truthful who serve the True.
I am sacrifice unto them from my heart. (13)

Sloka IV

Those who have been castigated by the Supreme True,
They are condemned by the True Guru.
Even if they long to meet the Lord,
The Creator would not allow this too.
They have no place in the holy company,
Since in the assembly the Lord they pursue.
Whoever tries to associate with them,
Is beaten by the Yama blue.
Those repudiated by the Baba* are rejected,
Guru Angad has discarded them too.
Yet the Third Guru reconsidered them, saying:
There is nothing much that they could do.
By the Guru in the Fourth Succession established,
Liberated were all the foes and traducers too.
If any devotee or his son were to serve,
His objective would be fulfilled by the Guru.
All his desires would be met,
Progeny, property and wealth would accrue.
The True Guru is the repository of everything;
He gets whose heart would cherish and woo.
He alone imbibes the True Guru,
He whose forehead has been inscribed by the True
Nanak, the slave, seeks dust of their feet
Who are the fond devotees of the Guru. (1)

IV

He whom the Lord exalts, P-308
The whole world would at his feet fall.
One should fear, if one can help it
Everything depends on the Creator's call.

* Guru Nanak

Friends! Behold this combat of the True Lord,
Who with His prowess has vanquished all.
The Master takes care of His devotees
Blackened are the faces of traducers and foes big or small.
The glory bestowed by the True Guru is magnified ever.
The Guru Himself offers the merit scroll.
The Guru's devotees! You should meditate day and night,
The True Guru will have the Creator lodge in your heart.
Treat the Guru's Word as truth, nothing but the truth,
It is a gift given Himself by the Lord.
Brighter are made the faces of Guru's devotees by the dear Preceptor,
The Guru's glory spreads the world overall.
Nanak, the slave is in the service of the Lord,
The Lord must take care of his thrall. (2)

Pauri

You are the True Master, my true banker!
Pray let me deal in truth as my capital.
I happen to be Your trader.
I should serve truth and gain truth,
And cultivate a novel feature.
Those who take to service, they meet the Lord,
The Guru's Word is their teacher.
You are the True Lord, You are Inaccessible,
Do make the Word accessible, O Lord Dear! (14)

Sloka IV

He who is smitten with avarice,
He comes to any good never.
Nobody cares to listen to him,
In the wilderness he shouts ever.
He who indulges in back-biting
All his doings go waste.

He carries tales every day,
To no one can he show his smeared face.
The body is Kaliyug with *karma* as its field.
What you sow, so do you reap.
Mere talking means nothing.
He who takes poison must instantly go to eternal sleep.
Friends! Mark the justice of the True Creator,
What one does, one gets in return.
Nanak, the slave, has been blessed with realisation
The stories of the Lord's Portal he churns. (1)

IV

Despite His presence ever, those who are alienated from the Guru,
At the Divine Portal they find no shelter.
He who associates himself with such traducers,
His face is smeared with spittle, it has no lustre.
He who is cursed by the True Guru is accursed in the world.
He goes about helter skelter.
He who has cultivated not a sense of belonging for his Master
Keeps looking he for anchor.
His hunger is never assuaged,
Ever starving, he cries with tears bitter.
Nobody pays heed to him
Looking for an anchor, his energies fritter.
Those who are envious of the True Guru's glory,
They have no rest here and hereafter.
Those accursed by the True are ever accursed. P-309
No one gives them any quarter.
Cursed by the Guru, they are like lepers.
Those who associate with them suffer leprosy stricture.
Lord! Let me not even look at them,
Those whose hearts are devoted to others,

For them what the Creator has inscribed from Above
No one is capable to alter.
Says Nanak! Meditate on the Name
Which no one can ever master.
Great is the glory of the Name,
It magnifies every quarter. (2)

He who is recognized by the reigning Guru,
He is greatly exalted.
The whole world bows and falls at his feet.
His reputation is vaulted.
The planets and cosmos offer reverence to him.
Supported by the faultless, he is never faulted.
The Guru's glory ever magnifies, never can it be halted.
Nanak was appointed by the Creator Himself,
His honour by Him must be guarded. (3)

Pauri

The citadel of body is vast; its market too it contains.
With a view to buying goods, the devotee strikes a bargain.
He purchases the treasure of Name, diamonds and pearls in grain.
Those who seek riches outside the body are misguided goblins.
Like the musk deer they search the wild thicket in vain. (15)

Sloka IV

He who slanders the Accomplished Guru comes to grief.
The hell is a deep well of torment,
He is brought there like a thief.
Where none does heed his wailing and crying,
He weeps without relief.
He forfeits his world here and hereafter
He loses both profit and the capital chief.

He is like the oil-presser's bullock
Who is harnessed every morning without relief.
The Lord beholds and hears every thing ever,
Hidden from Him nothing can one keep.
One reaps what one sows,
What one has earlier saved in the brief.
One whom the Preceptor favours,
His True Guru's feet he would wash *with belief.*
He swims across with the Guru
The way wood does the iron retrieve.
Says Nanak the slave, you should meditate on the Name
Meditation would gain the peace you conceive. (1)

IV

Supremely fortunate are the happily married
Who guided by the Guru gain union with the Lord.
Their hearts are enlightened,
In the Name, says Nanak, they are absorbed.

Pauri

The body is the seat of righteousness.
It has the light of the True.
Many a gem are hidden in it,
Finding them is what a committed devotee can do.
He who conceives the Preceptor in every one,
He finds Him everywhere in every sinew.
He beholds the One, accepts the One
And hears the One with ears too.
Says Nanak the slave, you should laud the Name. P-310
This is the true way to serve the Guru. (16)

Sloka IV

They have all the joys,
Those who have the Lord lodged in their heart.
They are held in esteem in the Divine Court.
Everyone likes to visit their resort.
He who meditates on the Name of the Fearless,
He entertains no fear on his part.
They alone serve the Lord Supreme
Who from the prime time have inscribed it in their lot.
They are lionised in the Lord's Court.
Those who have the Lord imbibed in their heart,
They swim across with their tribe,
Followed by the entire world one and all.
Pray let Nanak the slave meet such souls great,
Meeting whom does new life impart. (1)

Verdant is the land where my True Guru has been.
Prosperous are the people who have my Guru True seen.
Blessed is the father, tribe and mother
Of whose the True Guru is a gene.
Blessed is the Guru who meditated on the Name,
Liberated Himself and liberated all those with Him who team.
Pray, let me meet such a True Guru.
To wash His feet Nanak, the slave, is keen. (2)

Pauri

The True Guru is the truth incarnate and eternal.
He has the Lord lodged in His heart.
The True Guru, the truth incarnate is noble,
The vice of lust and wrath who would discard.
He who has a glimpse of the True Guru,
From within his heart the Master plays his part.

I hail my Guru!
I am sacrifice unto Him from my heart.
The God-devoted succeeds.
The egoist fails in every part. (17)

Sloka IV

With His grace those whom He, the True Guru, unites,
Such a devotee would on the Name meditate.
He does what the True Guru fancies.
The True Guru would in his heart rehabilitate.
Those who are devoted to the treasure of Name.
All their fears He would mitigate.
Those whom the Lord Himself comes to save,
Many others would go frustrate.
Says Nanak the slave, you should meditate on the Name,
Here and hereafter the Guru must liberate. (1)

IV

The Guru's devotees cherish the True Guru's laudation.
Pray, save the honour of the True Guru, let it be in exaltation.
The True Guru has the Lord in His heart, the Lord is all liberation.
The True Guru has all the powers and authority
To which everyone around owes submission.
Those who give loving devotion to my True Guru,
All their sins are forgiven.
They are brought to the Court of Lord
Where they are lauded with abandon.
Nanak the slave asks for the dust of their feet,
The Guru's devotees who are his brethren. (2)

Pauri

I take to the laudation of truth,
Truth is laudation of the Lord True.
Of the praiseworthy Lord, laudation I take,
Of which no one has known the value.
The elixir of truth, those who have tasted,
They remain satiated with the brew.
They alone know the taste of elixir,
Like the dumb, of the sweet not being able to give the clue.
Guided by the Perfect Guru I served the Preceptor,
My heart is a concert of rejoicing true. (18)

P-311

Sloka IV

Those who have cancer,
Only they know its pain.
He who suffers from the pangs of separation,
I am sacrifice unto him time and again.
He who brings about my union with the Lord God,
I would roll under his feet, my head slain.
The devotees who run the Guru's errands,
Slave of their slaves, this is my claim.
Those dyed in the vermilion of the Lord,
Their soul acquires the divine strain.
Nanak is united with the Lord by His favour,
He has sold his head in bargain. (1)

IV

With the body smeared with misdeeds,
O fellow travellers! How can it be immaculate?
The devotee should take to good deeds,
As the Lord would brush off ego and hate.

You should deal in truth out of loving devotion,
The truth should be the capital at stake.
Never would you be at a loss
For your gains, leave it to the Guru to make.
Says Nanak, they trade in truth with profit.
Those who have it inscribed from Above in their fate. (2)

Pauri

I adore the True Adorable
Who is truly truthful and without a peer.
I serve the True and lodge Him in my heart,
The True One is my Lord to help me steer.
The true ones who meditate on the Truthful,
They go and the Truthful they endear.
Those who serve not the Truthful,
They are egoists, stupid, the spirits insincere.
Like the one dead drunk,
Their utterances are senseless and far from clear. (19)

Sloka III

Raga Gauri is welcome if it endears the Master,
Helps adopt the way of the True Guru and décor of the Lord it takes after.
The Holy Word is the spouse, one should ever cloister.
One should be dedicated to the True,
The way heating makes the dye ever faster.
She would be dyed in deep vermilion if she is devoted to the True Master.
Deceit and falsehood cannot be cancealed, even if covered in spurious plaster.
They indulge in false encomiums and court the false quarter.
Says Nanak, He alone is True, his devotees He Himself looks after.

IV

In the holy company one lauds the Lord.
O Fellow travellers! In the holy company let us congregate.
Blessed are those beings who take to the Divine Word and propagate.
The Name they inculcate, the Name they chant, the Name does liberate.
Everyone longs to behold the Guru, all the nine continents venerate.
You cast yourself in the holy mould and sufferings let the Lord mitigate.
You worship and make others worship, you are the True Guru, the holy you create.
He who is alienated from the True Guru,
His face is blackened that Yama would castigate. P-312
Here and hereafter he finds no peace as the Guru's devotees cogitate.
Those who imbibe the True Guru are saved, when in their heart they contemplate.
Pray listen, devotees and children of Nanak, the slave!
He who meditates, the Name would save him and liberate (2)

III

Ego misleads the world into misconceptions, evil and misdeeds.
On meeting the True Guru one is favoured, even the egoist in caverns dark and deep.
Says Nanak, Himself He brings about the union with those in whom He fosters love of the creed. (3)

Pauri

Truth is adoration and laudation of the Lord.
One who takes to it is inspired.
One who meditates single-minded on the Lord
Is in no affliction ever mired.
Hail the blessed one,
Who with his tongue has the taste of truthful *Amrit* acquired.
Those who are devoted to the True,
Are in the True Court admired.

Blessed is the birth of the Truthful
Whose hearts are, with the practice of truth, fired. (20)

Sloka IV

The misbelievers go and bow before the Guru,
Yet their hearts remain false and insincere.
When the Guru asks — get up brothers!
Like storks they keep sitting, entrenched they happen to be where.
The True Guru lodges in the hearts of the devotees,
The searchers pick and discard the disbeliever.
Others hide themselves here and there.
The true with the false don't pair.
What they eat they find not here,
The false like sheep fall for the foul fare.
Should anyone try to feed a reprobate,
It would become poison in his mouth, there.
Never for God's sake have anything to do with the reprobate.
He is accursed by the Creator Fair.
He plays it, for His play it is.
Nanak, the slave, meditates on the Name of the Seer. (1)

IV

The True Guru is Inaccessible,
In His heart the Lord resides.
No one can match the True Guru,
The Creator remains by His side.
The true Guru's sword and armour is devotion to the Lord,
Whereby the tormentor of death He vanquishes and sets aside.
The Lord Himself is the anchor of the True Guru,
For the Guru True the Lord favours the world wide.
He who conceives ill of the Accomplished Guru,
Is by the Creator Himself chastised.

This is the truth of the Divine Court,
Nanak has this unknown secret realised. (2)

Pauri

Those who contemplate on the True as they sleep
And meditate on Him when awake,
Few in the world are such
Devotees who to the truth do take.
I am sacrifice unto them.
Day and night those who live for the truth's sake.
Those who are fond of the True with mind and heart,
To the Holy Court of the True they make.
Nanak is devoted to True Name
Truth and the True are eternal namesakes. (21)

Sloka IV

Whether awake or sleep,
The devotees remain intact. P-313
Those who forget not the Lord even for a breath,
They are accomplished, they are elect.
By good fortune is the True Guru realised.
Day and night is one for devotion set.
He who seeks the company of the holy
In the Court Divine he is blessed.
Those who hail the Lord while going to bed
And adore Him when awake,
Says Nanak, bright are their faces
To meditation who always take. (1)

IV

By serving the True Guru
One imbibes the Name Divine.

It saves one from drowning in the ocean of life
And bestows the beauty of the Lord Kind.
Blessed are the bankers
Who trade in the Name sublime.
The devotees are like merchants.
Guru is to be realised from the Word Divine.
Says Nanak, those who are favoured,
They alone serve the Creator Sublime. (2)

Pauri

I am a devotee of the truly truthful,
He who meditates on the True.
The devotee who has found the Lord.
It is the truth in the heart he happened to pursue.
Those who serve the True Master truthfully,
The death tormenting they subdue.
The True One is supreme
They serve Him Who belongs to His crew.
Blessed is he who takes to truth,
Serving the truth is the true gift of the Guru. (22)

Sloka IV

The egoist is stupid.
Devoid of devotion, he is deluded.
Without the Guru, his mind is not at rest.
In transmigration is he concluded.
If the Lord Himself takes kindly,
In His itinerary one is included.
Says Nanak, you should meditate on the Name
To be from the fear of birth and death precluded. (1)

IV

I laud my Guru in loving devotion.
Attuned to the True Guru, I am
In His measure and notation.
Uttering His praises, the tongue is not tired,
The mind is absorbed in meditation.
Nanak's heart hungers for the Name,
It is at peace only in laudation. (2)

Pauri

The True Lord is realised by truth,
He who has the sequence of day and night created.
One should laud the True ever and ever,
With truth alone He is venerated.
Laud the truth, laud the Truthful,
Whose virtues cannot be enumerated.
When one comes across the True Guru,
The Lord in living form is recreated
The devotees who laud the True One.
All their hungers are satiated. (23)

Sloka IV

Delving deep into my mind and heart,
I have come across the Lord.
In fact I met Guru the Mediator
Who put me in touch with God.

III

The one in love with lucre is blind and deaf in the extreme,
Listens not to the Holy Word, wasteful hubbub to him it seems.

The devotee understands and is in the Holy Word absorbed.
Listens to the Name, has faith in it and merges in it all.
What pleases Him the Lord does or makes us do.
Nanak is the flute which He blew. (2)

Pauri

You are the Creator,
Aware of it all that passes in the mind.
You are the Creator, Unlimited.
The world being computed and aligned.
What you ordain takes place,
The way You bind.
You alone pervade all hearts,
The True Master being the catalyst in Kind.
One who meets the True Guru meets the Lord,
There's no other way, I find. (24)

Sloka IV

To keep the mind firm,
Let me cultivate the holy.
Let me not forget You for a breath or morsel,
Sitting or standing daily.
Free from the fear of birth and death,
I keep the heart attuned to the Lord.
Pray keep me the way you please,
Nanak be blessed with the Name of God. (1)

III

Smitten with pride, the egoist knows not the Lord's Abode.
One instant here, the other there.
Even when called, he comes not to the shrine.

In the Lord's Court how would he fare?
Few are there who are primed and privy to Abode
And they remain ever with their hands folded.
My Lord takes me along with kindness,
He keeps Nanak in His fold well moulded. (2)

Pauri

The service is successful if it is acceptable to the Lord.
He who is acceptable, all his sins and evils depart.
What the True Guru inculcates, the devotees take to heart.
Those who submit to the Lord's ordinance
They are dyed in many hues of God.
Unique is the way of the God-devoted
Listening to the Lord's discourse their minds are absorbed. (25)

Sloka III

He who disowns his Guru, he finds no shelter.
Here and hereafter he is lost, in the Divine Court he finds no quarter.
That moment never repeats itself when at the Guru's feet one can submit.
If one doesn't figure in the Guru's list his sufferings must the man afflict.
The True Guru is without rancour; one whom He pleases He would enlist.
He whom He gives His Divine glimpse, in the Eternal Court He would acquit.

III

The self-possessed is ignorant, misled and proud.
Wrath in the heart, his discretion is in the gambler's shroud.
With falsehood, untruth and sins he reeks,
Whatever he hears, whatever he speaks.
Purblind, dumb gone astray.
The egoist is in the transmigration fray.
Without propitiating the True Guru he finds no anchor
Says Nanak, one finds what is there in one's character. (2)

Pauri

Those with hearts hardened
Seek not the True Guru's company.
Since the truth prevails there,
The false remain melancholy.
They spend their time in deceit and tricks
And revert to false infamy.
The false cannot mix with the True,
For want of cerebral harmony.
The false congregate with the false,
The true with the True Guru make a symphony. (26)

Sloka V

The remaining traducers were undone by their own machination. P-315
Says Nanak, manifest is the succour of divination. (1)

V

Deluded from the primal hour at the source
Where can they find anchor?
Says Nanak, they are struck by Him
Of everything happening who is the Master. (2)

Pauri

The Lord is aware of those who go out at night with a snare,
And from the hidden nooks who at others' wives stare.
They make breaches at lonely spots, drunk with 'mischievious' fare.
One does what is one destined and of what one would despair.
Like sesame in a press, Azrael, the angel, takes their care. (27)

Sloka V

Those who serve the True Master are recognized.
The ignorant devotees of others, says Nanak, are crucified. (1)

V

What is destined at the primal hour cannot be undone.
The Lord's Name is the capital, says Nanak, that one should ever earn.

Pauri V

He who has been shooed away by the Lord,
Where can he find respite?
Committing sins no end,
He tastes poison with delight.
Dies calumniating others,
His body burning with spite.
He who has been condemned by the True Lord
Save him ever who might?
Nanak has sought shelter
Of the Inaccessible Knight. (28)

Sloka V

The dreadful hall reeking with suffering is the destination of the ungrateful.
Says Nanak, they are condemned by the Lord to die as unholy and sinful. (1)
I have tried all remedies, there is none that works with the traducer,
Says Nanak, the Lord Himself misleads them to transmigration and they suffer. (2)

Pauri

In His grace, bestows the Lord Almighty
The Name of God, true and inexhaustible.

All my doubts are banished
With the fear of death formidable.
Lust, wrath and misdeeds
In the company of the holy become intolerable.
Those who serve others than the True,
They would die a death miserable.
Nanak was blessed with devotion to the Name
By the Guru Charitable. (29)

Sloka IV

No true anchorite is he who is greedy,
Who runs after lucre like a leper.
Invited earlier with courtesy he would accept not charity,
Regretting later he sent his son to receive the offer.
All the elders started laughing, the anchorite is gripped by avarice.
He would avoid going where the dues are smaller,
With larger bounty his decision he would alter.
Friends, the anchorite appears to be a stork, the holy congregated to confer.
Finding him deride the true, and adore the worldly, the Lord did demur.
The retribution for calumny of the holy ruined the fruit of austerity the anchorite could aver.
In the company of the elders he is known as anchorite indeed,
But in private he would commit evil deeds.
The elders had his secret sins in the world bestir.
Dharam Raja advised his minions to throw the anchorite where the worst sinners are cast like curs. P-316
Then none may look at the anchorite who is condemned by the True Guru as it were.
Nanak has narrated what transpired at the Lord's Portal,
The God blessed should understand what they can infer. (1)

IV

The Lord's devotees contemplate and laud.
They chant praises of the gracious God.

The Lord blesses the devotees with the glory of Name.
Which enhances every day as they are held in regard.
He gives His devotees a steady status,
And His protection does accord.
He asks the traducers to render account
And punishes them hard.
What the traducers nurse in their heart
They get the same as reward.
What one has in one's mind must reveal,
Dug under the earth one may guard.
Nanak went into ecstasy,
Watching the glory of the Lord. (2)

Pauri

The Lord Himself is the Protector of the devotee.
What harm can the evil ones do?
The stupid egoist throws about his weight in ego,
He would die of the poison he takes and rue.
Only a few days are left for him,
Like the ripe crop that is for harvesting due.
The sort of deeds one is heir to,
Similar would be the result that does accrue.
Nanak's Master remains Supreme,
He is everyone's banker too. (30)

Sloka IV

The egoist has strayed away from the primal truth
Smitten with avarice, greed and pride.
He wastes day and night in wrangling,
Has little time for the Holy Word as guide.
His sense of understanding and discretion snatched by the Creator;
His utterances are senseless, he's off the mark, wide.

Satisfied with no gift,
Suffering from desire, darkness and ignorance, beside.
Says Nanak, better have nothing to do with the egoists
As to Maya they are attached day and night. (1)

IV

Those who are given to duality
Cultivate not the godly.
They come and go in transmigration,
Not even in their dreams do they have any felicity.
Their earnings are false, their utterances are false,
Involved in falsehood, of falsehood they are guilty.
The love of lucre is their utter suffering,
The more this suffering is shattered, the more they wail bitterly.
Says Nanak, try as one may,
There is no love lost between the godly and the worldly.
Those who have good deeds in store,
With the Holy Word they live in peace and felicity. (2)

Pauri V

Says Nanak, this is what the holy contemplate
And the four *Vedas* say.
What the Godmen utter from the mouth,
It must come to play.
It is manifest all over,
And prime all the mankind may,
That the stupid never come to peace
Who involve the holy in a fray.
They wish to impart them virtue
In return the egoists are in dismay.
What can the poor wretch do?
The unfortunate are fated this way.

Those who are cursed by the Lord God,
No good would come their way.
He who enters into enemity with the one without rancour,
In *dharma* and justice he is done away.
All those accused by the holy,
They roam in disarray
The tree cut at the roots,
Its branches must wither away. (31)

Sloka V

Guru Nanak has inculcated the Name
Which can make one or unmake.
Fellow traveller! The Lord will ever take care of you,
He'll off your sufferings shake. (1)

V

The hungry care not for dignity or indignity or being rudely called.
Nanak asks for the Name to seek union with the Lord.

Pauri

What one does its retribution must one suffer.
He who bites hot iron his throat must blister.
With halter of his deeds around his neck,
Yama would carry him for trial thither.
None of his desires are met.
Day after day he collects others' litter.
The ungrateful feel no gratitude,
In the chain of transmigration they flicker.
When the main support is gone,
Away do all other props fritter.

Since one would not put an end to strife,
The Creator took the decision bitter.
All those who suffer from ego,
They are thrown off in the gutter like litter. (32)

Sloka III

The devotee is awakened, wise and discriminating.
He lauds the Lord, the necklace of Name in his heart he's wearing.
Pure and holy, of lofty thoughts,
One who realises Him is ferried across,
With the fragrance of Name imbued.
Honoured at the Lord's Court, his utterances are good.
Whoever listens to him is blessed.
Says Nanak, meeting the True Guru the treasure of Name one wrests. (1)

IV

One doesn't know the mind of the Master
Or what pleases the Accomplished Guru.
The True Guru lodges in the heart of His devotee,
What is acceptable to the devotee has approval of the True.
He does what the True Guru commands.
He who meditates, the True must give such a devotee his due.
Without the True Guru's concurrence he who makes the devotees run errands,
Deters the devotee from going near Him too.
He who serves the True Guru with loving devotion,
Happily would the devotee his errands pursue.
He who is afraid, disappears as fraud,
The devotees would never follow his cue.
Nanak reveals the Divine cerebration,
He who makes others labour without the Lord's assent,
Much suffering would to such a creature accrue. (2)

Pauri

You are the True Master, the Supreme Lord.
You are Your own peer.
He whom you grant union is with You united,
Yourself You liberate without reckoning here or there.
He whom you wish to meet,
He serves the True Guru with loving care.
You are the True Master, Eternal,
My life, limbs, flesh and bone are yours, O dear!
Pray save me the way you wish,
The True Master, the Lord Supreme! It's faith in You that Nanak bears (33) (1)

Var Gauri V

(To be recited in the measure of Rai Kamal and Mauj Var)

There is but one God.
He is realised through the Grace of the True Guru.

Blessed is arrival of the one on the Name Divine who contemplates.
Hail the one on the Lord Unattached who meditates.
The torment of transmigration is annulled in the encounter with the Great.
In the company of the holy one swims across, Nanak's support is the True Lord-in-state.

V

Were a holy guest to come to my house early in the day.
I would wash his feet whole-heartedly and due respect I would pay.
I would listen to the Name, repeat it and with the Name ever stay.
My house and property would be sacrificed as I laud Him and pray.
Nanak is the trader in Name, gain it only the fortunate may. (2)

Pauri

What You please is pleasing,
Your pleasure is true.
You alone pervade in one and all,
The pervasive Guru.
You are found in every nook and corner.
In every living being too.
You are realised in the holy company.
When allowed by the True,
Nanak arrives and is taken in the Lord's care.
His life is for sacrifice to Him and a hundred times it's due. (1)

Sloka V

If you get to remember, remember the True Boss
Says Nanak, serve the True Guru,
Boarding His boat, you will go across. (1)

V

The stupid egoist wears fine fabrics like air.
Says Nanak, they accompany him not,
With flames they turn into ashes here. (2)

Pauri

Saved in the world are only those
Who are taken care of by the True Guru.
Beholding whom gives them life-force,
It's like tasting the nectar brew.
Lust, wrath, avarice and attachment
Are annulled in the company true.
In His grace the Preceptor Himself
Comes to examine what's their due.

Says Nanak, His ways are beyond one's ken,
These are accessible to just a few. (2)

Sloka V

Says Nanak, welcome is the day
When one remembers the Master.
The day one forgets the Preceptor,
Accursed is the season even if full of laughter.

V

Says Nanak, make friends with Him.
In His hand everything lies.
He is no friend,
Not for a step who would stand by your side. (2)

Pauri

The Name is the reservoir of *Amrit*,
O fellow travellers! Let us get together and sip
Meditating on Him, one is blessed with peace,
And all the thirst gets quenched very quick.
Serving the Preceptor, the Guru,
Worldly with longings one is sick,
All one's desires are fulfilled,
The state of immortality one may pick.
O Lord! You are the Only One, there's none like of You.
Nanak has come to your threshold to lick. (3)

Sloka V

There is no spot without Him
I have gone around.
Says Nanak, those who serve the True Guru,
They have the mission of life found. (1)

V

Like a flash of lightning is the worldly game. P-319
Says Nanak, what is cherished most
Is contemplation of the Lord's Name.

Pauri

I have studied *Simritis* and *Shastras*,
No one has His worth realised.
He who cultivates the company of the holy,
He is in the Divine Colour dyed.
The Name True of the Lord Creator
Is the mine of jewels prized.
He who has it inscribed in his forehead
He meditates on the Divine Guide.
Nanak would be fully entertained,
If someone had the Name True to provide. (4)

Sloka V

Despite peace in the eyes, if one is smitten by anxiety,
And unsatiated is hunger,
Says Nanak, without the True Name
Everyone continues to suffer. (1)
Robbed were the fellow travellers
Who did not take to truth.

Says Nanak, blessed are they
Who in the company of the Guru have realised the Lord forsooth. (2)

Pauri

Hallowed is the spot where the holy congregate.
They serve their Lord Almighty.
And all their woes dissipate.
The Lord God is the redeemer of the fallen,
So do the *Vedas* and the saints state.
You are committed to aid Your devotees,
It is Your perennial date.
Nanak asks for the Name alone
Which his mind and body dictate. (5)

Sloka V

The bird chirps, the day dawns,
The breeze wafts the waves.
The holy paint many a picture,
Says Nanak, with the Name as their stave. (1)

Where You are remembered,
It is all joy in the house around.
The worldly glory, says Nanak,
Is all false, it has been found. (2)

Pauri

That the Lord's Name is the True Capital,
Only a few realise.
Only he gains this understanding, brethren
Whom the Creator does apprise.
One's mind and body are in blossom,

When in the Lord's colour he does himself dye,
And lauds the Lord in the holy company
All his ailments die,
Says Nanak, he alone lives
As he does the Sole Lord imbibe. (6)

Sloka V

As long as they are on its branches,
The blooms of akk* do a good sight create.
Separated from the source,
Says Nanak, into hundreds of flakes they disintegrate.

V

Those who forget the Lord, they die,
Yet they die not alike.
Those who are alienated from the Master
They are like thieves impaled on the pike. (2)

Pauri

The Lord alone is the source of peace,
Eternal is He known.
He pervades water and land,
In every heart is He shown.
High and low are alike for Him,
It may be an ant into an elephant grown.
Friends, comrades, progeny and relations all,
Born from Him are known.
He whom Nanak blesses with Name,
He would in the Divine bliss drown. (7)

* a wild bush

Sloka V

Those who forget not for a breath or a morsel,
The spell of the Lord's Name.
Says Nanak, they are blessed.
They are the evolved saints. (1)

V

Day and night one who torments himself to quench his hunger,
How can he be saved from Hell if he has not in his heart the *Paighambar*?*

P-320

Pauri

O Man! You should serve Him
Who has the Name to offer.
You are happy here,
It accompanies you hereafter.
The righteousness be you home,
With pillars of faith in the Master.
With the Creator as your shelter,
How can you be helpless when He is there to look after.
Nanak has grasped the Lord's feet,
And at His doorstep he has found his quarter. (8)

Sloka V

A beggar, I ask for a dole from my Beloved Lord.
The ever Bestowing Master, I remember in my heart.
There is hardly an end to His fathomless treasure.
Says Nanak, the Word is unique; It is a Saviour.

* Prophet Mohammed

Sloka V

Cherish the Holy Word.
It is the mainstay in life and death.
Contemplating on the One ensures fair face and good health.

Pauri

Amrit, which brings peace to one and all, is distributed there,
No one goes the way of death or is annihilated where.
He who comes to dote on Him, he suffers no pain.
In the company of Godmen he recites Scriptures where *Amrit* seems to rain.
Nanak lives on a glimpse of Him, in a soulful strain.

Sloka V

Serving the Accomplished True Guru, one's sufferings are ameliorated.
Meditating on the Name, says Nanak, one achieves what is contemplated. (1)

V

Remembering Him one is free from suffering
There is bliss, joy and felicity.
Says Nanak, ever meditate on the Name,
Not for a moment forget the Deity. (1)

Pauri

Beyond praise are they
Who seek the Lord and Him they have met.
He who comes to the holy for shelter,
Free from bondage is he set.
He who lauds the Eternal,
No more in the agony of the womb is he let.

Those who propitiate the Lord Supreme,
They study, understand and realisation they get.
Nanak has attained the Lord
Who is Inaccessible, none has ever met. (10)

Sloka V

One who wouldn't do what one is assigned
And goes about without purpose in the world,
Says Nanak, those who forget the Name,
They are never known to be peaceful or so heard. (1)

The virus of vice pervades one and all,
It has taken the whole world in its sweep.
Nanak, the slave, has given thought to it.
The Lord's Name alone is sweet. (2)

Pauri

The identity of the man of God is
That on meeting him one feels liberated.
The minions of Yama dare not come close,
No more is one calibrated.
The ocean of life is full of vice,
To go across one is navigated.
He weaves the string of the Lord's virtues in his heart,
To have the impurities eradicated.
And thus he meets the Beloved Lord,
The Supreme Creator, as Nanak has stated. (11)

Slok V

Says Nanak, their birth is welcome,
Those who have the Lord lodged in their heart.

Insincere, wasteful talk, my friend,
Is of no use on any one's part. (1)

V

He who has a glimpse of the Lord Supreme,
Accomplished, Inaccessible and wondrous;
Says Nanak, he treats the Name as his riches,
By the grace of the Lord gracious. (2)

Pauri

Caught with avarice and attachment, P-321
They cannot defraud God.
Lost in the sleep of Maya
They pretend doing good to odd.
Treading the path of Yama
In transmigration, they are caught.
What they do, they reap the reward.
They have suffering in their lot.
Says Nanak, when one forgets the Name
Verily the times for him are hard. (12)

Sloka V

Standing, sitting and sleeping,
It's all peace around.
Says Nanak, those who laud the Name,
Their mind and body is cool and sound

V

Going about day and night in greed
And doing no act of God,

Says Nanak, he who propitiates the Lord,
The Lord comes to lodge in his heart.

Pauri

Everything else is bitter.
The Name True is sweet.
The holy enjoy it.
For them it's a treat.
He who has it in his lot,
His heart is the Lord's seat.
With the Immaculate around,
Duality must retreat
Nanak asks with folded hands,
The Lord gives, in his grace sweet. (13)

Slok V

That petition is meaningful
When it's made to the Lord.
All else is meaningless
Says Nanak, if it is not for God. (1)

V

Rare are those who have their hearts with love pierced.
Says Nanak, it's the holy who bring about the union
And have us on the straight path steered. (2)

Pauri

O Man! Serve Him who is the Bestower Lord.
All sins are washed away by remembering God.
It is meditation on the Name,

The holy have shown the Divine path.
Maya ceases to be an attraction to those who take to the Lord.
Nanak meditated on the Preceptor
Who has given life as a reward. (14)

Sloka V

The soil is mature, for sowing
Whosoever would sow seeds shall reap the harvest.
Says Nanak, he would avail of it.
Who has been destined and blest. (1)

V

One should ask for truth,
He gets it whom He Himself gives in His grace.
Imbibing it, one is satiated for ever,
Says Nanak, and this to the Master one can trace. (1)

Pauri

They alone can profit in the world,
Those who have the Lord's Name as their stock-in-trade
They suffer not with duality,
Those who have on the True their faith laid.
They serve the Eternal alone,
All the rest must fade.
He who forgets the Preceptor,
Every hreath of his goes waste.
The Lord keeps them close to His heart,
Nanak is sacrifice unto the Great. (15)

Sloka V

Ordained by the Lord Supreme,
The rains came in their course.
The cash crops and others were rich
The soil was watered upto the source.
Lauding the Lord day and night,
Their suffering, penury and pain were shed perforce.
They gained what was written in their lot,
And they recovered what the Lord had ordained of course.
The Preceptor renewed the life-force
As Nanak repeating His Name went hoarse (1)

V

Meditating on the Lord alone obtains the life Immaculate P-322
That could sustain you ever, there is no other mate.
I have looked around the entire world,
Without the Name there is no felicity.
That this body and wealth will be reduced to ashes,
Not many are aware of this, it's a pity
O Man! What use are your fair complexion, charm and delight?
One whom He lets forget Him, knows not the Lord's might.
Those who laud the True get dyed in the colour of the Immaculate.
Lord! Were you to permit, Nanak comes seeking shelter at your gate.

Pauri

Free from transmigration are they,
Those who do to the Lord take.
They are absolved in life itself
For laudation who remain awake.

They are indeed fortunate,
Those who to the company of the holy make.
Accursed is the life without Name,
Like frail thread it would break.
Says Nanak, the dust of the feet of the holy
Is more sacred than bathing at a million Prayags* one could take.

Sloka V

Beauteous is the earth studded with pearls of dew-drops.
He who is incensed with love Divine,
Everything comes to work for him in place,
Says Nanak, if the True Guru is kind. (1)

V

Flying about in all directions,
On oceans, mountains and forests.
But where she spots a carcass,
The kite comes and rests. (2)

Pauri

That which fecilitates all sorts of joys as reward,
Such truth you should cultivate.
Treat the Lord as living close to you,
On the Name you should meditate.
Be like the dust of the feet of everyone,
And merge with the Lord-in-state.
Harm not anyone
And thereby return with honour to your estate.
That the Creator is redeemer of the fallen,
Says Nanak, you should propagate. (17)

* the original name of Allahabad in U.P., one of the holiest places of pilgrimage

Sloka, Couplet V

The one friend I have cultivated
Is a Person of Many Parts.
I am sacrifice unto Him
Who is the succour of my mind and heart. (1)

V

My love! If you were to grasp me with your hand,
I should leave it not.
Those who forsake the Lord are evil,
In the hell they shall rot. (2)

Pauri

He who has all the treasures in His house,
It happens whatever is asked.
The holy live on His Name
And all their sins are washed.
With the lotus feet lodged in the heart,
Their sufferings are the happenings of the past.
He who propitiates the Guru Accomplished,
No more is he in transmigration tossed.
Nanak longs for a glimpse of the Lord passionately.
Pray in your grace a glance do cast. (18)

Sloka Dakhna* V

O Dear! If you were to love Him,
Doing away with a fraction of your doubts,
From where you start and where you arrive,
You'll find the Lord thereabouts. (1)

* dialect of South-Western Punjab

V

Riding the horse with a grip on the saddle-bow in the polo game,
The cock's yearning for a fight like a swan is the same. (2)

Pauri

They are liberated,
Those who utter the Name from the tongue and listen to it with the ear.
Those who script the Lord's virtues with devotion,
Their hands are pure, O dear!
As if they had a holy bath at eight and sixty places of pilgrimage
And engaged in charity there,
They swim across the ocean of life.
The citadel of evil they tear.
Says Nanak, holding their hand He ferries them across the untold,
Such a Lord God you should revere. (19) P-323

Sloka V

Involved in misdirected pursuits, you remember not the Lord.
Says Nanak, undone are the beings who forget God.

V

From goblins the Creator made us gods,
Saved all His devotees and performed their tasks.
The traducers were annihilated and thrown out as outcasts.
Nanak's Master is mighty, He creates and exalts. (2)

Pauri

The Limitless Lord is without limit in His tasks.
Inaccessible, Unknowable Master of the creatures, He's a great prop.

With His own hands He cherishes and nourishes like a crop.
Compassionate and gracious, meditating on the True, one swims across.
What pleases you is good,
Just for a shelter Nanak asks. (20)

Sloka V

They have no desire unfulfilled when they have the Lord as their protector.
Says Nanak, all of them are liberated, those who seek His shelter. (1)

V

The beggar ever asks.
The Lord ever accedes.
Says Nanak, the Preceptor is the Lord and Master of all ceremonies.
It's nothing that He ever needs.

Pauri

The heart devoted to the Lord
Is like garments rich and true indeed.
The love of the Name of the Lord
Is like so many elephants and steeds.
Despite the rule, term and joy no end
Don't you ever from the Name recede.
The bard must beg at the door of the Lord,
The door that he would never leave.
Nanak's mind and heart cherish only one longing
Day and night the Lord to seek (21) 1.

Raga Gauri Bani of Bhaktas

There is but one God.
His Name is true.
He is the Creator,
Imbibed by the grace of the True Guru

Gauri Guareri of revered Kabir

Quatrains

I

Burning *with desires* I am now blessed
With the water of His Name.
The Lord's water has put out the fire in my frame. (1)
To kill desire, to the jungle we retire
The water, however, is not obtained without the Lord Sire. (1)

The fire which burnt the celestials and mortals small.
The water of the Lord has rejuvenated them all. (2)

They reside in the ocean of felicity.
They drink this water, of which there is no scarcity. (3)

Says Kabir one must meditate on the Sire.
The water of the Lord's Name extinguishes desire (4)

Gauri Kabir

O Lord! The water can't quench its own thirst,
In the water there is a blaze aburst (1) *Refrain*

You are the ocean of water, I am fish.
I live in water, without water I finish.

You are the cage, I am your parrot.
The cat of death dare not attack me or ferret.

You are the tree, I am a bird abroad,
Unlucky, I never had a glimpse of my Lord. (3)

You are the True Guru, I am a novice mere.
O Lord! Do receive Kabir, his end is near. (4) (2)

Gauri Kabir

When I accepted Him as the only Lord, P-324
Why did people find it odd? (1)
I am shameless, I've lost all shame.
You may not admit what I have come to claim. (1) *Refrain*

I am bad, I accept I am no good,
I've little to do with the brotherhood. (2)

I have no sense of respect or disrespect
When the truth is known, you will know the fact. (3)

Says Kabir, the real respect is the acceptance of God,
Abandon all else, serve only the Lord (4)

Gauri Kabir

If by remaining robeless one were to find liberation,
The deer in the jungle would attain salvation (1)
Remaining naked or covering oneself with skin
Is no use if the Lord is not within. (1) *Refrain*

If shaving the head or shearing could attain occult powers,
The sheep would not without *nirvana* hover (2)

If celibacy helped cruise the ocean,
The hermaphrodite must attain salvation. (3)

Says Kabir, listen O ye brother!
Without His Name there is a way, no other. (4)

Gauri Kabir

Your bath in the morning and evening,
It's like a frog in the water swimming. (1)
Those who meditate not on the Lord's Name,
To Dharamraja they must go to explain.(1) *Refrain*

In love with themselves those who keep on changing fashions,
Evei in a dream they know not compassion. (2)

They read the four *Vedas,* the wise.
The man of God finds peace in Kaliyug as prize. (3)
Says Kabir why all this fuss?
Give up the rest and sip the *maharas.** (4-5)

Gauri Kabir

What use is recitation of the Name or austerities, fasts or prayers,
If the heart is free not from the duality snare? (1)
O Man! Attune your heart to the Lord,
Mere cleverness doesn't take you to God. (1) *Refrain*

Cast off greed and worldly snide.
Cast off lust, wrath and pride. (2)

Performing rituals, to ego they are prone.
They get together to worship the stone. (3)

* the super drink, nectar.

Says Kabir, in devotion I found the Lord
In simple, innocent ways I met God (4) 6

Gauri Kabir

Caste was no consideration in the womb of the mother.
Everyone is born from the seed of the Creator. (1)
Tell me O Pandit! Since when have you become a Brahmin?
Don't you waste your life mouthing the Braminic sermon. (1) *Refrain*

If you are a Brahmin, born of a Brahmin mother,
Why didn't you opt for birth from an avenue some other? (2)

How come, you are a Brahmin and I am a Shudra?
That you are blood and I am mere water. (3)

Says Kabir, He who contemplates on the Creator,
He is known as Brahmin in our quarter. (4)

Gauri Kabir

The unenlightened enjoy not a happy sleep. P-325
The king and the beggar together they weep. (1)
With their tongue those who tell not His tale,
In birth and death they must bewail (1) *Refrain*

Like the shade of a tree,
Along with breath, wealth would flee. (2)

Like voice in the flute flows,
The secret of death no one knows. (3)
Like swans on the pool, death hovers around man.
Oh Kabir! Quaff the elixir divine like a swan. (4)

Gauri Kabir

The Light Divine creates; the creation has its own flame.
It may be bits of glass or may be pearls, it's claim. (1)
Where is the house which is without fear?
When fear flees, one becomes a fearless seer. (1) *Refrain*

There is no peace on the river bank or at the place of pilgrimage,
Where the issues of right or wrong continue to rage (2)

Good or bad are the same
For him who gives up the rest and is content on His Name.
Says Kabir don't you alienate yourself from the Lord,
One must remain devoted to God. (4)-(9)

Gauri Kabir

He who has not realised the Unmeasured and Unknown,
Just talking about the paradise he is prone.
I know not where paradise lies
To go where everyone anxiously tries (1) *Refrain*

Talking alone would not suffice,
Banishing ego leads to peace and paradise (2)

As long as for paradise you long,
At the Divine feet you sit not, nor belong (3)

Says Kabir, whom shall I advise?
That in the company of the holy paradise lies (4)

Gauri Kabir

It's born, it grows, it dies.
I've seen it go with my own eyes. (1)

Ashamed are you not for calling the house as mine?
When the end arrives, nothing is thine (1) *Refrain.*

With what effort do a being you sire!
To be handed over in the end to the pyre. (2)

The body built with sandalwood and scent
To fire with fuel it's ultimately meant. (3)

Says Kabir, listen you wise ones of old,
Your charm must vanish, the world will behold. (4)

Gauri Kabir

On the death of others why must you grieve?
You should grieve if you could retrieve. (1)
I'll not die, let the whole world perish,
The giver of life eternal I've come to cherish. (1) *Refrain*

With scents and essence you keep the body fragrant,
And thus forget Him, of whom you are a servant. (2)

There is one well and water carriers five.
The water line is snapped, yet the stupid continue to strive. (3)

Says Kabir, I have now learnt about the spell.
Neither are there water carriers nor the well. (4)

Gauri Kabir

Steady like mountains, moving like animals, moths and worms. P-326
I have known a variety of life terms. (1)

I have inhabited many an abode,
Ever since I took to the life's road. (1) *Refrain*

I have been a yogi, continent, ascetic, celibate and some other,
At times a king with royal canopy and then a beggar. (2)

The unbelievers die, the saints throng
They sip the elixir of Name long. (3)

Exhausted Kabir asks for a favour
Bless him with Your Name for ever. (4) 13

Gauri Kabir

(As compiled by Guru Arjan Dev)

Kabir has a queer phenomenon to behold:
People churning water instead of curd. (1) *Refrain*
Freshly sprouted vine a donkey eats,
Laughs and brays before he is put to sleep. (1)

A conceited buffalo turns intractable,
Ravages crops and goes to hell. (2)

Kabir is witness to a strange feat:
A lamb is found suckling a sheep. (3)

Remembering the Lord one becomes aware.
Kabir's Guru has this to share. (4) 1.14

Gauri Kabir
Quintets

XV

Like the fish out of water I died,
Since in the previous birth no penance had I tried. (1)
O Rama! What will happen to me?
Stupid fool! I have left Varanasi. (1) *Refrain*

All my life I lived in Sivapuri,
For death I came to Maghar city. (2)

I underwent asceticism at Kasi town,
To Maghar I came, my life I had to lay down. (3)

Kasi and Maghar are the same,
Without devotion, salvation you cannot attain. (4)

My Guru Ganesh and Shiva are aware,
Kabir died saying Rama's prayer. (5)

Gauri Kabir

The body you do up with the sandalwood paste,
With fuel would be burnt and thus go waste. (1)
The pride over physique and wealth is untrue,
They both remain here, they go not with you. (1) *Refrain*

You sleep at night and work during the day,
Not for a moment do you ever pray. (2)

With the reins of a horse in your hand and in the mouth a betel leaf,
When you die you'll be bound tight like a thief. (3)

He who sings the Lord's praises in ecstasy, as advised by the Guru,
He is identified with the Lord and finds the peace true. (4)

He who repeats the Name with His grace,
The Lord's fragrance reflects in his face. (5)

Says Kabir, meditate on His Name, you fellow blind!
The Name is truth, the rest is all false you'll find. (6) 16

Gauri Kabir
(Four-line triptychs)

God of death has turned into the God of life,
Sufferings are over, I am free from strife.
Foes have turned into friends kind,
Retrobrates are all good-hearted, I find.
I've now cultivated the Master of weal
I am at peace, with the Lord I deal. (1)

Millions of maladies afflicting my body P-327
Have turned into quiet and stall of a *samadhi.**
Now that I've come to realise.
I'm free from the Three Maladies as a prize. (2)

I have now become the image of the Lord
Death in life has earned this reward.
A life of peace and poise has Kabira before him laid,
Neither to frighten, nor be afraid. (3)

Gauri Kabir

When the body dies where does the self depart?
With the Word Absolute it merges with the Lord.

* deep meditation.

He who has realised the Lord, he alone knows,
Like the dumb unspeakable taste of sugar shows. (1)
This knowledge is the gift of God,
One must meditate in the *sukhmana** chord. (1) *Refrain*

Take to the Guru so that you don't need any other,
Repeat the Word that you bother no further.
Meditate the way it goes not in vain,
Die the death that you die not again. (2)

Let the Ganga flow into the Yamuna.
In the absence of the *sangam*** bathe in *sukhmana.*
I am used to looking at everyone alike
With this truth would no one else strike. (3)

Like water, fire, air, earth and sky,
I live with the Lord in the manner they try.
Says Kabir, meditate on the Immaculate
And go to the House where you no more speculate. (4) 18

Gauri Kabir
Triptychs

XIX

You purchase Him not by the measure of gold,
I found Him after I had myself sold.
I have now realised my Lord
On my own have I come to regard. (1) *Refrain*

He whom Brahma realised not with his exposition,
The Lord's devotee imbibed Him at his own residence. (2)

* breathing passage between ida and pingala - the passage of vital energy
** where three rivers, the Ganga, the Yamuna and the mythical Saraswati, meet

When Kabir ceased to be inquisitive and smart,
The Lord's devotion fell in his lot. (3)

Gauri Kabir

The death which holds the world in awe,
It's mystery in the Guru's Word I saw. (1)
Now that I wish to die, I cannot die.
They die and die, the Lord who deny. (1) *Refrain*

They talk about death again and again,
Dying in *sahaj** would salvation attain. (2)

Says Kabir, I am in bliss.
My doubts resolved, I remain only His. (3)

Gauri Kabir

Where is the hurt for one to tend?
The body knows not where it offends. (1)
He who is devoted suffers the strain.
The Lord's love is a shooting pain (1) *Refrain*

I find them all equally devoted.
I know not who is the best beloved.(2)

Says Kabir, he who is fortunate,
Ignores the rest with the Lord would mate. (3) 21

XXII

He who is a fellow traveller of the Lord,
Many a liberator stand him guard. (1)

P-328

* poise

Now that I rely on You, My Master!
Why must I fear any disaster? (1) *Refrain*

He whose charge are the worlds three
Why would He not look after me? (2)

Says Kabir, to him it has occurred
What if mother herself with the poison succoured? (3) 22

Gauri Kabir

How can she be virtuous without virtue?
O Pandit! You must give thought to this issue. (1)
Without love there can be no devotion
If it is physical, it is sheer passion. (1) *Refrain*

The moneyed considers wealth supreme.
He meets not the Lord even in a dream. (2)

She who surrenders herself, her heart, her wealth and her house.
Says Kabir, she alone is the beloved spouse. (3) 23

Gauri Kabir

The whole world is in evil engrossed,
Engrossed in evil the man is lost. (1)
Hey! You have sunk the boat in shallow waters
Distancing yourself from the Lord, evil is your master. (1) *Refrain*

The virtuous and vicious both burn in the fire
Despite the water around, they plunge in scum and mire (2)

The water distilled by contemplation,
Is pure alone in Kabir's estimation (3) 24

Gauri Kabir

In a family where the progeny is unenlightened,
It's better if the mother had remained blighted. (1)
He who has not on the Lord meditated.
Why didn't he die at his birth ill-fated? (1) *Refrain*

Many a pregnancies true were waived,
How was this deformed one saved? (2)

Says Kabir, howsoever attractive he may look
Without His Name he'd be a crook. (3) 25

Gauri Kabir

He who meditates on the Name of Lord
To him would I myself accord. (1)
The clean one who says praises of the Clean.
He is the One with whom I team. (1) *Refrain*
He whose heart is the Lord's retreat
I am the dust of his lotus feet. (2)

Weaver by caste and steady by temper,
In a spell of poise Kabir remembers his Mentor. (3) 26

Gauri Kabir

In the heavenly seat of bliss is located my still in operation.
I burn the fuel of my body to collect this super distillation. (1)
He should be called poise-inebriated
The enlightened who is with Name satiated. (1) *Refrain*

As the server in poise one comes across
Day and night would in excitement pass. (2)

After deep contemplation as I concentrated on the Lord,
This is how Kabir was enlightened about God. (3) 27

Gauri Kabir

It's ego's nature, it has always reigned. P-329
Killing ego what spiritual power is gained? (1)
Where is the godman who has his ego suppressed?
Ego killed, who has emancipation professed? (1) *Refrain*

Ego determines what you wish to say.
Without suppressing ego, one cannot pray. (2)

Says Kabir who has known the truth,
Ego is the Lord of the three worlds forsooth. (3) 28

Gauri Kabir

The stars you see in the sky like so many gems.
What painter has painted them? (1)
Tell me Oh Pandit! Who has propped up the sky.
Only the fortunate wise can this riddle untie. (1) *Refrain*

The sun and the moon illuminate
That He is all over there to state. (2)

Says Kabir, only he would know this tip,
Who has the Lord's Name in his heart and on the lip. (3) 29

Gauri Kabir

Smriti, to the *Vedas* known to belong.
He arrived with a chain and thong. (1)
She has snared her devotees and with attachment fed,
The arrow of death aimed at their head. (1) *Refrain*

She can neither be broken nor does she break,
She devours the world like a snake. (2)

The entire universe I've seen her claim,
Kabir was saved by repeating the Name. (3) 30

Gauri Kabir

Putting on the bridle and the leading string,
Galloping in the skies, discarding everything. (1)
You may ride the way you like to rejoice,
With your feet firm in the stirrup of poise. (1) *Refrain*

Come, let me take you to paradise,
With the whip of love the malingerer to chastise. (2)

Says Kabir, He is a queer rider it looks.
Above the Hindu and Muslim Holy Books. (3) 31

Gauri Kabir

The mouth with which you taste delectable dishes,
I have seen that mouth burn to ashes. (1)
O Lord! Do save me from the doom
Of burning in fire and living in mother's womb. (1) *Refrain*

This body was slighted in many a way,
How it was burnt or there under the earth it lay. (2)

Let Kabir have a glimpse of Your feet, I pray,
After that send the god of death, You may. (3) 32

Gauri Kabir

He is fire, Himself is He air,
If He were to burn; to save Him who would dare? (1)
May I burn repeating the Name of God,
My heart is dedicated to the Lord. (1) *Refrain*

Who burns and who is harmed?
It is all the play of the Charmed. (2)
Kabir has learnt just alphabets two,
If He is the Master, He must come to my rescue. (3) 33

Gauri Kabir
Couplets

I have neither cultivated Yoga nor practised meditation,
And Maya can't be abandoned without dispassion. (1)

How will I abide
Without the Lord on my side? *Refrain*
Says Kabir, I've searched all over,
There is none like the Lord for a saviour. (2) 34

P-330

Gauri Kabir

The head you adorn with the turban sleek,
The crow will pick it with its beak. (1)
What use is vanity of wealth and figure?
Why not meditate on the Lord with vigour? (1) *Refrain*

Says Kabir, do lend me your mind
In this very plight yourself you'll find. (2) 35

Gauri Kabir with 35 compositions

Octet

Raga Gauri Guareri Kabir

(Octets)

There is but one God.
He is realised through the grace of the True Guru.

I ask for pleasure; I am afflicted with pain,
Such pleasure who would wish to gain?
Still this self suffers vile tyranny,
How do I find my Lord's company? (1)

The pleasure that Siva and Brahma disdain
That pleasure I long to gain. (2)

Sanak and his brothers, Narad, the sage, and Sheshnag
Did not the truth of the self log. (3)

Let's investigate the mind
When the body goes, where can one find the mind? (4)

Jaidev and Namdev with the blessings of the Guru
Have realised this with loving devotion true. (5)

The mind doesn't come, the mind doesn't go
He who has shed the doubt, he does know. (6)

The mind is not in any form or feature contained
It's born and dies as it is ordained. (7)

He who has known the secret of the mind
Absorbed in the mind, felicity he would find. (8)

Alone is He Who pervades everywhere
This is what Kabir has to declare. (9) 36

Gauri Guareri

To meditate on the Name, those who stay awake day and night,
Many became ascetics, others cultivated insight. (1) *Refrain*
The seekers, *sidhas** and sages may not succeed.
But the Name like the tree *kalpatar* must across the ocean lead. (1)

Those who meditate on the Name are never alienated.
Says Kabir, with the Name they are ever satiated. (2) 37

(Both Gauri and Sorath)

The shameless! Ashamed are you not?
Forgetting God, others you've sought. *Refrain*
He whose Master is the Lord
Doesn't become him to go to the odd. (1)

The Lord God with His sway.
Is ever with you, He is never away. (2)

At whose feet Maya would slave,
What is it that He doesn't have? (3)

He who is adored all over,
Absolute Saviour and Bestower. (4)

Says Kabir, he alone has attained perfection,
One who has no other attraction. (5) 38

* those who undergo austerities

Who is whose son and whose father is who?
Who dies when it's torture true?
Himself He has misled the world, my Lord.
How would I live separated from God? (1)

Who is whose husband, who is whose wife?
This is the essential postulate of life. (2)

Says Kabir, I am reconciled to the cheat.
No more misled, I come to the Master's retreat. (3) 39

The Divine King has come to my aid,
Granting liberation, transmigration is stayed.
In the company of the Holy imbued,
I am from the evils five rescued.
Ambrosial Name for repetition He gave,
And made me His priceless slave. (1)

It is the True Gurus munificence,
That I am pulled out of the ocean of existence.
I am devoted to His lotus feet.
Day and night His Name I repeat. (2)

Extinguished are Maya's burning hot coals,
Contented, His Name remains my goal.
On the earth and ocean sways my Lord
I see Him all around, my Reader of Heart. (3)

He has truly executed His Plot.
I've got what is written in my lot.
He whom He blesses, he is the doer
Kabir's Master is Protector of the poor. (4) - 40

Sutak* is in water,
And on earth, it's the source of evolution.

* the impurity associated with birth

Born in impurity, dying in impurity,
In impurity the universe finds destruction.
Tell me oh Pandit, who is pure?
If, my friend, you have faith in this sure.
Impure is what you see, what you speak, and what you listen.
Sitting and standing you live in impurity, impurity is in your kitchen.
All of us know how to get entangled, none of liberation do.
Says Kabir, meditate on God, impurity would not afflict you. (3) 41

Gauri

O Lord! Do please heed this plea,
If You have anything to do with me.
Is the heart bigger or the one to whom it is attached?
Is Rama bigger or he who has Him latched? (1)

Is Brahma bigger or those He has created?
Are the *Vedas* bigger or their source as stated? (2)

Says Kabir, I am at a loss to know,
Is the shrine bigger than there who go? (3)

Raga Gauri Cheti

O Brothers! It is the gale of enlightenment
Which has demolished the tenements of doubt
And the hold of Maya humbled. *Refrain*
Both supports of doubt have collapsed
And the beam of attachment has crumbled. P-332
The straw-hut of avarice has fallen to the ground
And the vessels of evil thought tumbled. (1)

The shower that follows the storm,
In it I found myself drenched.

Says Kabir, my mind is illumined.
As the day dawned, it's only then I felt quenched. (2) 43

Gauri Cheti

There is but one God,
He is realised through the grace of the True Guru.

He who would listen not to the Lord's laudation, nor sing,
With words alone down the sky would bring. (1)
What can one do with such a lot?
Those deprived of by God should be feared even in thought. (1) *Refrain*

Himself he would part not with a drop
And deride him who had the Ganga brought. (2)

Given to evil ways always,
Himself lost, others he sways. (3)

Knows not anything beyond derision.
Even to Brahma he would not listen. (4)

Himself lost, he pulls down others,
Setting the temple on fire, in it he slumbers. (5)

Himself one-eyed, he laughs at the other.
Such a one Kabir can no longer suffer. (6) 1.44

Raga Gauri Bairagan

There is but one God,
He is realised through the grace of the True Guru.

Ignored while living, remembered after death with a memorial feast.
It's no feasting for the poor ancestors, but crows and mongrels eat. (1)

Tell me, how are the ancestors felicitated?
Everyone talks about weal, how is weal created? (1) *Refrain*

They make gods out of clay and offer them the living in sacrifice.
What sort of ancestors are these who can't ask for what they prize? (2)

They kill the living for the dead, in the end they must come to grief.
They understand not the Divine Name and are lost in superstitious belief. (3)

Double-minded they worship clay gods and the Lord God they know not.
Says Kabir, they remember not the Casteless, and in evil they are lost. (4) 1.45

Gauri

He who dies while living and lives in death,
Moves beyond strife.
Remaining immaculate in utter pollution,
He comes not again to life. (1)
O Man! churn the milk in a way
That by the Guru's grace your mind remains steady,
Thereby quaff the *Amrit* you may. (1) *Refrain*

He who, with the grace of the Guru,
Pierces the impregnable wall of disbelief,
He gets on the high road.
Dispelling the illusion of snaky rope
In the dark night of Maya,
He finds the Eternal Abode. (2) P-333

He shoots arrows without the bow
And snaps the worldly chord.
His kite appears wafting in directions ten,
And yet he remains attuned to the Lord. (3)

Inebriated he rests in the Absolute,
His misled duality shed.
Says Kabir, enlightened he realises the Lord God,
On the Name Divine he is fed. (4) (46)

Gauri Bairagan
Triptychs

Practising six reverse cycles of deep breath
Your mind is in tune with God.
He who neither comes nor goes, is born neither dies,
The recluse must seek that Lord. (1)
He came to live in me as to the world I was lost.
With the grace of the Guru I feel different,
Otherwise I was an utter outcast. (1) *Refrain*

Those close are distanced and the distant ones are closer grown.
It's like the *sherbet* of sugar candy
He who drinks it, to him it is known. (2)

The Unattributed! Whom shall we tell Your tale?
Who has the discrimination?
Says Kabir, he alone sees the flash
Who puts the fuse on ignition. (3) 3.47

Gauri

Neither rain, nor river, neither sun, nor shade,
Neither creation nor dissolution.
Neither birth nor death, neither pain nor pleasure.
None of the ecstatic or absolute communion.
Strange is the story of the poise of mind,
It can neither be compared, nor concluded
Neither is it heavy nor light, I find. (1) *Refrain*

Its neither high nor low,
Neither like day nor night.
There is neither water, nor air nor fire,
Only the True Guru reigns there with His might. (2)

Inaccessible, Unknowable, Eternal,
Gained through the grace of the Guru. (3)

Says Kabir, I am sacrifice unto my Master.
I abide in His company true. (4) 4.48

Gauri

Vice and virtue are the two bullocks I purchased
Along with breath as my capital.
The sack of my heart is obsessed with avarice,
All this makes my stock-in-trade. (1)
Such is my Master Banker,
He has turned the entire world a trader. (1) *Refrain*

Lust and wrath are the tax collectors,
And evil impulses the robbers.
The five senses extracting their share,
The caravan thus arrives at the harbour. (2)

Says Kabir, pay heed ye all the revered!
It is indeed a happening queer,
While climbing steep, a bullock was exhausted
Throwing off the load, it just disappeared. (3) 5.49

Gauri
Quintet

She is at her parents only for four more days,
To the in-laws she has to be sent.
Purblind, she understands not,
She is stupid, she is ignorant.
There she stands in her negligee wear.
The guests have already arrived to marry her away. (1) *Refrain*

There at the well she is trying to draw water with a toe.
The string has from the bucket snapped.
Empty-handed the water-carrier has to go. (2)

If the Lord is gracious, takes kindly to her, He helps her in the game. P-334
She is a happy bride who contemplates on the Name. (3)

Let's understand! Bound by the deeds is the doer.
Why blame her? She is the helpless poor. (4)

Disappointed she departs utterly disconsolate.
Come to the Lord, says Kabir, and on the Name contemplate. (5) 6.50

Gauri

Yogis maintain yoga is the best, none other.
With hair plucked or shaved, meditating on the Word obtains the occult power.
Without the Lord one is misled like the purblind. (1)
Wherever you be He liberates,
In whatever manner yourself you bind. (1) *Refrain*

Forgetting, one merges into from where one is evolved,
He prides himself with learning virtue, valour and philanthropy,
Styling himself as a big lord. (2)

He alone realises, one whom He grants,
How can one live without realisation?
Meeting the True Guru dispels darkness
And thus one obtains the gem of liberation. (3)

Discarding the right and the left follies
One must devotedly pray.
Says Kabir, if a dumb were to taste sugar,
Asked to describe it what would he say? (4) 7.51

Raga Gauri Poorbi

There is but one God,
He is realised through the grace of the True Guru.

Where there was everything, there is now nothing,
Nor the play of five elements maintained.
The functioning of *ida, pingla* and *sukhmana* too
Is found in bad shape and deranged. (1)
The thread is snapped, the heavens have fallen.
The articulate are silenced.
Day and night I am torn by anxiety
I need to be told all this and explained. (1) *Refrain*

Where there was no cosmic consciousness.
No self or Creator of the self.
The Unifier, ever a recluse,
Where on earth was He contained?
The arrogant can neither be attained nor disengaged.
Who is the master and who is the slave?
Whoever goes where? (3)

O Kabir! Meditate on Hari who is awake day and night.
He alone knows His secret,
He who is ever there. (4) 52

Pauri

Consciousness and Remembrance are my two ear rings,
And Enlightenment my robe of a recluse.
Absorption in the Absolute is my prayer mat,
And discipline of mind is the path I use. (1)
My Lord! Dispassionate am I given to yoga meditation.
I fear not death, nor do I suffer sorrow or separation. (1) *Refrain*

My horn is vision of the world as it breathes.
My punch, the world destined to cease.
Abjuring the three attributes of Maya, that's my concern.
I am both, a man of the world and a recluse.

Disciplining the mind and controlling breath are my guards. P-335
Contemplation on the Lord Eternal is the pipe that would hold.
This music is constant which snaps not.
On the one-string harp the ecstasy would unfold (3)

Listening to the music I am attuned,
Maya can no more harm.
Says Kabir, such a one is born not again,
He has had his role to perform (4) 2.53

Gauri

With nine plus ten, plus twenty-one yarns as warp,
And sixty threads and nine firm knots as warf,
She left home to weave a sheet,
Leaving behind the weaver at his seat. (1)

It's measured not with the yardstick, nor is it weighed.
It requires just two-and-a-half *seers* of starch.
If it is not applied quick,
The temper of the Master at home is frayed. (2)

Functioning contrary to the Master's will,
The opportunity will never itself repeat.
The pans are wet, so are the reeds,
The weaver does in a huff retreat. (3)

Empty is the reed which the thread would not feed,
Leaving it in a tangled skein.
Why not leave it all and remain content;
To reveal this to you Kabir is keen. (4) 3.54

Gauri

Flicker of a light has merged into the flame,
How can it be distinguished?
He who doesn't remember the Name,
Better it is for the light to be extinguished.
My charming Lord of sable hue,
From this attachment you can't be relinquished. (1)

Meeting a saint one gets enlightened.
Whether one be a yogi and the other a householder.
The union creates results in the divine folder. (2)

They deem it a mere song; it's a spiritual treatise.
Like the sermon delivered at Kasi before one dies. (3)

Some sing, some listen while others take it to heart.
Kabir has no doubt in the end they attain the prime slot. (4) 55

Gauri

Those who attempted on their own,
Couldn't swim across and were drowned.
They tried many a ritual and means,
Incensed by ego they were found.

He who is the source of breath and life,
How come you forgot that Lord?
A life as priceless as a pearl,
You've lost without reward (1)

Fancied with desire, hunger and thirst.
You've forgotten to repeat the Name.
Intoxicated, you are lost in yourself.
Ignoring the Word of the Guru in the game. (2)

Delectable dishes and sensuous pleasures,
With evil doings you are drunk.
Good *karmas* earn the holy company.
Has iron floating with wood ever sunk? (3)

Moving from life to death and back,
I am sick of transmigration.
Says Kabir, meeting the Guru is virtual ecstasy.
The loving devotion obtains liberation. (4) 56

Gauri

My insane mind! Like the make-believe she-elephant,
The Lord has created a wonder game code.
Urged by lust the elephant is caught,
My insane mind, and it has to suffer the strokes of the goad. P-336
Steer clear of evil and meditate on God,
My insane mind! Banish fear and remember the Master,
You have not yet embarked on the ship of the Lord. (1) *Refrain*

For a fistful of grain, my insane mind,
Which it grasped, the monkey is caught.
In its anxiety to gain freedom,
It has to dance at every spot. (2)

The way a parrot holds on to a catch in the trap,
My insane mind, similar is the Maya hold.
Like the colour of the safflower, my insane mind,
False is the expanse of the world. (3)

There are ever so many temples for the holy bath,
My insane mind, and deities for devotion.
Says Kabir, but there is no liberation, my insane mind.
Liberation lies in the Lord's adoration. (4) 1.6.57

Gauri

Fire burns it not, nor the wind blows it away.
The thief dare not come its way.
Consolidate the treasure of the Name Divine,
The riches that will never go astray.
My wealth is my Lord, the Creator of the universe.
It is intrinsic to all property.
The joy one has in the Lord's service.
One gets not in the ruler's authority. (1)

Shiva and Sankhadiks* became recluses in the search,
With the Liberator on your mind and the Lord's Name on your tongue,
You will have no fear of Yama's birch. (2)

My acquisition is gnosis and devotion bequeathed by the Guru.
To this my heart is confined.
It is like water to douse the blaze,
And a pillar holding an unsteady mind. (3)

Says Kabir to the one given to lust:
You had better search your heart.

* Brahma's four sons

You have a hundred thousand horses and elephants in your house,
In my house, I have just the Lord. (4) 1.7.58

Gauri

The way a monkey holding grain in the fist
Would not open it in greed.
The deeds committed in avarice,
To the gallows must lead.
Life without devotion is a waste
Devoid of meditation and the company of the holy
Truth ceases to be a creed. (1)

The way no one enjoys fragrance of the flowers blooming in the jungle.
One wanders from life to death and back,
And meets the god of death his need. (2)

The wealth, youth, sons and spouse,
One sees around and gets entangled,
Paying the senses true their heed. (3)

Life is like fire and the body a temple of straw.
Here and there death must feed.
To swim across the ocean of life
Kabir has sought the True Guru's lead. (4) 1.8.59

Gauri

With dirty water and clay fair,
A mere doll is created here.
I am no one; nothing is mine,
O Lord! My self and wealth both are Thine. (1)

Air is infused in the clay doll.
It is indeed a false show all. (2)

They hoarded a kitty of five lakhs.
In the end it collapsed like a house of wax. (3)

Says Kabir, what a foundation you've come to lay,
Not for a moment it seems to stay. (4) 1.9.60

Gauri

O Man! Meditate on the Lord,
The way did Dhruv and Prahlad.
O Lord! Depending upon Your support,
I've embarked all my people on the boat. (1)

The way You deem, so do You ordain, my Boss!
Pray do please ferry the boat across. (2)

With the grace of the Guru I've been enlightened,
My coming and going has come to an end. (3)

Says Kabir, you must meditate on the Lord.
On this bank or that, it is the same kind God. (4) 2.10.61

Gauri

Out of the womb as you entered the world,
A whiff of air and you forgot the Lord.
O Man! You must sing praises of God. (1)

Lying upside down in the womb you did penance,
Living in the furnace of the womb in a sense. (2)

Eighty four lakh lives you've gone through, mind!
Missing this one nowhere will you any shelter find. (3)

Says Kabir, meditate on the Lord of the Bow.
Who comes not, nor is He known to go. (4) 1.11.62

Gauri Poorbi

Yearn not for heaven, nor fear hell.
Whatever has to happen must happen, you have not to tell.
Sing the praises of God, the source of liberation.
Little avail are penance, ritual baths, fasting, austerity and contemplation,
As long as you know not the manner of Lord's laudation. (2)

Rejoice not in prosperity nor wail in adversity.
Prosperity and adversity are the gifts of Divinity. (3)

Says Kabir, I have now realised in my heart.
He is the true devotee who is attuned to the Lord. (4) 1.12.63

Gauri

O Man! There is none
Who would bear your burden in the world.
It's like resting on a tree of a bird.
Drink the elixir of God's Name,
Which would make you forget all other drinks. (1)

Why wail for others
When yourself you may not be here.
He who is born must die.
About death one need hardly care.
Drinking the elixir of life in the company of the holy
He merged into that from where he came.

Detached from the world,
Kabir remembered the Lord's Name. (3) 2.13.64

Raga Gauri

Wistfully she watches the path.
Her eyes reflecting her heavy heart.
Her breasts beat faster but her steps don't falter.
She passionately longs to meet her Lord.
Dear raven black, do please fly away.
So that I meet my Beau without delay. (1)
Says Kabir, to live a meaningful life,
One must meditate on the Lord.
The Creator's Name is the only support,
The tongue should repeat the name of God. (2)1.14.65

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Raga Gauri 11

All around there are *tulsi* thickets.
Amidst them He sings in ecstasy.
Seeing Him the milkmaid is enamoured,
Leave me not to come and go, she makes her plea.
O Lord! I have sought Your shelter.
Blessed is he who comes to Thee. (1)

In Brindaban the charmer of hearts, Krishna, tends cows.
He whose Master You are my Lord,
I am the one, my name is Kabir, maybe You know! (2) 2.15.66

Gauri Poorbi 12

What use is it wearing the bark?
And taking to the forest path?

Why worship false gods?
It's no use taking a holy bath.
O Man! you have to go.
This secret you must know.
In whatever direction I see
It's nothing else, but the lucre spree. (1)

The so-called enlightened or those engaged in meditation or discoursing
They are but worldly-minded
Says Kabir, without the Name of God,
The whole world is lucre-blinded. (2) 1.16.67

Gauri 12

O Man! Discard all doubts and dance in the open
Don't be misled by Maya any more.
He is no soldier who fears a fight,
And *sati* who takes to household chore.
Give up wavering, it's an insane strand.
One must climb the pyre and die for truth
There she carries the coconut* in her hand. (1)

The whole world is lost in an illusory quest.
Says Kabir, I'll not give up meditating on Rama,
Who is higher than the highest. (2) 2.17.68

Gauri 13

What you ordain, I do.
I dare not argue.
You are the ocean boatman.
It's You who would rescue.

* the woman holds coconut before she performs *sati*.

Born a slave, Your service I pursue
The Master may like, the Master may not do. (1)

Your Name is my succour
Like a flower does water woo.
Says Kabir, I am your domestic help.
You may let me live, you can kill me too (2) 18.69

Gauri

Living eighty-four lakh lives
Nand was greatly tired.
His devotion earned him birth as by the Lord
The lucky poor came to be admired. (1)

When you call Nandan the son of Nand,
By whom was Nand then sired?
When the earth, sky and the direction didn't exist,
Where had Nand on earth retired?
He who is called the Lord Immaculate,
Neither is He born nor in peril mired. P-339
Kabir has taken to such a Master
Neither a mother nor father who required. (2) 19.70

Gauri

Slander me, slander me,
Let the people slander me.
Slander I relish.
The slander is my father and mother, I cherish.
If slandered, one goes to Paradise,
With Name as the mental exercise.
The heart is cleansed by slander.
My drapery the slander launders. (1)

He who slanders is my friend.
To long for him and him would I always tend.
He is a slanderer who discourages slander.
The slanderer does, in fact, to my life pander. (2)

Slanderer I endear, he has my love and affection.
The slanderer ensures my ultimate liberation.
To the humble Kabir it was no loss.
While the slanderer drowned, he ferried across. (3) 20.71

Gauri

Lord Rama!
You are peculiarly free from fear,
You are my saviour.
When I was there, You were nowhere.
Now that I am not there, You are here.
You and I have merged into one.
A feeling of this gives me pleasure.
When I tried to be clever, I was without prowess.
Now cleverness and prowess are a smear.
Says Kabir, shorn of cleverness
I've become an occult peer. (2) 21.72

Gauri

With six elements He devised an outfit
And invested it with a gift divine.
The channels of breath were to serve as its lock and key
The Creator wasted no time. (1)
O Man! Be on your guard.
You've lost your life in negligence.
Thieves have raided the house you call mine. (1) *Refrain*

The five guards at the gate, can be trusted not.
You must remain awake and alert if you wish to shine (2)

She who is deluded by her figure with nine outlets
She attains not what is prime.
Says Kabir, when the nine quarters are annihilated.
The tenth begins to chime. (3) 22.73

Gauri

Ma! Other than Him I know none.
He whose praises by Siva, Sanak and the rest are sung.
I live and breathe in His person.
With the Guru's grace I am enlightened.
Attuned to these in the orbit of the Sun,
Released from the bonds of evil and melodies
A genuine joy my heart has won. (1)

With the Guru's guidance I've come to accept Him.
Other than Him my heart knows none.
The sandalwood fragrance has filled my mind.
Pride and ego I have come to shun. (2)

He who sings His praises and meditates on the Master
The Lord makes such a heart His den.
He is lucky in whose heart He resides
Writ on his forehead are the deeds he has done (3)

Rid of Maya I am enlightened and in a poise.
This one has come to merge into the One.
Says Kabir, meeting the Guru is bliss
The mind is at rest with faith in His Person. (4) 2.3.74

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Raga Gauri Poorvi Acrostic

Truth is His name.
There is but one God.
He is the Creator.
He is realised through the grace of the True Guru.

The fifty-two letters embroil the three planets and the rest.
The letters that would perish are not contained in this chest. (1)

Letters come to play when there is speech.
In the absence of speech images lack their reach.
Between speech and silence the Lord does abide.
Where He abides no one ever dare strike. (2)

He Who is not to be found, if I find Him,
What would I ask?
And to what end?
Like the banyan tree He resides in the seed,
He who must the three planets fend. (3)

Seeking the Mysterious my doubts were drowned.
I came to understand His mystery a little,
Doubts lost, I was attuned to Him.
And the Lord Immortal and Indestructible was found. (4)

The Muhammadans are known for their ritual code.
And the Hindus for the Vedas and Puranas.
To enlighten one's mind you don't need much load. (5)

I subscribe alone to the One Primeval.
He who is born and dies I give no quarter.
He who realises the Lord God
He lives, he abides, he is the eternal master. (6)

Kakka stands for *kiran*, the ray,
Which if the lotus in me were to mate,
I would not be blighted by the Moon bright.
I would relish the fragrance of the flower
Which is indescribable,
I wouldn't be able to state? (7)

Khakha stands for *khod,* the cave.
Admission to which if I were to gain,
I would leave it not to wander about
Knowing the Master I would be humble,
I would die not, immortality would I attain. (8)

Gagga stands for *guru,*
Imbibing whose Word
I paid heed to none else.
Like a bird I moved not,
Remaining steadfast, towards the sky I soared. (9)

Ghagha stands for *ghat,* the vessel.
In every vessel I find His sway.
While the vessel disintegrates, He stays put.
I have found my harbour in this vessel
Forsaking which I shall go not astray. (10)

Ghanga stands for restraint of the senses
And shedding all doubts as an exercise.
Flee not in the face of difficulties
Which is supremely wise. (11)

Chacha stands for *chitra,* a picture.
It is indeed a great piece of art.
Forget the *chitra*, concentrate on the painter.
The *chitra* being fascinating it is not easy
Forgetting the *chitra* and remembering the Creator. (12)

Chhachha stands for *chhatarpat,* the king.
The Lord abides by you,
Discarding desires, Him you must pursue.
O Man! Why must every moment have I to remind?
Forgetting Him in bondage yourself you find! (13)

Jajja stand for *je ne sais quoi.*
He who burns himself while living,
Lives his youthful longing to subdue.
When greed for money and other wealth is overcome,
It's only then that one acquires the divine effulgence true. (14)

Jhajha stands for one who would not get entangled. P-341
He who is ever hesitating would not do.
Why exhaust yourself persuading others?
Involved in an argument you have to ever argue. (15)

Know this from Janja,
He who abides in one's heart,
Looking for Him why should one go far?
He Whom I searched the world over
Happens to be a part of my part. (16)

Know this from Tatta
The path difficult runs through the heart.
Why not open the gate and enter the House?
He who has a glimpse of Him, looks at none else.
Clinging to Him, he cultivates the Spouse. (17)

Thatha stands for *thagnira,* the mirage.
Having watched it carefully, I am convinced.
She who has beguiled the whole world and annihilated,
If I were to subjugate her,
I would've arrived at the destined stage. (18)

Dadda stands for *dar* which means fear.
If one fears God, one is free from the rest of fears.
It is a fear in which all other fears inhere .
unafraid of God, the fears of the world one must bear.
With God's fear no other fear would come near. (19)

Dhadha stands for *dhig* which means close.
Why look far for Him? He is near.
In His search you are nowhere.
Having climbed the Sumer when you return to your layer,
He who created your gear you find Him there. (20)

Know by Nana
Fighting evil one must remain steadfast.
One must neither surrender nor compromise.
Blessed in life is he
Who by killing one, would many enemies blast. (21)

Tatta stands for *tarna,* swimming.
It is arduous swimming across this ocean.
More if the swimmer is embroiled in the world.
He who contains the three worlds in himself,
Merges with the Divine and imbibes the true sermon. (22)

Thatha stands for *thah* meaning depth.
He is Fathomless, His depth can't be ascertained.
Fathomless He is, how can He in a measure be contained?
I build my castles on the limited land
Without the pillars how can the edifice be sustained? (23)

Dadda stands for *dekh,* meaning observe.
Whatever you observe, it must depart.
Contemplate on the One you can't chart.

The Tenth Door* when you open with the key.
You will glimpse the Bounteous Lord. (24)

Dhadha signifies:
You ask for the difference between the low and the high?
He lives in both, big and the small fry.
When you rise above the low and high,
You merge the low with the high like a blessed guy. (25)

Nana stands for *nisdin* meaning day and night.
One who longs to have a glimpse of Him day and night,
His eyes yearn to see Him.
Looking for Him when one finds Him,
The seeker and the Sought unite. (26)

Pappa signifies that He is beyond any estimate
I try and cultivate the Effulgence Incarnate.
As the five senses are disciplined,
Distinction between good and bad would obliterate. (27)

Phapha stands for *phal* meaning fruit
Without flowering if there is fruit,
And one samples a strip of the loot.
One falls not in the ditch of transmigration.
One is verily taken off the routes. (28)

Babba stands for *boond* meaning drop.
If a drop were to merge in a drop of a sort
It shall never, never come apart.
He who serves the Lord as a slave
He is ever given due thought. (29)

* Dasham Dwar is an important spritual stage for those who are realised.

Bhabha stands for *bhed* meaning distance. P-342
He who reduces the distance between himself and the Absolute,
Shedding fear he becomes mentally stout.
When he distinguishes not between outside and inside
Distance shattered, he recognises the Lord's silhouette. (30)

Mamma stands for *mool,* the primordial.
Understanding the Primordial, the mind is at rest.
He who is privy to this, he knows himself best.
Stall not your longing for the Lord,
Devoted to Him with truth one is blest. (31)

Mamma stands for *mun,* the mind.
It is mind that matters.
Once the mind is disciplined, one is refined.
Says Kabir, the mind tells the self
There is nothing like mind. (32)

Mind is mundane, mind is also Divine.
Mind is contained in the five elements.
He whose mind is liberated
He knows what for are the three worlds meant. (33)

Yayya means you must shed evil thoughts
And control the hamlet of mind.
He who flees not from this battlefield
He is the hero of a kind. (34)

Rara stands for *ras,* the joy,
He who finds no joy in worldly pleasure.
Shedding this pleasure he becomes a seer.
To enjoy that joy he must shed this pleasure
He who tastes that joy, about none else would he care. (35)

Lalla stands for *live*, meaning concentration.
He who acquires such devotion
He strays away not; attains absolute fruition.
And if it is loving devotion
He arrives at Allah, His feet his terminal station. (36)

Vawa denotes one should remember the Lord ever.
He who remembers the Lord, fail would he never.
I am sacrifice unto the devotee who sings His praises.
Imbibing the Lord is the true treasure. (37)

Wawa means if you realise Him,
Yourself you come to realise
When this realisation takes place
None other than you would get wise. (38)

Says Sassa, seek Him with utter devotion,
Seat Him in your heart's mansion.
The heart would then generate its passion,
The Master of the Three Worlds will be in your vision. (39)

Khakha stands for *khoj* meaning search.
He who is given to search.
He is never left in the lurch.
He who meditates on Him
Across the ocean he would swim. (40)

Says Sassa, she who warms the bed for her Lord,
She sheds her doubts and lives in accord.
With absolute bliss, shirking short-lived pleasure.
She is the bride with a groom, her Lord as the treasure. (41)

Signifies Haha, being part of Him, yet Him you don't recognise.
Once you recognise Him, you will be in poise.

He is there, you need eyes to see Him.
The moment you kill your ego, Him you realise. (42)

Everyone asks for felicity and more.
This makes for sorrow galore.
He who cultivates the Creator of Felicity
Free from sorrow, his spirit would soar. (43)

Khakha stands for *khirt* meaning disintegrate.
Many have disintegrated and perished.
Dying and disappearing, they never cherished
Him whom if they still seek and accept
They would arrive and feel no more separated and harassed. (44)

Fifty two letters they have composed, P-343
Not one can they decipher.
Kabir tells the truth.
He is a Pandit who has realised his Master.
The Pandit has made it a source of living.
The enlightened one should not confine himself just to sermon giving.
Everyone according to his calibre,
Says Kabir, will imbibe his Preceptor. (45)

Thitteen
(Lunar dates of 15 days)

There is but one God,
He is realised through the grace of the True Guru.

To fifteen in a fortnight and seven in a week those who adhere,
Says Kabir, they are neither here nor there.
The ascetic and the occults who have the vision
Do realise that He is the Creator and also the creation. (1)

On Dates

On the moonless night one must desire discard
By contemplating on the Omniscient Lord.
This is the way to salvation in life,
Understanding the Word and identifying with God. (1)

He whose heart is devoted to the Lotus Feet of the Lord,
His mind is cleansed with the grace of the Guru,
Day and night he remains attuned to the praise of God. (1)

On day one give thought to the Divine Lover,
The Eternal Lord, who plays His fascinating game in the heart under cover.
With the fear of death one is never afflicted,
When to the Primordial Lord one is committed. (2)

The second day denotes its dual nature,
Maya co-exists with the divine feature.
It neither increases nor decreases
The Casteless, Immaculate Lord remains as He pleases. (3)

On the third day one who treats the three traits alike,
Basic bliss and absolute status he'll strike.
In the company of the men of God, faith he'll gain.
And enlightened inside and outside, he would remain. (4)

On day four, you must look within.
And avoid lust and anger as sin.
He pervades land and ocean.
You must sing your own paean. (5)

On day five remember that it's five element's frame.
Of wealth and woman, it is a game.
He who quaffs the wine of love,
From torture of age and death he is above. (6)

On day six you wander in all the six directions,
Unless devoted to Him, you find no satisfaction.
Shedding duality, take to humility.
And save yourself from the *karma* penalty. (7)

On day seven, treat his Word as true
And dedicate yourself to the Guru.
Your doubts resolved, your troubles will cease.
In the vast ocean of the void, you will find peace. (8)

Day eight reminds you that this body constitutes elements
In which the Casteles, Treasure of Virtue lies in state.
This secret is revealed by the Enlightened Guru
To one who reverts to the irrefrangible, Immortal True. (9)

On day nine one should discipline the nine apertures,
And not let desires make overtures.
Forget avarice and undue attachment
Thus live for ever and gain immortality as fulfilment (10)

On day ten there would be bliss in every quarter. P-344
Free of doubts you would meet the Master,
Who is Enlightenment Incarnate and Truth Unique.
Free from impurity, beyond the sun and shadow freak. (11)

On day eleven cultivate single-minded concentration,
So that no more do you suffer the torture of transmigration.
Your constitution is cool and pure.
He who was said to be there, you'll find Him here. (12)

Twelve suns would rise on day twelve.
Day and night the unstruck melody would serve.
The Lord of Three Worlds you'll behold.
The creature would merge in the Creator's mould. (13)

On day thirteen those who discourse on the Inaccessible Lord.
From the Nether World to Heaven they find accord.
Between the high and low, honour and dishonour,
Pervades He alike in every quarter. (14)

In all the fourteen worlds He resides.
In every bit of the body He abides,
If you cultivate truth and contentment of mind.
Discoursing on Him the Gospel you'll find. (15)

On the Full Moon Night the Moon is at its height.
All its faculties are luminous and bright.
The Lord Primordial, and Prevailing remains Eternal as ever.
Kabir revels in the ocean of bliss and His favour. (16)

Raga Gauri by Revered Kabir on Seven Days

There is but one God,
He is realised through the grace of the True Guru.

Time and again one who sings the praises of God,
Close to the Guru he learns the secret of the Lord.

He who commences prayers on the day of the Sun,.
Disciplines his desires in the body's ocean.
He is devoted to the Divine day and night.
Ecstatic, he enjoys the unstruck melody of delight. (1)

Nectar rains on Monday, the day of the Moon.
A sip and one is free from evil soon.
Devoted to the Word helps remain attuned to His door.
And the intoxicated one sips the nectar of Name galore. (2)

On Tuesday you build a citadel around
Where the five thieves are not to be found.
He who comes out of such a fort.
He is destined to trouble court. (3)

One feels enlightened on Wednesday, the day of contemplation
When the Lord comes to settle in the heart's lotus mansion.
With the help of the Guru one gets attuned.
Free of distortions, one is from evil immune. (4)

Brahaspat *Thursday* helps one get rid of evil.
By diverting the three positive features towards this goal.
Those in whose lot it is to remain lost in the three streams of evil.
Despite their day and night full of endeavour,
They cannot get rid of the devil. (5)

Friday stands for good deeds; he who decides to take this way
He has to fight with himself night and day.
He has to keep his five senses in form.
Thereby duality will never do him any harm. (6)

On Saturday, one who remains steadfast,
The light of truth burns in his heart.
He finds refulgence in and around
No more do his misdeeds hound. (7)

As long as one is afflicted with duality, P-345
There is no chance of arriving at finality.
The moment one is dyed in the colour of His Name,
Says Kabir, utterly pure he would find his frame. (8) 1

Raga Gauri Cheti

Namdev

There is but one God.
He is realised through the grace of the True Guru.

Lord! Solemnised with Your Name,
You have floated across stones.
Meditating on You
Why can I not come back home? *Refrain*

You ferried across Ganika, also Kubja, the disfigured.
The hunter, Ajamal too was recovered.
Those making feet the target were also liberated.
I am sacrifice unto them, to the lord who are related. (1)

Bidar, the son of the maid, Saudama and Ugrasen
Who had his kingdom restored,
Sans meditation, sans penance, sans nobility, sans virtue,
Nama's Master had them cruised to the other shore. (2)

Raga Gauri

Ravidas

Couplets in Gauri Gaureri

There is but one God.
He is realised through the grace of the True Guru.

My company is low.
I am worried day and night.
My deeds are evil,
My birth has little to show.
My Divine Lord.

Life of my life,
Forget me not,
I am Your ward. (1)

Pray, save me from strife.
Pleasantly disposed
I should stick to Your feet,
Even if I have to lay my life. (2)

Says Ravi Das, I sit at Your door.
Pray meet me quick,
I can wait no more. (3) 1

The City Joyful is the name of the town.
There is no fear, there is no frown.
No anxiety, no tax, no toll.
No misgiving, lapse, worry or fall.
I've now found a delightful place
Where previls the perennial grace.

The rule is stable and eternal in frame,
Without the second or the third, all are the same.
All its people are very well known.
Many a rich reside in the town. (2)

They move wherever they please,
Familiar with the palace they find no squeeze.
Says Ravi Das, the liberated cobbler,
Whosoever lives here is my fellow-traveller. (3) 2

There is but one God.
His Name is true.
He is the True Creator.
He is imbibed by the grace of the True Guru.

Gauri Bairagi Ravidas Ji

It's an arduous, hilly path.
My only bullock is unfamiliar here.
To my Lord dear I make a prayer,
Do please protect my wares. (1)

In God's Name is any trader there, P-346
My laden caravan is proceeding where. *Refrain*

I am a merchant in the Lord's Name.
I trade in poise.
I deal in the Lord's Name.
Others in the world have vice as their choice. (2)

Primed of this shore and that
You may record whatever stuff you may.
I don't fear Yama's rod.
I've discarded all entanglements of the day. (3)

The world is like the colour of safflower
My Lord's colour is of maddar, says Ravi Das, the cobbler. (4) 1

Gauri Poorbi, Revered Ravidas

There is but one God.
He is realised through the grace of the True Guru.

Like the well full of frogs
Who know nothing about this or that land,
My mind is enamoured of vice.
Here and hereafter I don't understand
The Lord of all the creation,
Pray grant me a glimpse for an instant.

Muddled is my understanding, Lord!
Your extent I realise not.
Do me a favour, free me of delusion,
And put me on the right path.
The eminent yogis know not.
Your virtues are beyond their notions.
The cobbler Ravi Das prays just for loving devotion. (3)

Gauri Bairagan

There is but one God.
He is realised through the grace of the True Guru.

Sat Yuga for truth, Treta for *yajna* and Duaper for rituals.
The three yugas inculcated three ways.
While in Kali Yuga the Name is the only victual.
How do I go across?
Pray, someone should show me the way
Whereby of transmigration I am no more a prey.

There are many a ritual
I see the world perform.
Which ritual entails liberation,
Doing which everything is in form? (2)

Contemplating on good and bad deeds
And listening to the *Vedas* and *Puranas* create doubts.
The doubts ever lodged in the heart,
Who would cure the proud? (3)

You wash your body with water
With many a misdeed in the heart.
How could you be immaculate,
Your ritual is a bath on the elephant's part? (4)

That with dawn of the day dakness is dispelled.
The world is aware of this truth.
That the philosopher's stone touching copper transforms it into gold,
It takes not much time forsooth. (5)

With divine stone of the Guru his teaching is recorded in one's forehead.
The adamantine doors are flung open and in ecstasy the Lord is met. (6)

Devotion purifies cogitation.
Doubts and evil tendencies are snapped.
Ego is subdued by loving devotion,
The difference between Attributed and Unattributed lapse.
Many a restraint I've tried,
Yet from the noose of doubt I'm not released.
I experience not loving devotion
Which makes Ravi Das displeased. (8) 1

Glossary

adhi, biyadhi, upadi	:	three kinds of maladies - mental, physical and psychic.
Ajamal	:	a corrupt Brahmin of Kannauj who married a harlot and produced ten children. The youngest son was named Narayan and by repeating the name 'Narayan', he attained salvation.
akk	:	a wild bush
Allah	:	the name with which Muslims remember God
Amrit	:	ambrosia, nectar
atma	:	individual self
attar	:	essence
avatar	:	prophet
Azrael	:	messenger of death
Baba	:	the name by which Guru Nanak is addressed
Bal Bhadra	:	Balram—Krishna's elder brother
bhagvati	:	blessed
Bhagwan	:	God
bhakti	:	loving devotion to God
Bidar	:	a sage who gave good counsel to Kauravas and Pandavas
Brahma	:	the Supreme Being
Buddha	:	Gautam, Prince of Kapil Vastu
chakor	:	bird known for its love for the Moon
chandal	:	tyrant
Chandur	:	a wrestler of Kans who was vanquished by Krishna
char muktiyan	:	the four-fold emancipation. These are: *salokya* (abiding in the realm of the being adored); *samipya* (abiding close to him); *satupya* (assuming his form); *sayujya* (enjoying union with him).
chatrik	:	the rain bird, symbolising thirst
chhant	:	lyric
chhatarpati	:	sovereign
Chitragupta	:	the Divine Record-Keeper
cowrie	:	a piece of coin of least worth
crore	:	ten million

dakhna : dialect of the south-western Punjab

dandadhari : staff-bearing yogi

darshan : sight, glimpse

dasam duar : seat of super consciousness of body believed to be located in the head.

devi : evolved soul

dharma : faith, divine law

Dharma Khand : Heaven, kingdom of Dharma

Dharmaraj : the Divine Judge,Yama

Dhaval : mythical bull supposed to be supporting the earth

dhyan : meditation

Duryodhan : an enemy of Pandavas

eighteen occult powers : miraculous powers believed to be acquired through Yoga praxis. These are: *anima* (assuming another form); *mahima* (enlarging the body form); *laghuma* (reducing the body); *garima* (becoming heavy); *prapati* (attaining heart's desire); *prakamya* (divining thoughts of others); *ishita* (suggesting to others one's own ideas); *vashita* (subduing others' will); *anurami* (banishing thirst and hunger); *dur sravan* (listening to what is being said far off); *dur darshan* (viewing distant objects); *manoveg* (travelling at the speed of thought); *kamarup* (assuming any desired form); *prakye praavesh* (entering another's body); *swacchham mrityu* (dying at will); *sur karira* (dallying with gods); *sankalp siddhi* (achieving heart's desire); *apvatihatagati* (moving without hindrance).

five combatants : lust, wrath, avarice, attachment and ego.

five elements : water, fire, earth, air and ether

four ages : the four divisions of universal time according to Indian belief. Sat Yug was the age of righteousness. In Treta and Dwapar righteousness declined. Kaliyug is the present age.

four boons : *dharma, arth* (worldly goods) *kama* (desires) and *moksha*

fourth stage : when man is in tune with the Lord

Ganesh	: Parvati's son with the head of an elephant
Ganka	: a prostitute who had a parrot whom she taught Lord's Name and thus was herself saved.
ghee	: butter oil
gopi	: cowherd girl
gyan	: enlightenment
gyan khand	: the world of enlightenment
Harinyakshyapu	: a Hindu legendary king
hath yoga	: a yoga praxis
hom yagna	: burnt offering
ida	: air channel from the left nostril
Indra	: Hindu god
Janmeja	: became a leper for breaking a vow as told in the *Mahabharata*
Jarasandh	: a mighty monarch with whose help Kans dethroned his father Ugarsen
jivan mukta	: liberated while alive
Kala Jamun	: a great king of dark complexion, a friend of Jarasandh
Kalnemi	: a demon with one hundred hands and one hundred mouths
Kalpatar	: mythical wish-fulfilling tree
Kamdhenu	: mythical wish-fulfilling cow
Kans	: a tyrant king who was vanquished by Lord Krishna
karam khand	: realm of grace
karma	: one's deeds that determine one's destiny.
Kasi	: Varanasi
kasumbda	: safflower, a flower of which the colour doesn't last long, symbol of faithlessness.
Kesu	: Vishnu of beautiful hair locks
kohl	: collyrium
Krishna	: Hindu god. Also known as Gopal, Gobind, Damodar and others
Kubja	: a maid servant of Kansa who was physically deformed. Pleased with her, Lord Krishna cured her of her deformity.
Lakshmi	: Goddess of riches
lashkar	: army unit

Madhu-Kit : according to Hindu mythology, Madhu and Kaitabh were two brothers said to be born out of Vishnu's ear.

Madhusudan : annihilator of Madhu, the demon

Maghar : a town in Uttar Pradesh where breathing one's last is considered inauspicious.

maharas : super drink, nectar

Maikhasa : a mythical demon killed by Durga

mantra : spell

maya : illusion

Meir : a mythical mountain

Mor : Murari, Krishna, God

mullah : Muslim clergy

Narad : a sage in Hindu mythology, trouble-maker

nath yogis : a set of ascetic

nau nidhi : nine treasures

nidhi : treasure, blessing

nine blessings : blessings achieved by those destined to be fortunate

nine exits : nine organs of opening of body.

nine treasures : blessings counted variously. In *Gurbani* they are joy, poise, enlightenment, etc.

nirmala : immaculate

niyoli karma : a yogic exercise for cleaning bowls

pahar : time measure

paighambar : prophet

panch guna : five noble attributes stand in contrast to the five evils. These are: *sat* (continence), *santokh* (content), *daya* (compassion), *dharma* (righteousness) and *dhiraj* (poise).

pandit : learned scholar

Parbrahm : Supreme Being, God

parjat : a wish-fulfilling tree

pauri : stanza

pir : muslim clergy

pranayam : breath control as practised by yogis to gain enlightenment

prasad : blessing

Prayag	:	the ancient name of Allahabad in UP
qazi	:	Muslim functionary, interpreter of law
raga	:	Indian musical measure
Raghu	:	king of Ayodhya who had his own clan—Raghuvansh
Raja Yoga	:	path of spiritual ascent through devotion
Raktabij	:	a demon whose blood drops gave birth to several demons
Rama	:	hero of the *Ramayan,* said to be reincarnation of Vishnu. Commonly referred to as god which holds good in Gurbani
Sach Khand	:	realm of truth
sahaj	:	poise, state of beatitude
Sahas bahu	:	a king with thousand arms. He is said to have conquered the entire world and ruled for 85000 years.
sakta	:	misbeliever—worshipper of Shakti, Maya
Sanadik	:	Brahma's four sons
Sanak	:	Brahma's eldest son
Sangam	:	where three rivers the Ganga, Yamuna and the mythical Saraswati meet
sarang	:	an Indian bird symbolising pangs of separation
savan	:	the month when it rains
seth	:	rich
shabad	:	holy Word
Shakti	:	Parvati, mother goddess, feminine power for better concentration.
shastra	:	six systems of Indian philosophy. These may include other lore also.
sheikh	:	hero
sherbat	:	a sweet cooling drink
sheshnag	:	the mythical serpent with six hoods
Shiva	:	the Destroyer God
Shram Khand	:	realm of activity
siddha	:	he who has attained enlightenment through yoga
siddhis	:	miraculous powers, believed to be eighteen

six orders : these are: *jogi* (yogi); *sannyasi, jangam, bodhi, sarevarei* (Jain monks) and bairai.

six shastras : six systems of Indian philosophy

sloka : couplet of predetermined measure

Smritis : codes of ritual practices

sridhar : Vishnu, Hari

Sudama : a poor Brahmin, one-time class fellow of Lord Krishna

Sukhdev : son of Vyas, a learned scholar

sukhmana : breathing passage between ida and pingla

Sultan : king

sutak : impurity associated with birth

ten doors : nine physical apertures, the tenth as the spiritual extension

three norms : enlightenment, serenity and spontaneousness

triguna : three qualities–*tamas* (sloth), *rajas* (passion) and *sattava* (poise)

trikuta : three qualities–doer, doing and action done

turiya : the mental stage of super-consciousness *samadhi*

twenty one generations : 7 parental, 7 maternal and 7 in-laws

Ugrasen : a king of Mathura. His son Kans deposed him and occupied the throne. Lord Krishna had him regain his kingdom.

vaishnav : followers of God Vishnu

Varanasi : a town in Uttar Pradesh where breathing one's last is considered auspicious

Vedas : four famous early scriptures

Vyas : author of the Mahabharata

Wahe Guru : The Great God

Wild flower bearing : symbolising Lord Krishna

Yama : God of Death

Yashoda : Lord Krishna's foster-mother.

yogi : practitioner of yoga–breath control

The Holy Granth

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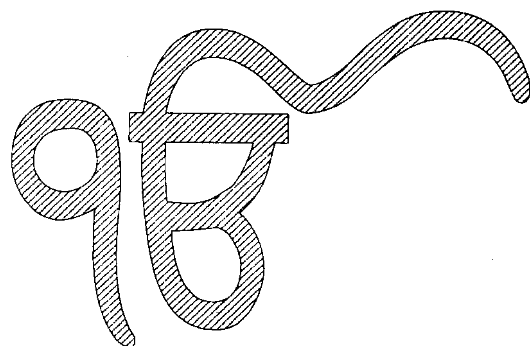
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Realised through the grace of the Guru.

Raga Asa I Score 1
That Portal

What is the Portal like, what is the house like,
Where You dwell and watch over us?
Where countless instruments are played,
Where numerous singers sing.
There is no end of musical measures
Presented by fairy-like faces.
The air, the water, the fire sing Your praises,
Dharamaraja adores You waiting at Your gate,
His scribes sing Your praises, and those who keep just records.
Ishwar, Brahma and Devi sing Your praises,
Those whom You have honoured.
Indra sings Your praises adorning his throne
Along with other gods gathered at Your threshold.
Ascetics sing Your praises sitting in meditation
And the sages in their contemplation.
They sing Your praises who are continent, truthful and contented.
And the mighty heroes.
Sing the *pandits* and the learned *yogis*
Who have read the *Vedas* for ages.

Your praises are sung by the charming damsels
Who beguile heaven, the nether world and the world in between.
All the gems of men created by You
Sing Your praises at the sixty-eight places of pilgrimage.
Your praises are sung by warriors and great heroes
Together with all those born from the four sources of creation.
The entire world, the planets and the solar system
Created and maintained by You
Sing your praises.
They sing Your praises whom You love,
As those who are Your disciples and devoted to You,
And several others sing Your praises
Whom I cannot recall,
They are beyond Nanak's reckoning.
He is the Eternal True Lord, His name is Truth.
He is there, He will be there.
He doesn't go, nor will He ever go,
He who has conceived this world,
He who has created species of various kinds.
Great as He is
He looks after His creation.
He does what He pleases,
No one may order Him about. P-348
He is the King, the King of kings.
Says Nanak, He does what best He thinks. (1).1

Asa IV

My Lord Supreme! You are Immaculate.
My Lord God! You are without a blemish.
Beyond understanding, beyond reach, a wonder.
Everyone remembers You,
You are the True Creator.
It's all Your creation.

Everyone You maintain.
The saints remember You, O Lord!
You are the killer of pain,
God Himself is the Master,
Himself He is the slave.
Nanak, the poor, fails to explain. (1)

You live in every heart and mind,
You prevail everywhere.
Some are donors while others are beggars,
It is all Your wondrous fair.
You are the Giver and You are the Taker,
I know not any other here.
You are the great Eternal Brahma
To recount Your merits, how do I dare?
Those who serve You here and there,
Nanak is sacrifice unto them everywhere? (2)

Those who remember and meditate on You,
They lead a peaceful life in the world.
They attain liberation and salvation, those who dwell on You,
Their noose of death is uncurled.
Those who remember You are free from fear;
All their fears are no more heard.
Those who slave and serve my Lord,
With my Master's divinity they get merged.
Many a time blessed are those who remember the Lord.
Nanak is sacrifice unto them in deed and word. (3)

The treasures of Your devotion are vast,
They are endlessly full, my limitless Lord!
Your devotees laud You ever,
There are many; there is no end to them, my endless God!
Many are there who worship You,

Undergo penance,
And meditate on You hard.
Many are there who read the *Smritis* and *Shastras*
And do the six deeds, as dictated by the Bard.
Says Nanak, the devotees are blessed
Who are dear to my beloved Lord. (4)

You are the Primal Creator.
There is none else like You.
You remain the same from age to age.
What pleases You, You inevitably do.
It's You who created the universe,
It's You who destroy it too.
Nanak sings praises of the Creator
Who is the Omniscient Beau. (5) 2

There is but One God.
He is realised through the grace of the True Guru.

Raga Asa I
Quartets Score 2

He is called Great
On mere hearsay?
Who has known His greatness, pray?
He can neither be evaluated; P-349
Nor can He be estimated.
Those who've ventured, have suffered dismay.
My Lord God!
Deep and profound,
Virtuous and sound,
No one knows Your ways,
Nor Your count. (1)

All the wise pooled their wisdom,
Evaluators their valuation systems,
The learned and the thinkers,
With their guides and masters of profession,
Yet they conceived not a trifle Your laudation. (2)

Truth, penance and virtues all,
The attributes of the disciplined,
None without You have himself attained;
Gained by *karma* or through You obtained. (3)

How can one describe You?
You are an ocean of virtue.
He whom You bless needs none else.
Says Nanak, the truth serves the True. (4)-1

Asa I

I remember You and live.
I forget and I die.
It's not easy to remember You.
I hunger for Your Name;
Satisfying this hunger kills all pain.
Mother, how can I forget Him?
He is the True Lord, His Name is True.
Measuring a fraction of His greatness
Many have become wearied without success.
If everyone got together to do it,
He would neither be big nor small.
He never dies nor is He mourned.
He is always bestowing.
There is no end to His favours.
His measure is that there is none like Him.
Neither was one ever there,

Nor would there ever be another.
His gifts are as great as He.
Those who pass their nights like days,
They get to know Him.
He is a wretch who forgets his Master.
Says Nanak, without His Name it's all disaster (4).2

Asa I

Were you to knock at the door,
In His mansion the Master will listen.
He may receive, He may reject,
Either of these is exaltation.
Mark the light divine within, not the caste,
The caste hereafter has no consideration. (1) *Refrain*

He makes us do, Himself He takes to action.
Be there recrimination, he pays no attention.
If He is the Master Creator
Why must we about the world need care? (2)

Himself He offers, Himself He creates.
Himself all the foul-thinking staves.
Blessed by the Guru, when He comes to lodge in the heart
All the suffering and darkness must depart. (3)

Himself He makes the truth pleasant.
Others He would deny this present.
Says Nanak, the one whom He offers
Hereafter is from the reckoning exempt. (4) 3

Asa I

Cymbals and bells *of stray thinking* play in the mind,
And the drums of worldly *love* are beaten and chime.
In the manner of the Kaliyuga Narad does *dance*
Where does the disciplined and virtuous have chance? (1)
Nanak is sacrifice unto the Name of the Lord
The world is purblind, the Master is the only enlightened Bard. (1) *Refrain*

The disciple exploits the guru.
Feigning love, he comes to live with him too.
He may live with him a hundred years and eat. P-350
The day he realises the Lord, successful that day he should treat. (2)

Mere meeting evokes no empathy.
Without giving graft there is no pity.
The ruler does justice if his palm is greased.
Nobody listens if in the name of God you plead. (3)

Says Nanak, they are human in name and shape.
Their deeds are like dogs at the door, orders to take.
If graced by the Guru one treats oneself as guest.
One may in the Court Divine be blest. (4) 4.

Asa I

The word, perception and sound are Yours.
Yours are the complexion and figure.
You are the organs of speech and smell,
Mother mine! There is none other, that I may consider.
It is my Master alone.
Alone He is, all alone! (1) *Refrain*

Himself He kills, Himself liberates.
Himself He gives, Himself takes.
Himself He watches and feels pleased
And Himself He shows His grace. (2)

Whatever happens is ordained by Him.
There is none other to take His place.

The way it happens, one must accept,
It is all the Lord's grace.
Kaliyuga is the server, Maya is the drink,
The one inebriated enjoys.
Says Nanak, the humble, it is He who various forms employs. (4) 5

Asa I

Let your preception be the string instrument,
And the percussion one your devotion.
You will thus be in bliss and excitation.
This is the worship, this is the penance.
This is how you should dance in the measured foot-sense. (1)
He who lauds the Lord knows the step.
All others dancing is carnal pep. (1) *Refrain*

Let truth and temperance be the cymbals,
And the perennial joy that of ankle-bells.
Shedding of duality, music and melody,
And dancing the measured steps be the key. (2)

The twists and turns of dance should be the fear of Lord
Sitting and standing, every moment in the heart.
Realization of mortality should be the bell-dance
This is the way to measured-step-stance. (3)

Associating with the holy is keenness for lesson.
And listening the True Name with devotion.
Nanak tells you time and again
This is the way to dance in measured strain. (4) 6

Asa I

The world was created from air,
With water and fire it was consolidated.
What good it did to Him
Of Ravana, the purblind He had his ten heads decapitated? (1)
How should one laud You, my Lord!
One finds your Divine presence all over the world. (1) *Refrain*

He who created all the living beings and had them organized.
Did subduing Kali, the serpent, enhance His stature?*
Whose husband are you? Whose is the wife?
The Lord is prevalent everywhere. (2)

Brahma the dispenser of boons along with his family,
Went out to find the end of the world and failed.
That He killed Kansa, no one hailed. (3)

They churned the ocean of milk and discovered jewels
And then fell on everyone claiming credit.
Says Nanak, how conceal the truth?
He to each one gives according to his merit. (4) 7

Asa I

As the creeper of our actions spread, P-351
It bore the fruit of the Name of Lord-in-state.

* Refers to a legend relating to Lord Krishna

It had no form or figure, an unstruck melody
Played by the Word of the Lord Immaculate. (1)
He can talk, who knows about it,
He alone sips Amrit. (1) *Refrain*

Those who have sipped it are intoxicated,
Their bonds are all snapped.
Their light has merged with the light *divine,*
Their gains of Maya taxed. (2)

You are manifest in many lights,
In many a mansion Your Maya presides.
You sit unconcerned in all the fray,
And watch yourself the shadow play. (3)

The seeker plays on the *veena* of the Holy Name
In quest of the wondrous sight,
And gets absorbed in the unstruck melody of the Lord
As reflected by Nanak's insight. (4) 8

Asa I

My virtue is that I carry on my head the load of many anecdotes,
But the worthwhile is the one to the Lord that relates.
Eating and drinking is all waste
If you remember not the Lord-in-state.
How do I to You submit
So that birth after birth I draw benefit? (1)

My mind is like a mad elephant;
Whatever it utters is false and deficient.
With what face may I make my prayer?
Of my virtue and vice You are aware. (2)

The way You plan, evolves the man;
There is none other who dare this can.
The guidance You give one abides;
The way You like, one strives. (3)

The jewels of *ragas* and their families of *raginis,*
The Amrit is extracted in their melody.
Says Nanak, this is the stock-in-trade of the Creator.
Only if one can realise this factor. (4) 9

Asa I

In His grace the Lord to our house has arrived;
My damsel friends have the wedding organized.
The spectacle of the moment exhilarates.
The Master has come to wed His bride. (1)
My damsel friends sing songs of insight and wisdom;
The Groom of life of the world to our house has come.(1) *Refrain*

As the wedding was solemnised with the Guru's grace,
Meeting the Lord I came to know
That the Lord prevails all over.
He is realised once the ego does go. (2)

One has to tackle one's own task,
None else can it attend.
The task that involves truth, contentment, compassion and righteousness.
The devotee alone can fend. (3)

Says Nanak, for all of us He alone is the eligible groom and guide,
The one He blesses is chosen to be the bride. (4) 10

Asa I

The house and the jungle suddenly seem to be the same.
The foul-thinking shed, I've taken to laudation of the Name.
He who utters the Lord's Name arrives at the True
He comes to find himself if he serves the Guru. (1) P-352
Killing one's ego leads to understanding of the six *shastras*
And finding pervasive all around the Master. (1) *Refrain*

Much too desire reflects in many a form,
Suffering and vice without peace and calm.
Lust and wrath would like the dirty wealth swarm
Shedding doubt, the Name would ferry through the storm. (2)

Laudation of the Lord leads to poise and accord,
Friends and comrades and the love of God.
Himself He does, Himself forgive *and rewards*.
Whose body, mind and life is dedicated to the Lord. (3)

Falsehood and misdeeds are the source of torment.
The distinctions of guise and caste are abhorrent.
What is created must disappear and cease.
Says Nanak, only Name is Eternal as the Lord decrees. (4) 11

Asa I

There is one pond with a variety of lotus flowers;
Their fragrance compounded, they are in blossom ever.
The swans pick up pearls;
Of the Almighty Creator they become part and parcel. (1)
What we see was born and must die;
Without the water and pond the lotus can't survive. (1) *Refrain*

It is seldom that someone understands and realises this mystery.
The Vedas restrict themselves to the Three Quarters*.
He who the melody of the primal sound gains
Serves the True Guru and the supreme state attains. (2)

Attuned to the liberated is dyed in the divine colour.
He is the King of kings and is in blossom ever.
In Your mercy whom You absolve
The sinking stones You ferry across. (3)

You enlighten the Three Worlds
And in the Three Worlds You are known.
Once turned away *from Maya,*
You are realised in every home.
Day and night who remains absorbed in devotion
Nanak, offers at His feet his obeisance. (4) 12

Asa I

The holy guidance of the Guru frees from disputation.
Too much of cleverness clouds cognition.
The dirt gathered is with the True Name removed.
Blessed by the Guru, one is with the Lord attuned. (1)
Omnipresent, one should offer Him prayer,
Weal and woe are truly with the Creator. (1) *Refrain*

He who is given to falsehood is condemned to transmigration.
There is no end to his remonstration.
What he sees is beyond his cognition.
Without the Name there is no consolation. (2)

He who is born is afflicted with maladies.
Suffering from ego, Maya and other perfidies.

* three qualities of Maya

They are spared who are saved by the Lord,
They serve the True Guru and sip Amrit as reward. (3)

Tasting Amrit they arrest their wandering mind,
Serving the Guru, acquaintance with Holy Word they find.
With the Word True one gains liberation.
Says Nanak, and rids oneself of ego-affliction. (4) 13

Asa I

He who is imbued takes to truth.
The Holy Name is a gift of the True Guru forsooth.
With the Name lodged in the heart,
There is none of its dissipation.
Day and night one is in the Lord's association.(1)
Dear Lord! Pray keep me in Your care. P-353
With the Guru's grace I have gained solace,
Gift of Name and Nine Treasures. (1)

He who makes devotion to the True Name his ritual due,
I am sacrifice unto such a devotee.
They are accepted who are attuned to the Lord.
Their company is the best reward. (2)

Blessed is she who has for her spouse the Lord,
Contemplating on the Holy Word she is in the Divine absorbed.
She is liberated and liberates all those in her company,
Serving the True Guru the Divine Essence is her study. (3)

The True Name is my caste.
The True love is my ritual, *dharma* and disciplined fast.
Says Nanak, none asks for the reckoning if pardoned by the Lord.
He alone can help the duality discard. (4) 14.

Asa I

Some arrive, others depart to come again,
And absorbed in the Lord's Name remain.
There are those who find no place on earth or heaven,
The unfortunate who are not devoted to the Name. (1)
From the Guru Accomplished I obtained liberation.
And with the Holy Word crossed the vicious ocean. (1) *Refrain*

He whom He Himself unites,
For him Yama is no fright.
The devotees remain ever immaculate
Like water would not in the lotus percolate. (2)

Whom to call good or not good.
When all over prevalence of the Creator is understood?
I state the inexpressible holy lore.
In company of the holy you cross to the other shore. (3)

With the *Shastras, Vedas, Smritis* and their subtlety,
The holy bath at eight and sixty spots and its ecstasy,
The God-devoted remains pure and inviolate,
Says Nanak, who have the Name in their heart are fortunate. (4) 15

Asa I

I bow again and again, and touch the feet of my Guru,
By whose grace I had a glimpse of the Divine.
I contemplated and lodged the Lord in my heart.
Seeing Him in my heart I meditated on the Sublime. (1)
One should utter the Name of the Lord who liberates.
With the grace of the Guru one attains the jewel of Name,
The ignorance is dispelled and light permeates. (1) *Refrain*

By mere repeating the Name the bonds are not snapped.
With ego the delusions are not dispelled.
By meeting the True Guru ego is shed,
And at the hour of reckoning one is upheld. (2)

As the seeker in devotion lodges Peace in heart,
The Beloved of the devotees, Bestower of life to the universe,
Liberates him with the guidance He would impart. (3)

He gains the Preceptor who fights with himself and quits all desires.
Says Nanak, by grace of the Bestower of life,
Spontaneously is his mind in the Name retires. (4) 16

Asa I

To talk to whom, tell whom, explain and expound?
Whom to teach, help to absorb, and feel contented with the Word around? (1)
Such Divine awareness I have found, P-354
My mind remains absorbed in the Deep and Profound. (1)

The devotee is dyed in various shades of colour.
He who keeps company with the Divine is ever pure.
Accursed is the birth of the reprobate in the world
Who remains unacquainted with the Holy Word. (2)

The pure laud the Lord.
They contemplate and remain in the Divine absorbed.
The Primal, Wondrous, Transcendent Gem,
Devoted to Him I remain content. (3)

He who indulges in empty talk, he dies.
The Preceptor is not far, in you He lies.
The whole world is a mere illusion and shadow I found.
Guided by the Guru, Nanak meditated on the Name profound. (4) 17

Asa I Triptych

Some are beggars, living on alms.
Another is a king in kingly calm.
Some are graced, others disgraced.
As He pleases, He makes and unmakes.
There is none here greater
Whom shall I show as His superior? (1)
His Name is my anchor.
He is the Bestower, Almighty Creator. (1) *Refrain*

Finding not the righteous path I go astray.
And in the Divine Court I have no say.
Blind of mind and in Maya bound,
Declining health with body unsound,
Longing to eat much and live long,
Taking every morsel and breath to prolong. (2)

Pray, show light to the blind day and night.
I'm drowning in the ocean, take care of my plight.
He who utters and listens the Lord's Name,
I would ever his name acclaim.
Nanak has the only submission to make–
Let me live and exist for Your sake. (3)

If You please on Your Name I meditate,
And find a seat before the Lord-in-State.
If You please, I am rid of foul thoughts,
The jewel of enlightenment I find in my heart.
If You please, I meet the True Guru
Says Nanak, the ocean of life I will swim through. (4) 18

Asa I Quintets

As cow without milk, bird without wings,
And vegetation without water cannot be,
What use is a King without obeisance?
All are in a dark cell without the Divine Entity. (1)
Why do You put Yourself out of my mind? It is an affliction.
It is painful, pray don't make me forget Thee. (1) *Refrain*

The eyes are without light, the tongue tasteless,
And ears hear not sound,
The steps need support.
Without His service this is what I've found. (2)

Holy Word is the tree, which nourishes devotion
In the garden of fertile soil.
It bears the fruit of Name for all
But how could one gain it without good fortune *and toil*? (3)

All those created belong to You,
Without service none bears fruit.
Weal and woe are Your pleasure.
Without the Name one takes not root. (4)

It is best to live and die in His guidance,
In its absence there is no life.
Says Nanak, You sustain me as You please,
Pray save me from the life's strife. (5) 19

Asa I

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My body is Brahmin and my mind the loincloth,*
Enlightenment, the sacred thread and meditation my ring of grass.#

* Supposed to be symbol of piety.
Worn on finger while performing Puja.

I seek Name and laudation of Lord.
Thus with the Guru's grace in the Supreme I'm absorbed. (1)

O Panda!* Contemplate on the Lord in a way
That Name is your cleanliness, reading of scriptures and ritual lay. (1)
Refrain

Only as long as there is light in your body with the sacred thread maintained,
The loincloth of piety and the paste-mark should be your Lord's Name.
Here and hereafter which would with you remain,
Other than the Name look for no ritual game. (2)

Make loving devotion your daily worship,
And burn Maya in the sacrificial fire.
Have faith in the Lord alone,
Don't you look for any other.
In your search for the essence
Go to the heavenly truth tier.
Reciting the Name of God
Is recognition of the Master. (3)

With love as food offering, illusion and fear leave.
The Divine glory as guardsman wards off thieves.
The paste-mark on your forehead should be realisation of the sole Lord.
With contemplative discrimination you are enlightened at heart. (4)

The rituals don't help realisation,
Nor does mere recitation.
The eighteen *Puranas* and four *Vedas* have not His secret realised.
Says Nanak, the True Guru alone has helped Him to be visualised. (5) 20

* Petty Brahmin

Asa I

The devotee is the slave of the Lord.
The slave of the Lord is the devotee of God.
He who created, Himself He dissolved.
There is none other than the Lord. (1)
With meditation on the Name and contemplating Holy Word,
The devotee is held true in the True Court. (1) *Refrain*

If it is true prayer, a true petition,
In His Mansion it finds the Master's approbation.
He summons sitting on the Eternal Throne,
And showers honours of the Crown. (2)

It's all Your power, Yours is the territory.
The Holy Word of the Guru is the true authority.
He who abides by His command is hoisted aloft.
With true authority none dare him stop. (3)

The scholar reads the *Vedas* and sets to expound.
But the secret inside he has not found.
Without the Guru there is no realisation.
The True Lord is all over in manifestation. (4)

What should I say? What to present?
You know it all, You are Omniscient.
Nanak has the only Portal as his support.
Which the true devotee must hold. (5) 21

Asa I

The poor body is like the unbaked vessel,
In sufferance it is born and dies.
How does one swim across this arduous ocean
Without the True Guru's advice? (1)

My Beloved Lord, other than You there is none
There is none other than You my Lord,
Of various colours and forms are You
One is forgiven if Your favour You accord. (1) *Refrain*

Accursed is the mother-in-law* who would let me not live in the house,
Nor meet the Beloved.
I serve the sister-friend because of whom
The Lord God has His favours showered. (2)

I have given thought, killed ego and found P-356
Like You there is no other friend.
I live the way You ordain,
I have weal and woe as You send. (3)

I have quit all desires and entertaining hopes,
Even the Three Qualities I have shed.
The state of poise the devotee attains
When he is to the Holy Company wed. (4)

Who has lodged in his heart the Inaccessible and Impenetrable,
He is enlightened, devoted, given to meditation and austerity.
Says Nanak, absorbed in the Lord's Name,
The devotee attains poise and spirit of service in humility. (5) 22

Asa I Quintets

Attachment with family, attachment with your affairs,
Shed all attachment, it leads nowhere. (1)
Brother, attachment and illusions you must discard.
The True Name will come to lodge in your heart. (1) *Refrain*

* Maya

With True Name one attains the Nine Treasures.
Neither the son wails nor the mother sheds tears. (2)

The attachment drowns the universe
It's the devotee who can this distance traverse. (3)

The attachment leads to transmigration.
The attached finds himself in Yama's purgation. (4)

He who under the Guru's guidance takes to meditation and austerity,
Snapped not the attachment, he gains no authority. (5)

If He is gracious the attachment is dissolved.
Says Nanak one gets in the Lord absorbed. (6) 23

Asa I Quintets

What You do is true,
The Inaccessible, Wondrous Lord.
I am a sinner ever,
It is You who does the pardon accord. (1)
What You ordain must take place.
He who resists has in the end ignominy to face. (1) *Refrain*

The understanding of the egocentric is false;
In the absence of devotion, in evil he involves. (2)

Forgetting foul-thinking take to profitable pursuit.
What is ever created is from the Inaccessible, a mysterious fruit. (3)

Such a One is our helper and friend,
Meeting whom devotion in the mind is confirmed. (4)

All else you do is destined to decline.
Nanak has taken to the Name Divine. (5) 24

Asa I Quartets

True learning is ever of help to mankind.
He who controls the five passions,
Residing at places of pilgrimage would himself find.
If the mind is attuned, the ankle-bells ring,
What can Yama hereafter do in such a happening? (1) *Refrain*

He who renounces desire is a true recluse.
Continence in the body would vigour infuse. (2)

Compassion should be the virtue of a *digamber**.
Who himself dies but kills not others. (3)

You are unique with multiple forms
Nanak knows not Your manifold charms. (4) 25

Asa I

It's not with one sin I'm soiled
That I may wash it with my virtue.
My Spouse remains awake
And I sleep the night through. (1)
How can I be ever His keep.
The Lord is awake and night long I sleep? (1) *Refrain*

Thirsting with passion to His couch I come, P-357
Knowing not if He would ignore or affirm. (2)
Mother, I am not aware what is in store for me,
I can live no more without my Deity. (1) *Refrain*

* A jain order that forgoes wearing clothes.

Without tasting love, I remain athirst.
Having lost my youth I regret. (3)
Thirsting with desire even now I awake.
Withdraw from the world, maybe I forsake! (1) *Refrain*

If she were to do herself up having her ego shed.
Maybe the Spouse would bless her in the bed. (4)
Says Nanak one is cherished by the Lord,
When one quits one's pride and is in the Lord absorbed. (1) 26 *Refrain*

Asa I

I remained utterly ignorant at my parents' home,
I knew nothing about my Lord.
My Master is like none else.
It's His grace that I found God. (1) *Refrain*

At the in-laws' I perceived the truth
And thereby came to understand: (2)

It's Guru's grace that confers wisdom,
The way to please one's Master Grand. (3)

Says Nanak, she who adorns herself with love and fear,
She enjoys His bed hereafter and here. (4) 27

Asa I

No one is the son, no one is the mother,
False attachment, they delude each other. (1)
Lord! You ordained and I came.
If You so desire I meditate on Your Name. (1) *Refrain*

Should one with many a sin go to Him and regret.
If He pleases, He would forget. (2)

With the guru's blessings, the foul-thinking who discards,
Whichever side he turns, he finds the Lord. (3)

Says Nanak, if such a realization He were to accord,
One would be in the Holy Word absorbed. (4) (28)

Asa I

I live in a pool in which there is both water and fire.
In the mud of attachment my feet are stuck.
Many have been drowned, I find, in this mire.
O fool! You remember not the Lord-in-State,
Forgetting Whom, all your virtues are a waste. (1)

I am no celibate, nor truthful, nor learned,
Born an idiot, illiterate and somnolent.
Says Nanak, I seek refuge with them
Who forget not the Lord for a moment. (2) 29

Asa I

There are six houses, six teachers and six sermons.
However, the Teacher of teachers remains the same.
The house where the Creator is adored,
With His grace, to it I came.
There are seconds and minutes, hours and periods,
Lunar days, week days and months.
The Sun remains the same;
The seasons may be many.
Says Nanak, all these are my Lord's varied names. 30

There is but one God.
He is realised through the grace of the True Guru.

Asa I Score 3

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Millions may owe allegiance to you with lances and bands.
You may rule over millions, they may honour you *with raised hands.*
If you are recognised not by Him, nowhere would you land. (1)
Without the Lord's Name, the world is an entanglement.
You may guide him as much, the purblind would remain ignorant. (1) *Refrain*

You may earn millions, hoard millions, millions you give and take.
If recognized not by Him, you may go where you can make. (2)

There are millions of *Shastras* full of wisdom,
And millions of scholars studying the *Puranas.*
If you are not recognized by Him,
All this is in waste gone. (3)

The True Name bestows honour.
The devotion to the Lord His grace showers.
Should He be lodged in the heart day and night,
Swim across the ocean with His grace Nanak might. 4.1.31

Asa I

Name alone is my lamp in which the oil of suffering I pour.
The light has exhausted the oil, there being meeting with Yama no more. (1)
Friends! Ridicule not what I churn.
A million-heavy pile of wood, a spark can burn. (1)

The True Name is my dish of sweet offering to my Lord of long hair.
It's ever my support in the past and future, hereafter and here. (2)

Your laudation is my pilgrimage to the Ganga and Varanasi
Where I take the holy bath.
True bath is that when day and night one treads the divine path.
Some offering are made to the gods, others to the departed souls.
The Brahmin relishes and consumes them all.
Says Nanak, offerings of the Lord's grace would never never stall. 4.2.32.

Asa I Score 4

There is but one God.
He is realised through the grace of the True Guru.

For a Divine glimpse the gods themselves undertook penance,
fasting and pilgrimages.
Yogi's and celibates underwent austerities and took to ochre robes *of sages* (1)

Lord! In Your hue they are painted.
Many are Your names, many forms,
Your attributes can't be narrated. (1)

They renounced their homes, mansions, elephants and steeds?
Even their country and went over to the foreign *cities and streets.*
Saints and prophets, seekers and penitents,
They quit the world and accepted Your creed. (2)

They gave up pleasures of palate, peace and comfort,
Even the clothes, and took to wearing skin and suede.
Ever unhappy, suffering in search of Your Portal,
Devoted to Name of a recluse life they lead. (3)

Covered with hide, carrying begging bowl, holding staff and clothed in deerskin,
Also those with tuft-knot, wearing the sacred thread and wrap of piety.
You are my Master and I am Your seeker ever adopting Your wear.
Says Nanak, where is the question of caste in this variety? 4.1.33

Asa I Score 5

There is but one God.
He is realised through the grace of the True Guru.

I have the five secret entities living within.
They are never at rest, they knock about without a kin.
My mind remains not attached to the Gracious.
More inclined to Maya
Dissembler, sinner, hypocrite and avaricious. (1) *Refrain*

When I meet the Lord I'll do myself up
With garlands of flowers around my neck. (2)

Of the five sister-friends there is one Lord.
It has been known that the soul must depart. (3)

The five sister-friends are wailing
Their master is held, says Nanak, for trailing. 4.1.34

Asa I Score 6

There is but one God.
He is realised through the grace of the True Guru.

Let the mind be the jewel,
And the breath the thread that links.
If the damsel were to weave it with humility,
She would enjoy her Lord's company. (1)

Lord! I am fascinated by Your manifold wonder.
None else can match Your splendour. (2) *Refrain*

If she were to wear the necklace of His Name,
Dazzling like her teeth,
And if her bracelet were her good deeds,
She would be able to endear and meet. (3)

If her finger-ring were the slayer of *madh,**
And Godly her silken dress,
Patience woven into her plaited hair,
And excellence the *kohl*** in her eyes to impress.
Her heart, the light, and her body, the bedding.
When such a realisation comes to her,
She will then consummate her wedding. (4) 1.35

Asa I

He who is created and does what the Creator ordains,
Why ask him to explain?
Whatever happens, the Creator does.
Where does the agent stands to gain?
Welcome is the ordinance which You accord.
Says Nanak, he is blessed
When the True Name is absorbed. (1) *Refrain*

It happens the way it has been recorded,
None can review the order.
What is written is carried out,
No one dare it alter. (2)

He is called vulgar who talks too much in the Court Divine.
He loses his game of chess while he takes his turn every time. (3)

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* Evil
** Collyrium

Neither is any one learned and intelligent,
Nor is anyone stupid and deficient.
He who lauds the Lord in humility,
He is proven as efficient. 4.2.36

Asa I

The Holy Word in the heart be your earrings of a yogi,
And patched robe of forgiveness as wear.
Whatever the Lord does, accept it in submission.
And thus you attain the *sahaj* yoga* treasure. (1)
Friends, the one attuned to the Lord is a *yogi* ever; P-360
He is in the Supreme Essence absorbed.
He enjoys the nectar of Immaculate Name,
His body is enlightened by the spirit of God. (1) *Refrain*

My *yoga* posture is that of the superconsciousness,
Shedding arguments and their fight.
The melody of the Holy Word sounds ever,
Like blowing of the horn day and night. (2)

Contemplation the begging bowl, enlightenment and understanding the sacred staff,
And ashes be the realisation of His presence.
Laudation of the Lord is our daily service,
And distancing from the wordly concerns
The path of the God-devoted *in essence.* (3)

That He is reflected in various colours is our handle of rest.
Says Nanak to Bharthar yogi,
With single-minded devotion to the Lord Supreme, I am blest. 4.3.37

* Yogic accomplishment which one gains spontaneously by devotion.

Asa I

Let knowledge be the molasses,
Meditation the *madhuca* flowers
And good luck the fermenting still.
With faith as the furnace
And love the cover,
This is how the Divine Nectar you distil. (1)

Man! If the seeker were to sip this nectar of His Name
He would merge in the Divine Entity.
He would remain lost in the Lord's love,
And enjoy the unstruck melody. (1) *Refrain*

The Perfect One will then bless him with the cup of truth,
The cup He offers to those He blesses forsooth.
He who deals in nectar does not dabble in spurious wine. (2)

The Guru's Word is the Decree Divine.
He who imbibes it becomes acceptable.
He who is privileged to visit His Court.
He cares not for salvation or Divine Port. (3)

He who is imbued with His adoration,
He is an eternal anchorite.
In the gamble of life he loses not.
Listen, O Bharthrahar Yogi,
Nanak is inebriated with nectar of this sort. (4) 4.38

Asa I

He occupied Khurasan and subdued Hindustan.
God! Don't You blame Yourself for having sent the Mughal like a doom?

Seeing such suffering and wailing,
Didn't it hurt You O Lord?
You are the Lone Creator of us all.
If an aggressor were to attack an aggressor,
I wouldn't complain. (1) *Refrain*

But when a fierce lion mauls a herd of innocent cattle,
The Master must take the blame.
The dogs have ruined the gem of my country,
When they die, none will ever mourn them.
O God, You alone make and unmake,
This is Your privilege. (2)

If anyone else were to style himself as great
And indulge in pleasure-seeking,
He would be like a worm in Your eyes,
Feeding on a few grains.
He who dies in life, says Nanak,
Lives by meditating alone on the Name. (3) 5.39

Raga Asa III Score 2

There is but one God.
He is realised through the grace of the True Guru.

The blessed have glimpse of the Lord.
The true dispassion is the Guru's Word.
The six systems are no doubt pervasive, *P-361*
The Guru's philosophy is beyond reach and wondrous.
A glimpse of the Guru gives salvation.
The True one comes to lodge in the heart's recession. (1) *Refrain*

A glimpse of the Guru liberates the world,
Whoever comes to cherish the Lord.
Those who cherish the Lord are rare,
A glimpse of the Guru and they are at peace ever. (2)

A glimpse of the Guru gives salvation,
Serving the True Guru leads to liberation.
He who denies the Guru has no respite,
Given to evil he is ever chastised. (3)

The Guru's Word gives comfort and peace,
The Guru-devoted suffers not unease.
Yama would never him assault,
Says Nanak, the devotee who is in the True absorbed. 4.1.40.

Asa III

His ego is shed in him who in the Holy Word is absorbed.
Who serves the True Guru, he comes his pride to discard.
The Fearless Bestower is ever lodged in his heart.
It is the blessed who take to True Word of Lord. (1)

He who imbibes virtues, of evil he is absolved.
In him is True Word of the Accomplished Guru installed. (1) *Refrain*

He who seeks virtues, he treats them as an asset.
In the nectar of Word he finds the Name manifest.
The True Word renders one pure.
Good deeds are the Name purveyor. (2)

Virtues are invaluable they can't be purchased.
An immaculate mind by the Holy Word is swayed.
Blessed are they who meditate on the Name of the Lord.
And the Ever-Compassionate lodges in their heart. (3)

I am sacrifice unto them who garner virtues,
And on Portal of True laud the True.
His blessings He bestows on His own,
Says Nanak, the Lord's virtues are to no one known. 4.2.41

Asa III

Great is the True Guru's might,
The long-separated He unites.
All such unions He Himself makes,
His own value Himself He estimates.
Who can compute the Lord's ground?
Only with the Word Holy He is found. (2)

In the absence of Name, there is pain and suffering,
Meeting the Guru it is relieved with an offering.
He who doesn't propitiate the Guru, suffers pain,
The self-possessed has much retribution to shame. (3)

The Lord's Name is sweet a lot,
He drinks it by whom it is sought.
It is with blessings of the Guru that one enjoys Lord's Name,
Says Nanak, those attuned to the Name do liberation gain. 4.3.42

Asa III

My True Lord is solemn and deep.
Serving Him makes for comfort and peace.
Those devoted to the Holy Word as a norm,
The dust of their feet I would form. (1)
Those in loving devotion are dyed in the dye of Lord. P-362
Free from transmigration,
In the Divine Court they find accord. (1) *Refrain*

He who takes to the Holy Word gains joy true,
The Lord's Name he comes to imbue.
He finds the Lord prevail everywhere,
At times here at others there. (2)

Everyone talks and about Him debates,
But He is met by them whom He kindly takes.
By mere talking about, He can't be sought,
In His grace He comes to lodge in the heart. (3)

The God-devoted would his ego discard,
Dyed in the Lord's dye his attachments would depart.
The devout immaculate on the Holy Word contemplates,
Says Nanak, the Holy Word then his welfare undertakes. 4.4.43

Asa III

Given to duality I suffered a miserable fate,
Without the Holy Word the life went waste.
Serving the True Guru one is evolved,
No more is he in duality involved.
Those attuned to the truth find acceptance with God.
With the Name Divine ever in their heart,
The Word Holy leads them to the sole Lord. (1) *Refrain*

Those attached to the trivialities don't succeed,
Evil deeds evil as retribution breed.
The self-possessed is blind, nowhere his anchor he finds,
A worm of filth, in filth he resigns. (2)

The service of the Guru leads to felicity,
One lauds the Lord in the holy company.
He who meditates and contemplates divination.
Liberates himself and leads his tribe to liberation. (3)

The Holy Word exalts Name of the Lord,
Nanak finds himself in the Holy Word absorbed.
He who takes his holy bath in the pool of truth,
His foul-thinking is shed with all his sins forsooth. 4.5.44

Asa III

The egoist dies and to death brings ignominy,
Given to duality, his soul is subjected to agony.
In his passion for acquisitiveness he is ridiculed,
Unacquainted with his self in doubts he deludes. (1)
He dies a respectable death who uttering the Holy Word expires.
Respect and disrespect to him are alike as guided by the Guru,
Meditating on the Name is gift of the age with which he retires. (1) *Refrain*

Without devotion to the Name in the womb one is stilled,
Lost to duality the life is wasted *and killed.*
Without devotion to the Name the entire world suffers
The Guru Accomplished such a revelation offers. (2)

The restless mind is buffeted a lot,
Missing the chance he finds no prop.
Lodged in the womb in filth he abides,
In such a house the egoist resides. (3)

Ever I hail my True Guru,
The devotee's light who merges with the True.
The sacred Word lends mental peace,
His ego shed, Nanak became a true recluse. 4.6.45

Asa III

The slave surrenders his identity,
Dedicating his mind and body he seeks the True Guru's company.
With the Name lodged in his heart, he flies high, P-363
In the company of the Lord Beloved he has a gracious ally. (1)
Such a slave dies and yet he lives.
Considering weal and woe alike
The Guru blessed with Holy Word survives. (1) *Refrain*

He does what from the above he is ordained,
In the absence of the Holy Word nowhere can he be contained.
Lauding the Lord the Name in his heart is maintained,
Himself he bestows without any restraint. (2)

The self-possessed deluded in the world remains
Without capital, false is his commercial chain.
Without wherewithal he can expect no gain,
Deluded the self-possessed, his life in vain. (3)

He who serves the True Guru, he is cute,
Of noble caste, of noble repute.
Taking the Guru as ladder, he is on the top foot,
Says Nanak, the Name does on the high put. 4.7.46

Asa II

The self-possessed lives a life of treason,
Never is he admitted in the Master's Mansion.
Given to duality, he is lost in delusion.
Entangled in attachment, he's condemned to transmigration. (1)
It's like the make up of the abandoned wife,
Attached to progeny, spouse and Maya.
It's false favour, hypocritical and foul strife. (1) *Refrain*

She is ever blessed in matrimony with whom the Lord is pleased,
Guided by the Guru's Word herself with make-up she treats.
Her bed is blessed who meditates on the Lord day and night,
United with her love she is ever in delight. (2)

She is truly blessed who is in love with the True,
She has lodged in her heart ever her Beau.
She beholds His presence ever close and around,
All over the space her Lord is found. (3)

Caste and colour don't count hereafter.
According to one's deeds one is treated by the Master.
It's with the Holy Word that one is exalted higher,
Says Nanak, such a one gets merged with the Sire. 4.8.47

Asa III

He who is devoted to the Lord as a way of life,
Fearing the Master, in truth he subsides.
There is no devotion without the Guru Perfect,
The self-possessed regret having lost their respect. (1)
Man! You should remain devoted to the Lord ever.
You will be in bliss day and night, you will get you ask whatever. (1) *Refrain*

Through the Guru-endowed when one realises the Accomplished Lord,
With the Holy Word lodged within one gains the purity of heart.
A pure heart is like a pool of nectar for a holy bath,
Ever pure find themselves in the Immaculate absorbed. (2)

They realise the Lord's presence ever,
Blessed by the Guru finding Him always near.
Wherever they go, they find Him there.
Without the Guru, none other is the Bestower. (3)

The Guru is the ocean, overflowing repository,
Of rare gems and pure pearls a treasury.
They are bestowed to whom He would award.
Says Nanak, He forgives, He is the Forgiving Lord. 4.9.48

Asa III

The Guru is the ocean of truth,
It is blessed who realise Him forsooth.
He on whom He is gracious alone can observe, P-364
With the Guru's blessings he comes to serve. (1)

With the gem of enlightenment one gains realization.
Blessed by the Guru is the ignorance dispelled,
One is awake and beholds the True in manifestation. (1) *Refrain*

The Guru's Word burns attachment and pride.
The Guru Accomplished helps realize.
The Guru's Word reveals a Mansion in the heart.
Freed from transmigration one is in the Name absorbed. (2)

Birth and death is the way of life.
The stupid egoist remains involved in Maya's strife,

Slanders others and is in falsehood cast.
A worm of filth, in filth he is lost. (4) 10.49

Asa III Quintets

He is ever in bliss who loses himself in the Word Holy,
Propitiates the True Guru and remains in the Lord's company.
From the cycle of birth and death he is absolved,
In the truth of the Guru Accomplished he is ever involved. (1)
Those who have been inscribed with Name from the Above.
Day and night they meditate on Name in the Accomplished Guru's love. (1)
Refrain

Those whom the Lord Himself unites,
Their depth of devotion one cannot surmise.
The Guru Accomplished bestows glory,
Absorbed in the Name one is ever in the upper storey. (2)

Whatever happens, Himself the responsibility He takes.
In an instant the Lord makes and unmakes.
One may discourse on Him for others,
Bears not the fruit as one's own endeavour. (3)

Those who have good deeds to their credit meet the Guru.
And the True Word from the Guru they imbue.
Where there is the Word, sufferings depart.
The gem of enlightenment helps in the truth absorbed. (4)

There is no other wealth like the Name of God
He gets to whom He would reward.
He is in the True Word absorbed.
Says Nanak, devoted to the Name are ever in accord. 5.11.50

Asa III

You may dance, you may beat drums,
What for all this, if the mind is deaf and dumb?
With the storm of avarice and delusion in mind,
Neither the lamp of enlightenment is lit nor would understanding you find.
The devotee's devotion is the enlightenment of heart.
Awareness of one's own identity is union with the Lord. (1) *Refrain*

A devotee's dance is cherishing God,
The score is complete were he his ego discard.
My True Lord is all-wise,
With the help of the Guru's Word one comes to realise.(2)

The devotee's devotion is a loving and cherishing heart?
The Guru's Word is a mind in poise and serene thought.
The devotee's devotion and posture is truth.
The hypocrites' devotion and dancing spells suffering forsooth. (3)

With such a devotion one dies while living. P-365
With grace of Guru goes across *the ocean of life* swimming.
Under the Guru's guidance the devotee gets his reward.
The Lord Himself comes to lodge in his heart. (4)

One meets the True Guru if blessed by the Lord,
With undivided devotion one is in the Lord absorbed.
Devoted to God are known for their dignity,
Says Nanak, attuned to the Name are ever in felicity. 5.12.51

Asa III Kafi Score 8

There is but one God.
He is realised through the grace of the True Guru.

Blessed by the Lord one meets True Guru and of truth gets apprised.
Graced by Guru, He comes to lodge in the heart and truth is realised.
I know the only Bestower in Him and none other.
Beholden to the Guru if He were to take His seat in the heart,
One attains peace for ever. (1) Pause

Name is the lone dispeller of fear in this age.
It is realised if guided by the Master.
Without the Name one is consigned to Yama.
The egoist remains purblind and a disaster. (2)

Under the Lord's guidance one serves and truth is imbued.
Under the Lord's guidance one lauds,
Carrying out His command has ever one soothed. (3)

Under the Lord's guidance one comes to be born,
One's thinking is improved.
Says Nanak, one should take to laudation,
The Guru-devoted is ever approved. 4.39.13.52

Asa IV Score

You are the Creator my Truthful Master,
It happens the way You wish.

I get whatever You proffer.
Everything belongs to You.
He whom You bless, imbibes the Name True.
The Godly finds while the self-centred rue.
It is You who alienate.
He who unites is also You. (1)

You are the ocean with everything contained.
Without You nothing is ever sustained.
Everything living is Your play.
Those separated may be united, I pray! (2)

He whom You inform, he is informed,
Remains with the Lord God always involved.
Those who serve the Lord are at peace,
They are merged with the Name in poise and ease. (3)

You are the Creator, it's all Your creation.
Without You, nothing could ever happen.
You create and create, and watch Your farm,
And godmen like Guru Nanak are born. (4)

Asa IV Score 2

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There is but one God.
He is realised through the grace of the True Guru.

Some favoured friends, progeny and brothers,
A father-in-law did his son-in-law favour,
Some favoured their leader, the elder for whom they care,
I opted for the Lord who is everywhere. (1)
I opted for Lord who is my anchor,
Other than the Lord I favour none.
I chant the praises of the Master a million times and more. (1) *Refrain*

Those one favours, they depart.
False favours, one regrets hard.
They are stable not, they deceive the heart.
I found my favourite in my Lord
Who has no other counterpart. (2)

All these favours are projections of Maya that prevails.
Wrangles of the vulgar for Maya entail.
They are born and die, on every throw they fail.
I sought Lord Who would here and hereafter me bail. (3)

In *Kaliyuga* all the wrangles are doing of the five thieves.
Lust, wrath, avarice, attachment and pride are on the increase.
He whom He favours, the holy company he achieves.
I opted for Lord with whom all the wrangle recede. (4)

Evil is the sense of duality which factions provokes.
Finding fault with others one's own ego one stokes.
What one sows one harvests and pokes.
Nanak, the humble opted for *dharma* that everyone invokes. 5.2.54

Asa IV

Listening in constantly my heart took to Amrit.
The Guru' Word to the Inaccessible made me admit. (1)
Sister mine, let us listen to the Name at the holy haunt,
Him alone lodged in the heart, with mouth His immortal Name we chant. (1)

My mind and body are in a state of loving devotion.
Blessed am I, the True Guru has taken my possession. (2)
The sense of duality leads to the Maya-poison
The accursed never has the True Guru's *darshan*.*

* Glimpse

Himself the essence of Amrit was offered by God
When with the grace of the True, Nanak realised his Lord. 4.3.55

Asa IV

The loving devotion is my mind and body's anchor.
I meditate on Name, Name is the source of my pleasure.
My dear friends, let us meditate on Name,
There is nothing beside it.
Blessed are the devotees who take to this game. (1) *Refrain*

Without the Name one can hardly survive.
Blessed are those who the Lord realize. (2)

Bereft of Name have their faces blackened with soot.
Bereft of Name are accursed, their life is without fruit. (3)

By good fortune the Supreme Lord I've attained, P-367
The Guru's indulgence and Nanak the Name obtained. 4.4.56

Asa IV

I laud the Lord, with the Word Holy I laud the Lord.
The devotee discourses on the greatness of God.
Uttering the Name I am in an ecstasy.
The True Guru has inculcated the Name True.
I sing the essence of the Supreme Lord's beauty. (1) *Refrain*

The devotees who laud the Lord,
With great good fortune they realise God. (2)

The meritless tainted with Maya's infame,
The egoist waste their lives without Name.
One should fish virtue out of the ocean of life,
Says Nanak, guided by the Guru should for the essence strive. 4.5.57

Asa IV

My ears are attuned to Name, the Name is dear to my heart.
It is with great good fortune that the devotee realises God. (1)
Uttering Name the devotee of enlightenment avails.
I have no support other than the Name.
In my breath and morsel the Name prevails. (1) *Refrain*

Any news about Name I appreciate,
He who communicates to me is my friend, my mate. (2)

Bereft of Name, the stupid go uncovered,
Like the drove of moths by the vicious flame are devoured.
He makes Himself and also unmakes the same.
Says Nanak, the Lord Himself bestows the Name. 4.6.58

Asa IV

The creeper of the Lord's Name of devotees flourishes.
For the lovers of Lord it has borne fruit delicious.
They meditate on the Lord of many moods.
Meditating on the Name and lauding the Guru
They vanquish Yama like a serpent crude. (1) *Refrain*

The Lord entrusts devotion with the Guru,
When the Guru is gracious He bestows it to the devotee true. (2)

Acting in ego knows not the way,
Like an elephant after bath on his head the dust would spray. (3)

Should one be blessed with great good fortune,
Says Nanak, the Guru's guidance with Name would attune. 4.7.59

Asa IV

Hungry for Name my heart has cried.
Listening the Name alone, my brother, it can be satisfied. (1)
My fellow brother, let us meditate on the Name,
Meditate on Name, gain peace and keep it in our mind, the Divine frame. (1)
Refrain

I listened in the Name and my heart was gladdened.
As a fruit of Name, the devotee has blossomed. (2)

Without the Name one is a leper, in attachment purblind.
All that he does is waste, leading to suffering of every kind.
The blessed alone meditates on God.
Nanak, under the Guru's guidance is attuned to the Lord. 4.8.60

There is but one God.
He is realised through the grace of the True Guru P-368

Asa IV 3 of Score 6

Yogi, with your hand you strum the string,
But your *veena** sounds hollow.
Yogi, guided by the Guru you laud the Lord,
Your heart His way should follow. (1)
Yogi, the Lord's tenets you should propagate
He is the Lord God, before Whom we all prostrate. (1) *Refrain*

The variety of songs that you sing, and games that you play
Are like the oxen yoked for irrigation, eating the tender shoots away. (2)

If you sow seeds of good deeds in the territory of body,
You will get a rich crop in return.

* A string instrument

Your poised mind should be the yoked oxen,
Which would cultivate the Guru-led devotion. (3)

Yogis and the wandering mendicants are Your creation,
Treading the path that You traced.
The Omniscient, Lord of Nanak,
Pray keep his mind engaged. 4.9.61

Asa IV

The time one takes in collecting bells and cymbals
And the time taken to tune,
The time wasted in all these preliminaries,
I would rather devote it to meditation and commune.
I am in such a state of devotion high,
I can live not without the Lord for an instant,
The way the fish without water would die. (1) *Refrain*

The time one takes to match the notes and measures,
Before the melody of *raga* would spring,
Selecting and tuning moments are lost,
Which I devote to laudation and sing. (2)

The time the dancer takes in stretching legs and extending arm,
The time lost in stretching and extending,
I devote to remembering my Lord Rama. (3)

The time taken in pleasing the people,
Pleasing the people is no honour.
Says Nanak, meditate on the Lord ever in your heart,
Everyone will hail and shout in your favour. 4.10.62

Asa IV

Let us meet in the holy company of men of God,
And in the congregation laud the Lord.
Dispelling the darkness of ignorance,
The jewel of knowledge will enlighten the heart. (1)
Men of God, let us remember the Lord.
If I came across such fellow-travellers,
I would wash their feet in deep regard. (1) *Refrain*

Man, meditate on the Lord,
Day and night remain absorbed.
You will receive what you desire,
Never for anything you'll be starved. (2)

The Lord Transcendent is the Creator.
Himself He is the source of inspiration.
Such of the devotees find His favour
Who have His approbation. (3)

Nanak is never satiated lauding the Lord,
As he lauds he is blessed with felicity.
The Lord bestows the treasures of devotion,
Available for purchase of the customers of divinity. 4.11.63

Raga Asa IV Score 8
(Two hymns in Kafi mesure)

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There is but one God.
He is realised through the grace of the True Guru.

Death is ordained from the Above,
Our ego it is that we wail and make noise.
The devotee meditates on the Name
And thus remains in poise. (1)

He who accepts death as a reality is hailed by the Accomplished Guru.
He realises the essence of Name
And is attuned with the Word True. (1) *Refrain*

Mother dear, it was on the preordained date when we came.
That we have to depart today or tomorrow is also preordained. (2)

Wasted is their life who neglect the Name,
They are destined to lose in this gambling game. (3)

Those who have realised the Lord,
They are happy when they come or depart.
Says Nanak, they are truthful and remain in the True absorbed. 4.12.64

Asa IV

Gifted with the human incarnation,
Who meditate on the Name of the Lord.
Blessed by the Guru's guidance,
They are in truth absorbed. (1)
Those who have it inscribed in their lot from the Above,
On the Name they meditate.
They are summoned in His True Court by the Truthful-in-state. (1)
Refrain

The treasure of Name is within you,
It is the devotee who attains.
Day and night in meditation he remains. (2)

There are many a value-objects within
The egocentrics fail to locate.
Swollen with the malady of pride,
Themselves they come to forfeit. (3)

Says Nanak, one should from ego abstain,
Enlightened under the Guru's guidance, the Eternal Truth attain. 4.13.65

Raga Asavari IV
Two hymns (To be sung in the pure measure)

There is but one God.
He is realised through the grace of the True Guru.

Day after day I chant praises of my Lord.
The True Guru has blessed me with Name,
Not for a moment can I live without God. (1) *Refrain*

My ears are attuned to listening to His laudation,
Without which not for a moment can I exist.
The way a swan cannot live without the lake,
How can a devotee without His service subsist? (1)

Some cultivate spiritual love with physical attachment in the heart,
Some others with self-pride.
The man of God cultivates loving devotion unattached,
Nanak meditated alone on His Lord God. 2.14.66

Asavari IV

Mother mine, Pray lead me to my Beloved Lord.
I can live not for a moment. Without God
The way a camel is tempted by a green creeper hard.
My mind is given to dispassion and disenchantment. (1) *Refrain*

Longing for a glimpse of the Lord,
The way without lotus the humming bee can't live, P-370
I can live not without God. (1)

The Beloved Lord of universe, pray take me into your care.
And, the Master, do fulfil my desire.
Nanak's heart would be in bliss
For a moment's glimpse of the Sire. 2. 39.13.35.67

Raga Asa V Score 2

There is but one God.
He is realised through the grace of the True Guru.

He who cultivates Maya, him she eats.
He who respects her, she frightens him and maltreats.
Brothers, friends and members of the family
Are found wrangling true.
I have her disciplined with the blessing of my Guru. (1)
Everyone around she has charmed.
Seekers, *siddhas*, gods, celestial beings and those of the earth,
But for the holy men, with lust she has stormed. (1) *Refrain*

Those who go about as recluses to lust they are sold.
She doesn't give quarter to the householders, set to hoard.
Some known for their charity are also tormented by her.
I am saved by the Lord in the Guru's care. (2)

She has misled the ascetics in their endeavour,
And many a learned in greed for ever.
With the Three Qualities she has deluded even the sky.
I am saved by the True Guru with the hand of mercy.

She is the slave of the one enlightened.
Folds her hands and seeks to be pardoned,
Praying, "What you say I shall do.
As stated by Nanak, never shall any the holy pursue." (3)

Asa V

My spouse has parted me from my mother-in-law.
Of jealousy are dead sister-in-law and brother-in-law.
My older brother-in-law may no more dare;
My wise and worthy Spouse takes care.
Listen ye all, I have entered the love game,
The evil wiped out and foes vanquished,
The True Guru has bestowed on me the Name. (1)

As a first step, I shed ego,
Then, ways of the world.
And now alike are, friend and foe.
I merge in the Holy as to the *turiya** stage I go. (2)

In the cave of poise, a seat I have found.
As I am enlightened, the melody does sound.
Ecstatic I delve deep for the Word profound,
Devoted to the spouse, I am blissfully bound. (3)

Nanak expounds the Divine lore,
He who listens will arrive at the shore.
He will neither be born nor will he die,
Neither will he come nor will he go.
He will remain merged in the Lord of Yore. (4)

Asa V

The Lord's exclusive dispensation is a noble wife
Of incomparable charm and conduct high.
The house she comes to live, she brings it Name.
Not many guided by the Guru can this claim. (1)

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* The mental state of super-consciousness or *samadhi*.

A wife of noble conduct I've gained with grace of the Guru.
She lends charm, worship and ceremonials too. (1) *Refrain*

As long as she was with her father,
Her spouse went about disconsolate rather.
He, then, propitiated the Guru True,
Who conducted her to his house with all the bliss due. (2)

With thirtytwo skills and truth as progeny,
Obedient and accomplished in testimony.
She does what her spouse, the master would desire
Pleased with her are in-laws, sister and brother. (3)

Noblest in the whole family,
For her brothers-in-law, a sane company.
Hail the home in which such a one lives
Says Nanak, ever and ever it is in bliss. 4.3

Asa I

What I plan she would let it not be,
As if she stands guard on discipline and nobility.
She keeps on changing with some disguise,
Disrupts the house with one or the other exercise.
Assuming charge of the house, she won't let anyone rest.
If tried otherwise, she would create problems and protest. (1) *Refrain*

Sent from the Above, she was to be a servant.
She instead lords over here and there, the nine continets.
The Yogi and anchorites at the places of pilgrimages she doesn't spare.
Who are given to studying *Smritis* and the *Vedas* fare. (2)

Wherever I go, she must accompany,
She must gate-crash into every ceremony.

No small source she would let me toe.
Pray tell me friend, where should I go? (3)

Listening the discourse I came to the True Guru.
The Guru inculcated in me the incantation true.
Chanting praises of the Infinite to myself I was reconciled.
I met the Lord, Nanak was retrieved and gratified.
It is our house, she is the boss.
She is the attendant, I belong to the class. 4.4

Asa V

As a first step, just send a letter.
Talking face to face may perhaps be better.
Whatever you do, you must try hard;
But doing all this, think of the Lord. (1)
Rapturous, fearless and full of poise I remain,
My foes and ill-wishers have all been slain. (1) *Refrain*

My True Guru has said it on authority,
That mind and body are God's property.
Whatever I do is ordained by You.
You are my Anchor, I'm sustained by You. (2)

But for You, where could I go my Lord?
Nowhere is anyone the like of God.
Your devotee does not care for others.
The non-believer in the jungle wanders. (3)

You are much too great for words, I dare,
Clasping me to your bosom, You take me in your care.
Nanak, the slave craves for Your protection.
He is saved, it is a matter of celebration. (4)

Asa V

P-372

Scouring countries abroad I come to purchase merchandise.
I learn here are profitable wares of incomparable size.
I am fully equipped with the wherewithal,
Having seen your valuables I am in a thrall. (1)
I came to the house of a merchantile fame.
Let us see the wares and strike bargain. (1) *Refrain*

An agent has recommended me another trader,
Who has invaluable gems and ware.
A friendly broker I've met,
And found goods on which my heart is set. (2)

There is no fear of robbery or weather damage,
Purchased without fuss, smooth will be their carriage.
A truthful bargain, it has entailed no heartbreak,
Everything has arrived in proper shape. (3)

With the profitable bargain, I am prosperous,
Hail the merchant, he is generous.
Only a few guided by the broker strike such a bargain.
The entire goods have Nanak brought in his train. 4.6.

Asa V

My merits and demerits he did not consider.
Nor my colour, make-up or figure.
My ways and manners he did not vouch,
Just held by arm and led me to His couch. (1)
Listen my sister-friends, The Lord has me wedded.
Putting His hand on my forehead He owned me up;
It's beyond the comprehension of the people stupid. (1) *Refrain*

My married life is now blessed.
Meeting the Spouse all my ailments have fled.
The Moon is the glory of my courtyard.
Day and night in bliss I play with my Lord. (2)

My dress is dyed in deep red,
And so are my ornaments and flowers with which I am bedecked.
A glance of the beloved and all the treasures I've gained.
No more fear by foes and foul-minded to be framed. (3)

Everlasting joy, pleasure and merriment,
With nine treasures of Name in the house to keep me content.
Says Nanak, as I was adored by the Lord.
Everlasting conjugal bliss was my reward. 4.7

Asa V

One way of worship is to give in charity.
But those who receive it simply deny.
O Brahmin, the Door you are destined to set,
At that very Door you will come to regret.
Such Brahmins come to grief,
Without any fault who hold brief. (1) *Refrain*

Obsessed with greed they go about rabid,
With the burden of calumny on their head.
Misled by Maya they remember not God,
Given to delusion stray into devious paths. (2)

Outwardly they try disguises of many a kind,
With all sorts of vicious thoughts in their mind.
He who teaches others but believes not in deeds,
Such a Brahmin seldom succeeds. (3)

O stupid Brahmin, by the Lord abide.
As you see and hear, Who remains by your side?
Says Nanak, if you are fortunate,
You'll shed ego and in the Guru's service wait. 4.8 P-373

Asa V

Of my sufferings and maladies I am relieved.
An immaculate mind, to my Lord God I pray.
I am in a state of bliss in the company holy
My mind no more goes astray. (1)

Mother mine! The Guru's Word has my anxieties assuaged.
All my sufferings and doubts are shed.
With the Guru serene I happen to be wed (1) *Refrain*

Having imbibed the One, no more do I knock about,
To a permanent seat I have been led.
The holy are saviours of the world,
Their glimpse has my longings fed. (2)

As I hold the feet of the holy,
The fear of transmigration is dead.
My mind sings the melody of poise in bliss.
Of death there is no more dread. (3)

The Lord Almighty is Accomplished,
Bestower of joy is my Divine Wed.
Nanak lives on His Name,
Here and hereafter by Whom he is led (4) 9

Asa V

The calumniator howls and wails.
Having forgotten the Lord,
The fruits of his doings entail. (1) *Refrain*
If he has any companion
He, too, his lot churns.
Unnecessary is the weight of the dragon he carries,
The calumniator in his own fire burns. (1)

Nanak tells you what happens to the calumniator at the Lord's Portal
It is a virtual doom,
While the holy enjoy bliss.
Lauding the Lord, ever in bloom.

Asa V

I did my make-up at best,
Yet my mind was not at rest.
Many a perfume on my body I applied,
Not a sesame-grain worth peace I enjoyed.
I undertake many a longing in my mind,
A glimpse of the Beloved gives me life I find. (1)
What shall I do, mother, my mind has lost rest,
In pangs of separation it remains depressed? (1) *Refrain*

Dresses and decoration and comforts a lot,
Nothing has given me peace I sought.
Glory, honour, esteem and stature tall,
The entire world at my back and call,
A house elegant, attractive and warm,
If endeared by Lord, it has its charm. (2)

Delicacies of many a sort,
Fun and frolic to please the heart,
Royal command, kingdom and rule,
Fulfil not the mind nor thirst they cool.
Without a meeting, I can pass not a day,
There is real joy in union for *which I pray*. (3)

In my quest I have come to pass
Without the holy company no one can swim across.
He who has inscribed on his forehead the True Guru, he attains.
His desires are fulfilled, whatever his mind yearns, he gains.
Union with Lord and all my longings are met.
Says Nanak, I found the Lord in my own heart set. (4) 11.5

Asa V

P-374

Firstly you are of high caste,
Secondly, you are known a lot,
Thirdly, beautiful to look at is your resort.
Be that as it may, you are unsightly if you have ego in your heart. (1)
Charming, attractive, suave and clever,
Afflicted with pride you are nowhere. (1) *Refrain*

Your kitchen is pure stark.
After your bath, you worship and put on the vermillion paste-mark.
Even in an enlightened dialogue you reflect ego,
The hound of greed makes all your merits forgo. (2)

Your wear is elegant and your ways marked for fascination.
Whatever you do is for people's approbation.
Fragrant ingredients and scented paste,
Yet the evil of wrath is your constant mate. (3)

All other species are your water-carriers.
On this earth you are the master.
Gold, silver and wealth serve as your dame.
Yet your conduct has earned you bad name. (4)

He on whom His gracious glance He would cast,
He is freed from his bondage lot.
He enjoys the state of ecstasy in the holy company.
Says Nanak, his is a fruitful entity. (5)

All such forms and comforts become a happily-married girl.
She is the most charming and considered cleverest of all. 2.12 *Refrain*

Asa V
(Two hymns in couplets)

He who appears to be alive,
He must inevitably die.
He who is dead
Ever remains there instead. (1)
Who die in life, they live while dead,
With the remedy of Name on their tongue,
In the form of the Holy Word the nectar of Amrit they are fed. (1) *Refrain*

The unbaked vessel must disintegrate.
Freed from the Three Qualities is attaining an eternal state. (2)

He who soars high, must fall on earth.
He who lives on earth fears not death. (3)

Those who wander in delusion remain bereft.
They are steadfast who in the Word Holy are adept. (4)

The mind and body are by the Lord addressed,
In the company of the Guru was Nanak blessed. (5) 13

Asa V

The marionette of your body is fashioned with great skill,
It's truism that return to the dust it will. (1)
Try to find your identity, stupid creatures!
What is there to be vain about your features? (1) *Refrain*

Your daily provision is only three *seer,**
The rest is for safe-keeping mere. (2)

It is excreta, bones and blood in the skins fold,
For which you take airs untold. (3)

If you understand one secret you will be pure,
In the absence of which you remain impure. (4)

Says Nanak, I am sacrifice unto the Guru
Who helps realize the Lord True. (5) 14

Asa V
Couplets and Quintets

A single hour appears to me like many days.
I feel restless how I meet my love, pray?
An instant is like a day which would not pass,
I long to have a glimpse of my Beloved. P-375
Is there a saint who would ferry me across? (1) *Refrain*

The four 'hours' are like ages four
The night becomes an endless chore. (2)

The five evils have distanced me from the Lord,
Beating my breast I am wailing hard. (3)

* Seer is a measure of weight.

Nanak was granted a glimpse by the Lord.
Contemplating on self, bliss supreme was his reward. 4.15

Asa V

In the service of the Lord there is absolute bliss.
In the service of the Lord the nectar of Name one has on one's lip.
The Lord is my fellow-traveller, comrade and friend,
Remembering Whom in weal and woe I find Him there.
How dare poor Yama frighten and offend? (1) *Refrain*

The Lord is my anchor, He is my support.
The Lord is my mate, I adore His Court. (2)

The Lord is my capital and also my credit.
With the Lord as his banker the devotee earns profit. (3)

With the grace of the Guru one gains awareness as reward.
Says Nanak, the devotee is thus absorbed in the Lord. 4.16

Asa V

By the Lord's grace one's mind is absorbed.
Serving the True Guru all the boons are one's reward.
Man, why must you entertain fear, the True Guru is fully endowed.
Fulfiller of desires, repository of bliss,
The pool of nectar that has ever overflowed. (1) *Refrain*

With His Lotus Feet in one's heart,
One is enlightened and meets the Lord. (2)

The five sister-friends get together and laud the Lord,
For the unstruck melody they play hard. (3)

Guru Nanak in his mercy brought about the union with the Lord God
My night passed in peace, I was in poise and perfect accord. 4.17

In His grace the Lord came to be revealed.
Meeting the True Guru the best I received. (1)
Fellow traveller, such a fotune one should hoard,
Which no fire can burn, no water can drown,
Is never lost nor ever scoured. (1) *Refrain*

Never decreases nor exhausts,
You may spend or consume, you are never at a loss.
He is truly wealthy who has the Lord in his house,
From Whom he can the whole world espouse. (3)

They alone realise the Lord who have it inscribed in their lot.
The jewel of the Name Divine in the end Nanak got. 4.18

Asa V

The way a farmer does farming
His crop ripe or unripe is reaped *without warning* (1)
He who is born, he must die.
Only the Lord's devotee has an eternal life. (1) *Refrain*

The day must be followed by might,
When the night is over, it has to be the daylight. (2)

The unfortunate attached to Maya remain asleep.
Those blessed by the Guru awake they keep. (3)

Says Nanak, day and night you must laud the Lord. P-376
Your face will be radiant, immaculate your heart. 4.19

Asa V

All the Nine Treasure are at Your disposal, Lord.
Ever fulfilling desires is Your reward. (1)
With You as my Lord, how can I remain hungry?
With You lodged in my heart, I know no agony. (1) *Refrain*

Whatever You do I concur,
True Master, True is Your favour. (2)

If You so desire, I meditate and adore.
There is justice ever at Your Door. (3)

True Master, Inaccessible, with mystery paved
Nanak is commissioned and in Your service is engaged. 4.20

Asa V

You are close, ever by my side, God.
You pervade in every form, every colour, my Lord.
I need not torture myself, worry or wail
With You as my Master, Deathless, Eternal, ever Hearty and Hale. (1) *Refrain*

Your slave need fear none,
Whose honour is under the Master's protection. (2)

He who from the considerations of caste has been freed,
To be envious of anyone he doesn't need. (3)

Beyond need and beyond desire,
Says Nanak, Him should we admire. 4. 21

Asa V

Giving up the ecstasy of meditation you are involved in poor pleasures.
What is in your own house, you go out *to treasure* (1)
You listen in not the truly ambrosial discourse.
And make noise on the false course. (1) *Refrain*

Engaged by the Master and serving others,
You are involved in such sins, brother. (2)

You hide from Him who is ever with you.
What is of little use you pursue. (3)

Says Nanak, my Lord, You are the Compassionate Bestower.
Pray, do protect me the way You would cover. 4.22

Asa V

My life, breath and wealth is the Name Divine,
Here and hereafter to it I confine.
Without the Lord's Name I feel discontent.
Contented would be with Lord's glimpse for an instant. (1) *Refrain*

The jewel of the Holy Word is a treasure of devotion.
He who sings, listens and acts achieves the bliss of salvation. (2)

My mind is attuned to His Lotus Feet.
It is the True Guru in His grace with the treat.
Nanak has been guided by the Guru,
In every heart you should the Lord Eternal view. (4) 23

Asa V

All the joys and pleasures the Lord creates,
And His task Himself He facilitates.
The Accomplished Master's creation is perfect,
With the wordly glory at its best. (1) *Refrain*

The treasure of Name which is sought ever
Is the gift of the Creator and none other. (2)

All the living creature are at His command,
He is everywhere available on demand. (3)

The Perfect Guru's creation is perfect.
Says Nanak, the devotees receive their due respect. 4. 24

Asa V

P-377

With the help of the Guru's Word cultivate your mind.
The Guru's guidance and the Lord's devotion you find. (1)

The noble understanding will lodge in your heart
You will meditate, chant praises and get deeply attached to God. (1) *Refrain*

The Lord's True Name does satiate,
Dust of the feet of holy is at sixty eight places of pilgrimage. (2)

All over the Lord pervades,
In the company of the holy the understanding learns to discriminate. (3)

Shedding ego and taking to serving of the True,
Nanak was given this gift by the Guru. 4.25

Asa V

As the mind was enlightened, I came to realise God.
Rid of malice, lapsed the distance from the Lord.
With a godly understanding I was imbued.
And drowning in a dark, deep well I was rescued. (1) *Refrain*

In the fathomless ocean of fire vast,
Guru, the mine of jewels ferried me across. (2)

Arduous is the ocean of Maya, difficult to pass,
The Guru Accomplished showed me the path. (3)

With no meditation, austerity or argument in my favour,
Says Guru Nanak I come to Your care. (4) 26

Asa V
(Triptychs – 2)

Sipping the essence of Name I am ever joyous and gay,
The rest of joys don't for long stay.
Absorbed in the essence of Name one is in bliss ever.
In all other pleasures anxiety alone you savour. (1)
He who sips the essence of Name, he is in ecstasy inebriated,
All other drinks are verily wasted. (1) *Refrain*

The value of the Divine Elixir cannot be told,
The essence of Name is in the cavern of holy company stored.
It is not obtained even by a million,
He gets it whom it is given. (2)

Nanak tasted it and was exhilarated.
The True Guru had it facilitated.
Here and hereafter it deserts not,
Nanak is in its ecstasy lost. (3) 27

Asa V

She who sheds lust, wrath, avarice, attachment
And other vices herself acquired.
In utter humility she serves her Love,
Then alone is she by the Lord sired.
Pay heed to the holy you the beauteous one!
All your sufferings, longings and illusions will be lost
And you will be the one with peace at heart. (1) *Refrain*

Washing His feet serve the True Guru.
With self purified, your thirst for vicious Maya would satiate.
If you become slave of the Lord's slaves,
You will be lionised at the Divine Gate. (2)

This should be your conduct and way of life,
With utter humility should you prostrate.
Says Nanak, he who follows this *mantra,*
He crosses the ocean of life inflate (3) 28 P-378

Asa V
(5 Duos)

Gifted with the human-incarnation by God,
Here is an opportunity for union with the Lord.
Nothing else should your attention claim,
In the company of the holy, remember His Name.
Your ultimate goal is to swim across,
Waste not your breath for Maya and its dross. (1)

I claim not meditation, penance, discipline or *dharma,*
I have served not the holy,
Nor have I known the Lord Rama.
Says Nanak, I am soiled with evil deeds,
Fallen at Your feet, for shelter I plead. (2) 29

Asa V

I have none else other than You,
Pray, do come and lodge in my heart.
With You as my friend and fellow traveller,
Why must I entertain any fear at all. (1)
You are my anchor, You are my stake.
As I sit or stand, sleep or awake.
Pray, let me not forget You,
Not for a moment, not for a morsel of food I take. (1) *Refrain*

Pray do take me in Your care.
It's a dreadful ocean of fire.
You are Nanak's True Guru, the Bestower of peace,
We are Your children, You are the Sire. (2) 30

Asa V

The Lord has rescued His devotees.
I have come to cherish my Beloved.
Fed with their own toxins ended are my maladies. (1)
They suffer not neglect of nature,
Who are devoted to the laudation of God.
Their hearts are never with *Maya* the dacoit,
Who are sheltered with the Lotus Feet of the Lord. (1) *Refrain*

With the blessings of the holy He takes kindly,
Himself the Lord comes to take their part.
Nanak chants praises of the Treasure of Virtue day and night,
His doubts and delusions depart. (2) 31

Asa V

I've taken a dose of the Lord's Name.
I've gained peace; sufferings, suppressed as they came. (1)
With the Word of the Guru Accomplished, my malady is no more.
I am in bliss my worries are over. (1) *Refrain*

All the living creatures were peaceful and satiated,
Says Nanak, as they on their Lord meditated. (2) 32

Asa V

We may not want it but that hour arrives.
Unless He allows one imbibes not the advice.
The body is consigned to water, fire or earth.
Neither it is childish nor it is wise. (1) *Refrain*

Nanak, the slave is in the care of the holy.
With the blessings of the Guru, he would be free from worry. (2) 33

Asa V

He who is ever enlightened,
At the feet of the holy he is destined.
Man, You should meditate on the Name ever,
You will be cool, quiet, peaceful,
And your mind will be free from mistakes and error. (1) *Refrain*

Says Nanak, those who are favourites for reward
They alone propitiate the Supreme Lord. (2) 34 (34 of Score 2)

Asa V

P-379

He who has the Master as his friend,
His afflictions over, no more would sufferings come to offend. (1) *Refrain*
In His grace who is brought to His Holy Feet,
He is in peace, poise and joyous retreat. (1)

He who in the company of the holy lauds the immeasurable virtues of the Lord,
Meditating on the Name, says Nanak, he receives invaluable reward. (2) 35

Asa V

Intoxicated with lust and wrath, Maya and avarice,
I have lost in the game of gamble.
Instead truth and contentment, compassion and *dharma,*
These I have invited in my house to assemble. (1)
The construct of life and death has come to crumble.
Instantly has the Guru Accomplished ferried me across.
My mind is now purified and humble. (1) *Refrain*

I am the dust of feet of all,
Everyone is a friend dear.
My Lord prevails all over,
In His grace He takes care. (2)

He is All-in-All, All Alone.
He is found here, there, everywhere.
Uttering His Name has made holy of many.
Meditation has turned many a seer. (3)

Profoundly deep and limitless is the Master,
He has no end nor particular sphere.
With His grace Nanak lauds the Lord,
Meditates and pays homage to the Peer. (4) 36

Asa V

You are limitless, Eternal and Unknowable,
All around it is Your creation.
What part could we the poor play
When everything is in the way You fashion. (1)
My True Guru! Pray take care of Your children in Your sublime compassion,
Bless me that ever I laud my Master, Inaccessible, Unknowable Scion. (1)
Refrain

The way one lives in one's mother's womb in meditation,
Remembering the Lord every breath in bliss untouched by fire or fusion. (2)

For others' wealth, wife or slander, let me have no attraction.
Let me serve the Lotus Feet in my heart as the True Guru's mission. (3)

Houses, temples, mansions that one sees, none is going to be a companion,
As long as you live in *Kaliyug*, says Nanak, you should be in contemplation. 4.37

Asa V Score-3

There is but one God.
He is realised through the grace of the True Guru.

Kingship, kingdom, youth, palaces, fame and charming beauties,
Riches, elephants, horses and jewels, costing millions of rupees,
The egoist leaves behind and would be of no avail in the Court of Divinity.
Why devote oneself to anyone other than the Lord?
Sitting and standing, sleeping and awake one should meditate on God. (1) *Refrain*

The vast, wonderfully beautiful arenas where you claim to sway, P-380
'I vanquished', 'I took prisoner', 'I realised' that you say.
When the Supreme Lord sends words you would leave all behind one day.
Rituals and *yoga* practices you are involved in, the Creator doesn't care.

He who preaches what he doesn't do himself,
of the Divine Truth he is not aware.
Naked he came, unclad he would go, like an elephant itself with dust does smear.
Dear holy saints, pray pay heed friends, all this is a false display.
They drowned in their endeavour for possessiveness.
As exhausted the poor lay,
Nanak meditated on the Name with His Guru,
And the True Name obtained him liberation on the final day. 4.1.38

Asa V Score 5

There is but one God.
He is realised through the grace of the True Guru.

The world blinded by self-interest is asleep in delusion.
It is rare that a devotee is awake. (1)

It is charmed by *Maya* the most bewitching, as dear as life,
Hardly there is one who would discard it. (2)

To the wondrous Lotus Feet and the spiritual lore
A rare recluse is attached. (3)

Says Nanak, the anchorite helps awaken spiritual consciousness
To the supremely fortunate and blessed. (4) 39

Raga Asa V Score–6

There is but one God.
He is realised through the grace of the True Guru.

What pleases You, I accept.
It gives peace and poise to my mind.
You do, make others do, an adept!

The like of You I don't find. (1)
Your devotees relish chanting Your virtue.
It is wise, for their good, what You do or make them do. (1) *Refrain*

Your Ambrosial Name, my Beloved!
In company of the holy I got.
They are satiated, glorified and accomplished,
The Treasure of Name who laud. (2)

He who has You as his support, my Master,
He needs have no anxiety.
He to whom You are gracious
Well-to-do, he is blessed with every felicity.(3)

Illusion, attachment and malice I have shed,
Eversince I had Your glimpse my Lord!
Nanak adopted Name for everyday use
And in the True Name was absorbed. 4.1.40

Asa V

He washes others' impurity of ages,
Of his doing he is retributed.
He has no peace here nor any solace in the Divine Court,
At the Yama's demesne he is bruted. (1)
The slanderer loses his life in vain.
Here he arrives nowhere, hereafter he has no gain. (1) *Refrain*
P-381

The slanderer is victim of his *karma*
What can the poor do?
He is condemned where none can help,
To whom should he look for rescue? (2)

None may care for the slanderer,
This is how the Master has decreed.
The more the slanderer slanders the saints,
The more the saints are pleased. (3)

Lord! The saints look up to You,
You take the saint's side.
Says Nanak, the saints are saved by the Master,
The slanderers are washed away by the tide. 4.2.41

Asa V

He who washes the body while his inside remains impure,
Loses both the sides.
Here he is obsessed with lust, wrath and attachment,
Hereafter he bitterly cries. (1)
Different is the culture of devotion.
Hitting the hole kills not the snake,
The deaf doesn't the Name listen. (1) *Refrain*

Having given up the way of Maya he loses in the world,
And the path of divine devotion he knows not where.
He starts discoursing on the *Vedas* and *Shastras*
The truth of *yoga* he is not aware. (2)

Like a base coin under the scrutiny of the gold-tester he is revealed.
The Omniscient knows it all, nothing can from Him be concealed. (3)

Falsehood, deceit and fraud have no foundation,
They are shattered in no time.
Says Nanak, the truth lives forever.
You have to look within your heart to find. 4.3.42

Asa V

Living an active life, makes the mind pure,
One dances with abandon, setting the ego apart.
Keeps the five evils in control
And the Lord lodged in the heart.
The devotee adores, the Lord, in his dance.
He strikes the unstruck melody,
As the *rabab*,* *pakhawaj*,** cymbals and bells perform. (1)
Refrain

He in the first instance shall discipline himself,
Before the others he can reform.
Utter the Name of the Lord in the heart,
And from the tongue to others impart. (2)

Propitiate the feet of the holy in their company,
And with their dust take a bath.
Dedicate the mind and body to the Guru,
And obtain the truth as a reward. (3)

He who listens and views the Lord with love,
His agony of transmigration does depart.
Such a measure saves from hell,
Says Nanak, the devotee is on his guard. 4.4.43

Asa V

The low-caste *Chandal* women has turned *Brahmin*,
The *Sudra* has become noble.
The flame that burnt out the nether world and the skies
Has consumed itself *and is no more a trouble.*

---
* String instrument
** Percussion instrument

The pet cat is trained in a way
That at the sight of the mouse it would tremble.
The Guru has given the tiger custody of the goat,
And the hounds are seen the grass nibble. (1) *Refrain*

The thatched roof is in its place without support,
The homeless have found a home.
Without the jeweller's help the ornament has been fashioned,
And a wondrous pearl studded in its bosom. (2)

The petitioner received not justice while wailing,
He who remained quiet received it at home.
The mortal who held robes and carpets,
No more would his mouth foam. (3)

He is ignorant who claims enlightenment, P-382
He who knows not the Enlightened.
Says Nanak, as the Lord doled out Amrit,
I cherished sipping it and was brightened. 4.5.44

Asa V

Ignoring my misdeeds He freed me from bondage,
And kept His word.
Like mother and father He was indulgent,
Like a child He nourished. (1)
The devotees are taken care of by the gracious Guru,
Pulled out of the dreadful ocean with His glance of bliss true. (1) *Refrain*

He meditating on Whom frees one from the bondage of Yama,
And obtain peace here and hereafter.
The tongue must utter His Name with every breath and morsel
And day after day laud the Master. (2)

The loving devotion attains the Supreme State,
And the company of the holy rids one of woe.
It snaps not, there is no fear of it.
Who has the Lord's Name on his bow. (3)

At the hour of death the Lord comes to one's aid.
He who is the Saviour here and hereafter.
He is my life, my loving friend and my treasure.
Nanak is sacrifice unto the Master. 4.6.45

Asa V

With you as my Master I have no fear,
Other than You whom should I revere?
With You my company I come to possess everything
Without You I have none as my peer. (1)
I've found the world sheer poison, Friend,
My Master, pray protect me, it's Your Name alone upon which I depend. (1)

You know what is in my mind,
Whom else should I narrate?
Bereft of Name the world has gone crazy.
The Name brings about a peaceful state. (2)

What should I say? Whom should I tell?
What I've to say is already known to the Preceptor.
Whatever happens is ordained by You,
Ever and ever You are the benefactor. (3)

If You bless me with grace, it is my honour.
Here and hereafter You alone I adore.
You are the Perennial Peace Bestower of Nanak,
Your Name alone is my destined shore. 4.7.46

Asa V

Master, Your Name is Amrit.
This Supreme elixir I have drunk.
I am rid of the fears of age after age,
I've discarded duality and my illussions are sunk. (1)
Your glimpse is my source of life.
Listening to Your Holy Word, my True Guru,
My mind and body are in pure delight. (1) *Refrain*

Your grace and I have found the holy company.
This, too, is the gift of Your light.
With faith I hold Your feet fast,
The evil of Maya is no more a fright. (2)

Lord, Your Name is the source of peace.
This is the eternal *mantra* bright,
Which the True Guru has bestowed in His grace.
My sufferings, agony and rancour have taken flight. (3)

Lucky am I for having been blessed with human incarnation,
Which has brought about union with the Knight.
Blessed is also the *Kaliyuga* in which one can laud in the holy company,
Says Nanak, it is the anchor of one's life. 4.8.47

Asa V

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Whatever happens is preordained.
What use thinking about it hard?
His child gone astray He has forgiven,
The Preceptor is the Supreme Lord. (1)
My True Guru is ever gracious,
His poor devotee He has protected.
My malady cured I am in supreme bliss.
With the Ambrosial Name in my mouth injected. (1) *Refrain*

He has rid me of many misdeeds.
My bonds snapped, I have been excused.
From the dark, deep, waterless well
The Guru held my arm and rescued. (2)

I am now fearless, all my fears abated.
By the saviour I've been saved.
Such is the bounty of my Lord
That I achieved for what I craved. (3)

The repository of virtues I've conceived
Under His care Nanak is relieved. 4.9.48

Asa V

As I forget You, everyone pushes me aside,
When I remember You, they turn to my side.
I can visualise no one other than You,
My Truthful, Inaccessible, Unknowable Beau.
Remembering You my Lord ever Kind,
The rest of the world I need not mind.
Why must I call anyone good or bad
When everyone belongs to Your squad? (1)

You are my succour, You are my support,
You stretch Your hand, Your devotee You hold.
He to whom You are polite,
None on earth may dare him slight. (2)

What You approve is loving and peaceful,
Wise and generous, Your Name is delightful. (3)

Pray, my body and mind are Yours, I claim,
But for Your grace, says Nanak, who would know my Name? (4) 49

Asa V

The Lord Omniscient, pray do be gracious,
Let me cultivate the Holy Company.
Pray open Your door and bless me with a glimpse,
That I don't have to repeat this journey. (1)
Let me meet my Beloved Master
And relieve me of my agony.
Those who meditate on the Lord in their heart
Let me swim across in their company. (1) *Refrain*

It is a vast forest, an ocean of fire, of weal and woe retreat.
Meeting the True Guru, mind is pure and tongue does the Name repeat. (2)

Considering the body and riches their property,
They tie it with the frail attachment chord.
Blessed by the Guru one is liberated, repeating the Name of Lord. (3)

The Saviour Lord has saved as best the Lord finds.
My body and mind are Yours, my Bestower
Nanak is sacrifice unto You a hundred times. 4.11.50

Asa V

Relieved from the bad dream of attachment
Who is it you have been endeared?
Maya the mighty temptress, assails you not
Where has your sloth disappeared? (1) *Refrain*
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Lust, wrath and pride, the malevolent evils,
Which discipline has them cleared?
The holy, the worldly, celestial and those of Three Qualities,
All in their houses have been beard. (1)

The wild fire of the forest has burnt many a blade,
Hardly a green leaf has been spared.
I can describe not the one *who has the prowess to save*
His talents can't be declared. (2)

In the cell of soot I have escaped being tainted,
Your blemishless hue I have reared.
The Guru has lodged the Supreme Sermon in my heart.
And the wondrous Name I've inhered. (3)

The Lord took kindly, and cast gracious glance,
And sealed me at His feet.
Nanak, the slave found peace in loving devotion,
In the company of the holy I am surfeit. 4.12.51

Asa V Score 7

There is but one God.
He is realised through the grace of the True Guru.

The red robe that You adorn
Has endeared the holy, whose heart is torn. (1)
How did You come by the red?
What made You the vermillion wed? (1) *Refrain*

You have beauty and the bliss of matrimony.
Your love lives with You, Your house is happy. (2)

You are virtuous, You are the elect,
Beloved of the spouse, in awareness the best. (3)

Cherished by the Spouse, you alone wear red.
His happy glance, says Nanak, and one is blest. (4)

Listen dear sister-friend, this is my endeavour.
The Lord Himself has adorned me, He, the Great Decorator
(second Refrain) 1.52

Asa V

When He is away, I suffer severe pangs of separation,
I have now been counselled how to remain in His presence. (1)
Sister-friends, I have no more grouse,
Doubts dissolved, the Guru has united me with my Spouse. (1) *Refrain*

Pulled me close, He has brought me to the bed,
No more have I any of malady to dread. (2)

The Holy Word has flushed my quarter,
Happy-go-lucky is my Master. (3)

As inscribed on my forehead, My Love has come to the house.
Says Nanak, thus in the lasting matrimony the bride meets the Spouse. 4.2.53

Asa V

I am attuned to the True Name,
No recourse with people I claim.
On the surface I have the normal relations with others
Yet I remain unattached like lotus in water. (1) *Refrain*

I talk to others with my lips,
But my heart remains in my Lord's grip. (2)

I appear to have frightful conceit,
But my mind is the dust of everyone's feet. (3)

Nanak has met the Accomplished Guru
Who granted him vision of the Lord, within and without, true. 4.3.54

Asa V

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Merry-making in youth,
Bereft of Name ends in the dust forsooth,
Earrings in ears, draped in luxurious dress,
Warm beds and the mind obsessed with ego uncouth. (1) *Refrain*

Elephants to mount and the golden umbrella,
Without devotion of the Lord, are buried in the earth smooth. (2)

Many a wife with charming looks,
In the absence of joy divine, the hearts don't soothe. (3)

Maya cheats with misdeeds, malicious,
Nanak has sought shelter of Lord gracious in the name of Truth (4) 4.55

Asa V

There is an orchard with many plants
Where the Name Ambrosial ever haunts. (1)
The enlightened, pray take to such contemplation
That you attain the status that lends liberation.
The orchard is surrounded by pits of poison
With Amrit in the middle, my brotheren! (1) *Refrain*

There is a lone gardner to irrigate.
He has to tend every branch and blade. (2)

He has planted all sorts of trees
Each one bears fruits, none is left free. (3)

He who has obtained the Ambrosial Amrit from Guru, the Guide,
Says Nanak, he may swim across the ocean of Maya to the other side. 4.5.56

Asa V

Your Name is the royal glory.
Lauding Your Name I am a *yogi.* (1)
Your support spells all the joys true.
Removed are the screens of doubt by the Guru. (1) *Refrain*

Carrying out Your command is sheer exhilaration.
The True Guru's service is the coveted liberation. (2)

Those who have realised You are regained as recluse even when attached.
Absorbed in the Name is genuinely detached. (3)

Those who are blessed with the divine lore.
Says Nanak, ever replete remains their store. 4.6.57

Asa V

I go on a pilgrimage, it is only ego I find.
The Pundit I consult is with Maya blind.
Dear friend, show me the spot
Where chanting the Name is the daily slot. (1)

I read the *Vedas, Shastras*, the good and bad form,
Hell and Heaven, I saw,
I died and was many a time born. (2)

Conceited or worried over family life,
Counting on *karma* and daily strife. (3)

It is God's grace which helps one control;
The devotee, says Nanak, is free from Maya's hold. (4)

Singing His praises in the company of godmen,
One gains this status if graced by the Superman. (5) 7.58

Asa V

Peace inside the house and out the harmony,
Meditating on Name relieves agony. (1)
It is supreme bliss if in the heart You are lodged.
He takes to meditation whom You are pleased to impart. (1) *Refrain*
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Uttering Your Name my mind and body are settled;
Meditating on the Name, the house of suffering is shattered. (2)

He who abides by His ordinance is accepted,
With the slogan of Holy Word he is perfected. (3)

My Guru Accomplished inculcated the Name,
Says Nanak, thus peace of mind did I attain. 4.8.59

Asa V

Where You send I go,
I enjoy the peace You bestow.
My Master of the Universe I am ever Your slave
Your favour and I achieve what I crave. (1) *Refrain*

What You give I wear and eat,
By Your grace I abide in peace. (2)

In my mind and body Your Name I repeat,
None other than You of Your order I treat. (3)

Day and night does Nanak entreat
That he finds liberation at the Holy Feet. 4.9.60

Asa V

Whether standing, sitting or sleeping, one should pray.
Laud the Lord as one goes one's way. (1)
To the ambrosial discourse one should give ear,
Hearing which one is at peace,
And all the suffering and maladies disappear. (1) *Refrain*

Engaged in work, at shop or in voyage you should meditate,
Blessed by the Guru with Amrit satiate. (2)

If day and night the Lord you laud,
Tread you will not the Yama's path.
Day and night who forgets not the Lord-in-state,
Says Nanak, a touch of His feet would the man liberate. 4.10.61

Asa V

Meditating on Whom lends abode in peace,
Weal prevails and sufferings recede. (1)
One is in bliss and lauds the True,
Ever and ever adore the Guru. (1) *Refrain*

Live the Holy Word of the Guru True.
Sitting at home I realise the Beau. (2)

Never you nurse ill-will for the other,
No harm would come to you, my friend, my brother. (3)

The Guru has imparted a *mantra,* a spell
Day and night from which does joy swell. 4.11.62

Asa V

The low-born for whom no one cares,
If he remembered God, he would be known everywhere.
Dear Lord, let me have a glimpse of You.
If You are gracious, who won't be ferried through? (1)

He whom no one would cultivate,
Before him the whole world would prostrate. (2)

He who is found at the lowest rung,
If the Guru is gracious, his praises are sung. (3)

In the company of the Holy, the slumbering mind awakes.
Says Nanak, it is only then, one to the Lord takes. (4) 12.63

Asa V

With your eyes the Lord alone you behold,
And ever and ever His Name unfold. (1)
Laud the Lord and Lord alone. P-387
Courtesy the holy and in their company,
You should contemplate on the Name. (1) *Refrain*

With Whose thread the entire universe is bound.
Lodged in every heart Who is found. (2)

He Who creates and dissolves in an instant,
Himself He remains unattributed, unconcerned. (3)

The Creator Almighty primes every heart,
Remains ever in bliss, Nanak's Lord God. 4.13.64

Asa V

Ended is the knocking about of a million life,
Succeeded in attaining the precious body, lost not in strife, (1)
My sins forgiven, pain and suffering I abjure.
With dust of the feet of holy, I am rendered pure. (1) *Refrain*

The Godmen liberate *with love,*
He comes in their contact who is destined from Above. (2)

My mind is in bliss with spell of the Guru,
My thirst assuaged, I am in tune with the True. (3)

The Name obtains Nine Treasures and occult accomplishment.
Says Nanak, it is from the Guru one gains enlightenment. 4.14.65

Asa V

Quenched is the thirst of darkness of the days of yore,
The service of the holy has relieved me of sins galore.
I am in peace, poise and bliss in abundance.
The Guru's service has purified my mind,
As I listened to the Name of Providence. (1) *Refrain*

Shattered is the stupid obduracy of mind,
The Lord's will is pleasing I find. (2)

As I touched the feet of the Guru Accomplished,
From the sins of a million lives I was rid. (3)

The gem of this life was a success,
Says Nanak, when the Guru True was gracious. 4.15.66

Asa V

Contemplate ever on the Lord you must.
The feet of the Guru with your hair you dust.
The awaking mind should awaken first.
None other than the Lord comes to your aid.
It's all false attachment, the accursed! (1) *Refrain*

He who is dyed in the Guru's Word,
Blessed by the Guru, of suffering he is cured. (2)

There is no shelter other than the Guru,
The gracious Guru blesses with the Name True. (3)

The Guru is the Preceptor, Himself He is the Lord-in-State.
Says Nanak, day and night on the Guru contemplate. 4.16.67

Asa V

He is the tree with branches spread all over.
He is also the crop with protecting cover. (1)
Wherever I look, I find Him alone.
Every heart is my Lord's home. (1) *Refrain*

Himself He is the Sun with the ray's swarm.
At times He is subtle, at others He takes form. (2)

Attributed and Unattributed are His two names.
Put together they are the same. (3)

Says Nanak, the Guru rid me of illusion,
Of Bliss Incarnate I had the vision. 4.17.68

Asa V

Of arguments and polemics I play not the game.
Day and night I am devoted to Your Name.
Meritless, I have no virtue. P-388
The Doer Lord does and makes us do. (1) *Refrain*

Ignorant, stupid, unenlightened and thoughtless
Your Name is only my hope and crutches. (2)

Uttering Name, austerity, discipline and ritual performance I've not
Contemplated.
On the Name of Lord alone I've meditated. (3)

I know nothing, I am shortsighted.
Supplicates Nanak, at Your Door I've alighted. 4.18.69

Asa V

The two alphabets in the Lords Name are my rosary.
This is how I meditate on the Gracious Deity.
I supplicate my True Guru
Pray, keep me at Your feet,
And grant me meditation of the True. (1) *Refrain*

With the rosary of the Lord's Name lodged in my heart,
I am relieved of the suffering of transmigration on my part. (2)

He who has the Lord in the heart and would contemplate
Never would he here and hereafter doubt and deviate. (3)

Says Nanak, whosoever adopts the Name as his destiny
With him the rosary of Name must accompany. 4.19.70

Asa V

He who dedicates himself to the Master of all
Never does he come to harm. (1)
The Lord's devotee is ever liberated.
Whatever the Lord does he accepts,
Transparent are the ways of the one dedicated. (1) *Refrain*

Discarding all else who comes to the Lord's shelter,
How could Maya ever him bother? (2)

He who has the treasure of Name in the heart,
Not in the dream he is by anxiety distraught. (3)

Says Nanak, I have met the Accomplished Guru
Illusions and attachments I am through. 4.20.71.

Asa V

When the Lord is favourably disposed,
How can one to the agony of doubt be exposed? (1)
I live on tidings from you.
Meritless I am, pray save me, my Guru! (1) *Refrain*

Sufferings are over, anxieties I have discarded,
Repeating the True Guru's *mantra* I am rewarded. (2)

He is True; truth is He incarnate.
Wear the necklace of His Name and meditate. (3)

Says Nanak, what ritual should one perform
That He comes to lodge in the heart? 4.21.72

Asa V

Those by lust, wrath and pride are seized,
Meditating on Name the devotees are relieved. (1)
Maya-intoxicated remain asleep,
The devotees keep awake, tuned to the Lord, His Name they repeat. (1) *Refrain*

Attachment and illusion have whirled me around many an incarnation.
Stability I've found at His feet in meditation. (2)

Proud of possession tied in the dark cavern are those;
Liberated are the devotees who consider the Lord close. (3)

Says Nanak, who seek the Lord's shelter,
They are in peace here and liberated hereafter. 4.22.73

Asa V

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You are my tide, I am Your fish.
You are my Master, to wait at Your door I wish.
You are the catalyst, I am the agent,
Seeking the shelter of virtue and talent. (1) *Refrain*

You are my life, You are my boon,
A glimpse and the lotus of my heart is in bloom. (2)

You are my honour, You are my deliverance, You are my destiny.
You are the mentor, I seek Your testimony. (3)

Pray let me day and night meditate on Your Name,
This alone from his Lord does Nanak claim. 4.23.74

Asa V

Misled is he who wails and cries.
The ignorant laughs and then sits and sighs. (1)
Here someone is dead, there they sing,
Here they cry, there of laughter is the ring. (1) *Refrain*

From childhood, he is grown old.
Having not achieved the goal, regrets untold. (2)

In the Three Qualities the world disports,
From heaven to hell and hell to heaven it goes. (3)

Says Nanak, he who takes to meditation,
His life is success, he attains salvation. 4.24.75

Asa V

I was in slumber and prayed not to the Lord,
As the day dawned, I was distraught.
If you long for the Lord, cherish His pleasant thought.
If you wish to meet Him, then why this sloth? (1)

He offered me Amrit in my hand.
The hand shook and it was strewn on the sand. (2)

I am lost in the pleasure of worldly love and conceit.
It is no fault of my Creator Sweet. (3)

In the company of Holy my doubts are dissipated.
To the Creator Himself was Nanak related. (4) 25.76

Asa V

Longing for a touch of Your Lotus Feet,
The poor minions of Yama have taken fleet. (1)
It is Your grace if You lodge in my heart,
Meditating on Name all my ills depart. (1) *Refrain*

Others suffer from many a malady,
None dare come near Your devotee. (2)

My heart thirsts for Your glimpse,
The mendicant lives in a state of bliss. (3)

Pray, pay heed to Nanak's supplication.
Bless me with Name alone in my heart for meditation. 4.26.77

Asa V

Entanglements over, my mind is at rest,
My Lord God has me blest. (1)
Blessed by the holy I am fortunate.
He whose house is known for perfection
I have found that Fearless Magnate. (1) *Refrain*

I have taken to Name with the grace of the Mendicant,
My frightful rage of desire is quenched. (2)

My Master has been grateful and kind,
Extinguished is the burning, at peace is my mind. (3)

My quest ended, I am in a poise frame.
Nanak has attained the treasure of Name. 4.27.78

Asa V

He who is with the Lord allied,
He is satiated, nothing is he denied. (1)
The Godmen are never in disarray.
They've enough to eat, spend, enjoy and give away. (1) *Refrain*

He who has the Lord Inaccessible as his banker,
What care does he for anyone other? (2)

In His service one gains divine impulses ten and eight,
If for the blinking of an eye on Him one should wait. (3)

He to whom You are kind my Lord!
Never has he anything else to ask. 4.28.79

Asa V

As I meditated on my True Guru,
My mind was in the supreme bliss true.
My calculations ended, my doubts dissolved.
Devoted to the Name, my spirit evolved. (1) *Refrain*

As I lodged the Lord in my heart,
All my fears came to depart. (2)

As I sought Your shelter, Lord!
I received what I wanted as my reward. (3)

Watching Your prowess I was at rest
Nanak's trust in You came to vest. 4.29.80

Asa V

The mouse does day and night the rope nibble,
Enjoying sweets one falls in the well. (1)
In wasteful pondering your night does flow,
Gloating in the pleasure of Maya
Never you meditate on Wielder of the Bow. (1) *Refrain*

Considering it permanent, the shade of a tree you build your house under it.
Caught in the noose of death and Maya, their arrows afflict. (2)

A sandy shore in the jaws of tide,
The stupid thinks, it is going to abide. (3)

In the company of the holy who meditates on the Lord,
Says Nanak, he lives ever his Preceptor to laud. 4.30.81

Asa V
Nine Couplets

You are engaged in love-plays with Him.
While living with Him, you do the same with his kin.
With Him, you find everything you need.
Without Him none would ever like you to meet. (1)
Where has He gone after parting company with you?
Like a shrew, you are miserable true. (1) *Refrain*

With Him you ruled over the house.
With Him you were known as his spouse.
With Him you came to be pampered,
Without Him your movements were hampered. (2)

With Him you were lionised and honoured.
With Him you cultivated kins in the world.

With Him you had the allround best,
Without Him you were reduced to dust. (3)

He is a recluse; neither he dies nor he leaves.
Bound by discipline whatever he achieves.
Says Nanak, He unites and Himself separates.
He alone knows His mind's state. 4.31.82

Asa V

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He dies not, nor are we with fear fed.
He can't be destroyed nor do we dread.
He is not indigent nor are we hungry.
He suffers not, nor do we. (1)
None other can take over life.
Eternal is He who gave us this light. (1) *Refrain*

He has no bonds, nor we are attached.
He suffers no involvement, nor are we latched.
He is not unclean, nor are we impure.
He is in bliss, we remain in pleasure. (2)

He never worries, nor do we bother.
Never is He defiled, nor we need a cover.
He is not hungry, nor are we thirsty.
He is Immaculate, we are His copy. (3)

We are of no consequence, He alone matters.
The Lord pervades here and hereafter.
Says Nanak, the Guru rid me of my sins and illusions.
We have merged into one in a profusion. 4.32.83

Asa V

There are many a manner we serve the Master,
Our life, breath and possessions to Him we offer.
Shedding ego, for Him water we fetch and the fan we wave.
To sacrifice unto Him a hundred times we crave! (1)
She is happily married who is loved by the Lord.
Best it is to cultivate her sort. (1) *Refrain*

I am the water-carrier of Your servants,
To seek the dust of their feet my heart is fervent.
If it is inscribed on the forehead one finds the Lord
The Master meets of His own accord. (2)

I would pledge my recitals, austerity and discipline,
My *dharma*, *karma* and sacrificial submission.
Shedding pride, I would be the dust of his feet.
In his company I would have a glimpse and the Lord I'd meet. (3)

Every moment on Him I meditate.
Day and night I serve the Lord-in-State.
The day the Lord God takes kindly,
Nanak is pardoned in the holy company. 4.33.84

Asa V

Loving the Lord is a bliss ever.
Loving the Lord one suffers never.
Loving the Lord would from the dirt of ego sever.
Loving the Lord one is immaculate beaver. (1)
Listen friend! Such devotion and love of the Lord
Is the life, breath and anchor of every heart. (1) *Refrain*

Loving the Lord is obtaining all treasures.
Loving the Lord the immaculate Name in the heart inheres.
Loving the Lord is everlasting glory.
Loving the Lord rids of every worry. (2)

Loving the Lord would the ocean one steer.
Loving the Lord, Yama one needn't fear.

Loving the Lord one liberates all.
Loving the Lord accompanies even after the death call. (3)

With one's own endeavour none meets or goes astray.
He to whom he is gracious goes the holy way.
Nanak is sacrifice unto You.
For the holy you are the Beau. 4.34.85

Asa V

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Assuming kingship, he ruled over the empire,
Did injustice and came a lot of wealth to acquire.
Hoarded it in bags, a virtual treasure.
The Lord snatched from him and gave it to another. (1)
An unbaked pot lying in a strait.
The more it throws its weight the more it disintegrates. (1) *Refrain*

You are fearless and turned ruthless true.
You remember not the Creator ever with you.
You cultivated *lashkars* and their lashes.
As the breath left, everything turned into ashes. (2)

The lofty mansions, palaces and the *harem,*
Elephants, steeds with accoutrements, you desire for them.
Huge family, sons and daughters,
Involved in attachment the blind came to disaster. (3)

He who creates, also destroys fast.
All pleasures become dream of the past.
He alone is liberated, given wealth and authority,
Says Nanak, the slave, who is favoured by the Almighty. 4.35.86

Asa V

I was attached to it* a lot.
The more I longed for it as the more I got.
Clung to the neck it loses not its hold.
To seek the release one has to go to the Guru's fold. (1)
The temptress of the world I have discarded and shed,
Thereby I met the Attributeless and was blessed. (1) *Refrain*

A fascinating beauty that the heart would warm.
Travelling at the port, at home and in the jungle she casts her charm.
In conception and perception she appears sweet,
With the blessing of the Guru I found her a cheat. (2)

Deceitful are her lieutenants.
They spare not even the parents.
Her friends she keeps in bondage as thralls.
With the Guru's blessings I subdued them all. (3)

I am now in a state of joy and pleasure.
My fears dissolved, I have snapped the snare.
Says Nanak, as my True Guru I found
My entire house is in joy profound. 4.36.87

* Maya

Asa V

Those who consider Him close day and night,
What the Preceptor does they take to be right.
Name alone as their anchor who treat,
The *humble* remain dust of everyone's feet.
Brother! The way of the holy you wish to know,
Difficult on it is the light to throw. (1) *Refrain*

They live on the Name alone,
The symbol of bliss and laudation is their home.
They treat alike their friend and foe,
Other than the Lord before none they bow. (2)

From millions of sins they relieve,
In their grace from suffering and pain retrieve.
They are brave and true to their word.
The wretched Maya is by the holy cured (3)

The celestial spirits seek their company,
Their glimpse is precious, their devotion is destiny.
With folded hands Nanak supplicates to You.
Pray, allow me to serve the holy, my Treasure of Virtue! 4.37.88

Asa V

All the joys lie in uttering alone the Name of God.
All the divine disciplines consist in laudation of Lord.
Supremely holy is company of the men of God
Serving whom one gets in the Lord absorbed. (1) P-393
With the Guru's blessing, the devotee attains exaltation.
He remembering Whom one is enlightened,
He is beyond any estimation. (1) *Refrain*

Fasts, discipline, holy bath, worship of the deities
Listening to the *Vedas, Puranas* and *Smritis,*
Exalted is his station
In the company holy who takes to meditation. (2)

He who prevails in every home, every street,
Redeems the fallen, dust of His feet.
Those who are devoted to the Lord
Describing their status and extent is hard. (3)

With folded hands meditate day and night,
And then of the holy have a sight.
Pray, take the poor me in Your care,
Nanak has come seeking Your anchor. 4.38.89

Asa V

Taking holy baths day and night,
Ever consuming offerings is considered alright.
He who never leaves the deity alone,
Again and again falls at its feet to atone. (1)
We, too, worship a Shaligram.
Pay our homage and offer alm. (1) *Refrain*

Whose bell in all the four directions sounds,
Whose seat is ever in heaven found,
Whose flywhisk waves all over,
Whose essence emits fragrance ever, (2)

Every heart is whose sacred chest,
The holy company his daily rest.
Worship and laudation are his sources of bliss.
Unlimited ever glorification is his. (3)

He who is destined, he alone achieves.
In the holy company he sits at their feet.
I have come across such a Shaligram.
Says Nanak, the Guru has been gracious and warm. 4.39.90

Asa V (Quintet)

The path on which the woman water-carrier was robbed,
That path the holy make a point to discard. (1)
True is what the Accomplished Guru says,
Of Your Name it is an exclusive lane,
Far away from the Yama's trail. (1) *Refrain*

Where it is the part of greed,
Remains away the godmen indeed. (2)

Where crowds of sinners are chastised,
The holy in the company of the Lord are prized. (3)

Chitra and Gupta who maintain record
Dare not at the holy a glance even cast. (4)

Says Nanak, he who takes to the Accomplished Guru
At his the unstruck trumpet sounds true. 5.40.91

Asa V (One duo)

In company of the holy Name I imbibed.
I achieved all the objectives for which I strived.
My thirst assuaged I'm full of laudation.
I am in meditation of the Vishnu's manifestation.
I sought shelter of the Almighty Scion.
Blessed by the Guru I gained poise.
The darkness dispelled, the Moon has arisen. (1) *Refrain*
P-394

With rubies and pearls my treasures are replete.
They suffer no loss who the Name repeat.
He who quaffs the Amrit of the Word Holy,
Says Nanak, attains distinction in divinity. 2.41.92

Asa V Score 7

Meditating on the Lord ever in the heart,
Your friends and fellow-travellers you ferry across. (1)
My Guru ever with me abides,
I meditate on Him and always He guides. (1) *Refrain*

Sweet and welcome is what You do.
For the gift of Name, Nanak begs his Guru. 2.42.93

Asa V

In company of holy the world is ferried to yonder port,
With Name of the Lord in heart as support. (1)
The lotus feet of Beloved Guru
The holy propitiate and adore the True. (1) *Refrain*

He who has it inscribed on her forehead,
Says Nanak, she remains ever happily wed. 2.43.94

Asa V

As the Beloved to me became sweet,
No more the co-wife my Spouse would meet.
Endeared by the Spouse, my self I deck,
No more is my heart a wreck. (1)
I did well and listened to the Lord,
My home found peace, poise and utter accord. (1) *Refrain*

I am a hand-maid, my Master's attendant.
He is Eternal, Inaccessible, of Unknown Extent.
Holding the fan I wave my Beloved's feet.
Fled are the wicked five evils in retreat. (2)

Neither of high lineage nor of high accord,
I know not how I come to be liked by my Lord.
I was helpless, humble and mean
The Spouse held my hand and made me queen. (3)

When face-to-face my Beloved I met.
It was peace and poise, my matrimony blest.
Says Nanak, fulfilled are all my longings due.
My True Guru has taken me to the Treasure of Virtue. 4.1.95

Asa V

With scowl on the face and malicious look,
Harsh words and tongue of a crook.
Ever hungry having her master forsook. (1)
The Lord has created such a maid,
Who has swallowed the whole world.
By the True Guru I was saved. (1) *Refrain*

With her thugs and drugs, the entire world she has stormed.
Brahma, Vishnu and Mahadev she has charmed.
Only the devotee engaged in devotion remained unharmed. (2)

Fed up with fasts, disciplinary restraints and expiatory rites,
Visiting the river-bank temples at various sites,
Only they were saved who sought the Lord's light. (3)

The entire world in attachment of Maya is bound,
The stupid egoist lost in ego are found.
But for Nanak grasping my arm, I would have drowned. 4.2.96

Asa V

It is all agony when one forgets the Master.
Here and hereafter it is a disaster. (1)
The holy are at peace in meditation.
Pray let me take to Your Name, P-395
All the pleasures are Your dispensation. (1) *Refrain*

Who considers Him far, who is by his side,
Suffering and pining ever he dies. (2)

He who has bestowed him all, he remembers Him not.
Day and night with the vicious Maya he rots. (3)

Says Nanak, on the Lord alone one should meditate,
The faith in the Accomplished Guru liberates. 4.3.97

Meditating on the Name, the mind and body are in pink,
All the sins and misdeeds thereby sink. (1)
Brother mine, auspicious is the day
When one attains the status supreme as one does pray. (1) *Refrain*

He who propitiates the holy feet, indeed,
From evil-doing and malice he is relieved. (2)

The Guru Accomplished settled the dispute.
He had the Five Evils subdued. (3)

He who has the Lord's Name lodged in his heart,
Nanak is sacrifice unto him on his part. 4.4.98

Asa V

Singer, you should sing for the Hallowed.
The soul, breath and body to us Who has bestowed.
In Whose service you attain all you ask,
No other door you have to knock. (1)
He is ever a bliss, the auspicious Lord.
The Treasure of Virtue Who should be remembered day after day.
Glory be to the beloved holy,
Whose grace and the Lord in one's heart comes to stay. (1) *Refrain*

What He bestows does never lapse.
Perfectly all of us would poise grasp.
Whose grace no one can undo,
The True one in the heart should one imbue. (2)

In whose house one finds every perfection.
The Lord's devotee suffers not dejection.
With faith in Him the state of fearlessness one gains.
Every breath the laudation of the Treausre of Virtue one attains. (3)

He is not far, you may go anywhere,
If He is gracious one imbibes the Seer.
Offering prayer to the Accomplished Lord,
Nanak asked for Name as his wherewithal. 4.5.99

Asa V

As a first step, of suffering, of the body, I was relieved,
And the sublime peace my mind conceived.
In His grace the Guru blessed me with Name.
I hail my Guru again and again. (1)
Brother! I have realised my Accomplished Guru.
My suffering and maladies ended
As I came in the care of the Guru True. *Refrain*

With the Lord's feet lodged in my heart,
I achieved all that I ever sought.
Assuaged is the fire of my desire, my mind is at peace.
It is His favour, the Guru was pleased. (2)

To the one without shelter, He has given shelter.
To the one without honour, He has given honour.
Snapping the bonds, His devotees He saved
Who tasted the Ambrosial Word *for which they craved.* (3)

With great good fortune I propitiated the Guru's feet,
Abandoned everything else and came close to His seat
Says Nanak, he to whom the Lord is kind, P-396
Ever in bliss himself he would find. 4.6.100

Asa V

The True Guru has him despatched,
A life-long relation is hatched.
The baby has come and lodged in the heart,
The mother of the child is delighted a lot. (1)
A son has been born to the Lord's devotee.
What is inscribed Above is manifest to everybody. (1) *Refrain*

The baby is born after nine months as conceived,
Anxieties over, everyone is relieved.
The sister-friends recite the Holy Word,
Which the True Master has conferred. (2)

The tree has blossomed, a new generation is started.
A sense of righteousness has the Lord imparted.
What I wanted, the True Guru has been gracious to award,
Free from worries I am in the One absorbed. (3)

The way a baby takes much pride in his father,
I too speak as He would order.
About this there is now no secret.
Guru Nanak was gracious and he has blest. 4.7.101.

Asa V

With His own hand the Accomplished Guru has blest.
The glory of His devotee is truly manifest.
I utter the Guru's Name, on Him I meditate.
My heart's desire in my prayer I relate. (1) *Refrain*

I come to the True Guru's care,
He has heard the devotee's prayer. (2)

Life, body, youth and breath are maintained under His advice,
Nanak unto his Guru is sacrifice. 3.8.102

Asa V
Score 8 In the measure of Kafi

There is but one God.
He is realised through the grace of the True Guru.

I am a slave, legally purchased, You are my True Master.
My life and body that belonged to him are all Yours in transfer. (1)

You are moneyed, pride of the poor, it is You I hail.
He who has faith in anyone other than the True is found to be frail. (1) *Refrain*

Your command is wondrous, no one knows its way.
He whom the Accomplished blesses, he does what You say. (2)

Of little use are the clever ways and wise means you employ,
What the Master grants in grace gives the real joy. (3)

You may try a million rituals, there is no end to your hunger.
Nanak, the slave, took to Name, forgetting other endeavour. 4.1.103

Asa V

All other sources of pleasure I've searched, there is none like the Lord.
If the Guru is kindly inclined one realises the Lord God. (1)
I hail my Guru, for Him I am a hundred times a sacrifice.
I should forget not Name for a moment, pray bless me with the advice. *Refrain*

Fortunate is he who has the riches of Name stored in his heart.
His ties of Maya are snapped of the Holy Word who becomes a part. (2) P-397

How do I laud the Guru, of true understanding, the pool of nectar?
From the primal time and age after age, He is the accomplished Preceptor. (3)
One should meditate on Name with the mind dyed in Lord's colour.
Ever in his company, his life, breath and riches is Nanak's Master. 4.2.104

Asa V

Should the Inaccessible, Wondrous Master lodge in my heart for a moment,
Mother mine, I would be rid of all suffering, pain and malady in an instant.
I am sacrifice unto my Lord Deity.
It's supreme bliss meditating on Him with mind and body. *Refrain*

Of the True Master for a moment did I hear the Word.
I was blessed with all joys, my mother, of which the value can't be told. (2)

A feast for eyes, seeing Whom I am ravished,
Mother mine! I am meritless and yet He had me hold
His apron and cherished. (3)

Beyond the *Vedas*, *Qur'an* and the worldly asset,
Nanak's Lord is all over manifest. 4.3.105

Asa V

Millions of devotees remember You, uttering Your Name
How do I meet You, meritless and malicious as I am? (1)
You are my support, the Maker of Universe, Preserver and Kind Lord.
You are everyone's Master, it's all Your creation God. (1) *Refrain*

Ever You help the devotees who realise Your constant presence,
Those without the Name die in regret and repentance. (2)

The devotee who relishes service is free from transmigration.
Those who forget the Name, they are not worth any mention. (3)

Like a cattle going astray to a green crop, the world is of the sort,
Pray snap Nanak's bonds, take him to Your heart. 4.4.106

Asa V

Forgetting all other issues, to Him alone I give my mind.
Ridding myself of false pride, I dedicate myself and body to the Kind.
I laud You day and night, You are the Creator Deity.
I live on Your Bounty, pray do take pity on me! (1) *Refrain*

Let me do only that what makes my face bright
He alone takes to truth whom Allah keeps in sight. (2)

Do a house for me which would never collapse,
I should lodge in my heart what would never lapse. (3)

They endear the Lord whom the Lord shows consideration.
Blessed by Guru, to the Inexpressible, Nanak has given expression. 4.5.107

Asa V

What are they like who forget not the Lord?
There is no difference; they are in the image of God. (1)

Meeting Him my mind and body are blessed
I am in peace my sufferings redressed. (1) *Refrain*

All the planets and continents by them are sustained,
The accomplished devotees who have the Name in their heart maintained. (2)

He whom He respects is respected. P-398
He is manifest all over and is accepted. (3)

Meditate on Him day and night, with every breath you breathe,
He fulfils Nanak's desire, the prophet of the true creed. 4.6.108

Asa V

He who prevails over all is my Master.
His is the shelter alone over my head, there is none other. (1)
You are the Saviour, pray save me the way You are bound.
There is none other than You I've looked around. (1) *Refrain*

The Lord Himself fosters all, everyone's need is met.
He who lodges in the heart, Him we must not forget. (2)

Whatever He does, He does the way He pleases.
He is the helper of His devotees known for ages. (3)

Meditating on the Lord's Name one never regrets.
Nanak longs for Your glimpse, pray heed his request. 4.7.109

Asa V

How you sleep forgetting Name, oblivious in pride?
Many are there in this river, being carried away by the tide. (1)

The Guru's feet are the boat, one should embark and go across,
And in the company of the holy day and night laud the Boss. (2)

You enjoy life a lot but without the Name you are empty.
In the absence of devotion, many die in nursery.

Donning fine dresses and perfuming the body with scents
In the absence of devotion, in ashes it would end. (3)

The world is an arduous ocean not many have realised.
Liberation is in Lord's service, the spell Nanak has surmised. 4.8.110

Asa V

None with one abides, why be vain.
With faith in the Name you cross the main.
I am poor, You are my true anchor, my Guru Perfect,
Just a glimpse of You and my mind is at rest. (1) *Refrain*

Royalty and riches are entanglements of little count.
Faith in the Lord's laudation is of the inexhaustible amount. (2)

All the pleasures of Maya are shadows indeed.
Name is the boon of peace with which the God-devoted feed. (3)

You are the true treasure of virtue, deep and profound.
With hope and trust in the Master is Nanak's heart bound. 4.9.111

Asa V

Meditating on Whom sufferings end, peace and poise does one achieve.
Day and night with folded hands the Lord's Name should one conceive. (1)
Nanak's Lord is the one to Whom does everything relate.
He prevails all over, He is True, the Truth Incarnate. (1) *Refrain*

He Who has to be realised is ever with us within and without,
Meditating on Him relieves one of every ugly clout. (2)

The mighty Protector protects even in fire. P-399
Enchanting is the Lord's Name, meditating on which does anguish expire. (3)

Supreme peace, poise and bliss Nanak found in the dust of His feet.
All his objects were met as the Guru Accomplished he came to entreat.4.10.112

Asa V

That the Lord is the treasure of virtue, the devotees realise.
When the Compassionate Lord is kind, one enjoys His love as a prize.
Let us get together the holy, discourse and recite.
Forgetting the conventional modesty, contemplate day and night. (1) *Refrain*

Meditating on the Name gives immense joy.
The world is a myth which itself does destroy. (2)

Few are there who are devoted to the Lotus Feet.
Blessed is the noble face which the Lord would entreat. (3)

From the fear of transmigration contemplation relieves.
Nanak enjoys the pleasure that the Lord does please. 4.11.113

Asa V

Come friends, let's get together and taste the bitter and sweet.
Sip the Ambrosial Name of the Lord and thus our sins defeat.
Contemplate on the essence, Godmen, so that you are not harmed,
The retrobates are defeated and the devotees are informed. (1) *Refrain*

Shed the curse of ego, let humility of understanding be your seal.
Your shop be holy, your weights correct and in the Lord's Name you deal. (2)

Those who dedicate their soul, body and wealth to the Lord are held in esteem.
They are cherished by the Preceptor and are ever happy and in gleam. (3)

Those who drink the drink of evil-thinking sire an harlot demented.
Absorbed in the chemistry of Name are the truly fermented. 4.12.114

Asa V

As dictated I did and made a beginning well.
I meditated and lived on meditation, inspired by the Guru's spell. (1)
I fell at the feet of the True Guru who resolved my doubt.
The Lord in his grace bestowed me with truth as a clout. (1) *Refrain*

In His manner divine the Lord pulled me with His arm.
Whatever I am blessed with is the supreme honour in form. (2)

Ever and ever laud the Lord meditating on the Name
The True Guru helps fulfil the vow in His gracious frame. (3)

Name is the riches, ıts recitation the profit bestowed by Accomplished Guru.
Says Nanak, the holy are the merchants of limitless Lord True. 4.13.115

Asa V

Lord! He whose Master are You is supremely fortunate.
He is ever blessed and happy, all his illusions and fears abate. (1)
I am the slave of the Lord, my Master is Mighty.
He does, makes us do in His ways, He is my True Deity. (1) *Refrain*

There is none other of whom one should entertain fear. P-400
The Guru's service helps gain the Mansion and the arduous ocean clear. (2)

A glimpse of Yours bestows treasure of peace in the heart.
He on whom You are gracious, the devotee is approved by the Lord. (3)

The Lord's laudation is the essence of Amrit which is rare to imbibe.
Says Nanak, may I receive my wages in Name on which I meditate and Thrive?
4.14.116

Asa V

The Lord of Whom I am the maid is above all.
Everything is said to belong to Him, big or small. (1)
He is my lip, breath, and wealth for Him I crave,
Whose Name purifies me I am His slave. (1) *Refrain*

Without worry, ever in bliss, pearl and jewel Who is known,
Contented, satisfied and happy, He is my crown! (2)

My sister-friends of the congregation, take to noble measure,
Serve the holy with devotion to gain the Divine treasure. (3)
All are the hand-maids of the Master, Him everyone tries to claim.
Says Nanak, she whom He cherishes she is a happy dame. 4.15.117

Asa V

Treating yourself as hand-maid of the holy, of your life this should be the way,
Of virtues this is the supreme, never you consider your Spouse away. (1)
This pretty mind of yours should in His colour fast be dyed.
Discarding cleverness of cogitation, consider the Lord by your side. (1) *Refrain*

Submitting to whatever the Spouse says, should be your make-up due.
Driving away duality be the betel you chew. (2)

Treating the Guru's Word as lamp, lay the couch of truth.
Keep your hand ever folded in prayer, you will realise the Lord forsooth. (3)

She is proficient, elegant in dress and of charm unblemished.
Says Nanak, she is blessed in matrimony who is by the Lord cherished.
4.16.118

Asa V

I was unsteady and shaky as long as I was in double-mind,
As my Guru resolved my doubts, poise around I find. (1)

The mischievous foes by the Guru have been restrained.
I am free from them as they have all been tamed. (1) *Refrain*

Caught in the considerations of 'mine' and 'thine' man is ensnared.
When the Guru this misunderstanding removes, from the snare one is spared. (2)

As long as one doesn't submit to His command, one is sore.
Guided by the Guru when one complies with His wish, one is unhappy no more. (3)

No one is my enemy nor my ill-wisher or inferior.
As I took to the Guru's service I am the Lord's servitor. 4.17.119

Asa V

There is supreme bliss in laudation of the Lord.
The True Guru relieves from ills, with Name as reward. (1)
I hail my Guru, I am sacrifice unto Him many a time. P-401
Sacrifice indeed I am unto the Guru with Whom the truth I chime. (1)

Influenced by good and bad omens is he who remembers not God.
Yama dare not come near him who is cherished by the Lord. (2)

Name is above philanthropy, charity, recitals and austerity.
He who utters the Name, his objectives are met by the Divine Entity. (3)

Fears fled, rid of illusion and attachments, none appears to be alien.
Nanak having served the Supreme, no harm can come to him then.4.18.120

Asa V Score 9

There is but one God.
He is realised through the grace of the True Guru.

I meditate on Him, meditating on Him I enjoy absolute peace.
I know not if hereafter it would please Him or not please.
He is the only Bestower, all others are seekers,
Where else should they go and seek? (1)
To ask of another I am ashamed
You are the Imperial Monarch, the only Master.
Who else can with You be named? (1) *Refrain*

Restless I stand and then I sit
In the quest of a glimpse of the Famed.
They find not the Mansion, Sanak, Snandan, Snatan and Sanat,
The sons of Brahma are named. (2)

Inaccessible, Beyond Reach and Unknowable,
Your value can't be ascertained.
To gain company of the True One,
Meditation on the True Guru I have aimed. (3)

The Lord Compassionate has been gracious,
From the noose is my neck unchained.
Says Nanak, he who finds the company of the holy,
He is no more for transmigration framed. 4.1.121

Asa V

I laud the Lord at home and abroad, awake and asleep.
The Divine Merchant of Name has given me provision for the journey I seek.
All the rest is beyond my reach.
The Guru Accomplished has bestowed the Name
It's my succour, it's my upkeep. (1) *Refrain*

I laud Him in sorrow, I laud Him in joy.
As I travel His company I keep.
The Guru has inculcated Name in my mind,
He has thus my thirst appeased. (2)

I laud Him in daytime, I hail Him at night.
Every breath on my tongue Him I keep,
The holy company gives the assurance
That in life and death He is by the side of the meek (3)

Pray bestow Nanak with the blessing.
The dust of the feet of the holy in my heart I keep.
I hear His discourse with my ears and have His glimpse with my eyes.
And my forehead should be on the Guru's feet. 4.2.122

Asa V Score 10

There is but One God.
He is realised through the grace of the True Guru.

What you consider everlasting shall for days last two.
False is attachment to progeny, spouse and the property you've amassed
Man, what for this living fast?
All that you see is a mirage, only the Name fetches the profit that lasts. (1)
Refrain

Like the garments you everyday wear must sooner or later rot.
How long can you run on a wall? In the end you've to stop. (2)

Like a bit of salt in a pool of water, takes no time to dissolve,
As the summons come from the Lord, in a moment you have to depart. (3)

Man, your movements are being recorded, even the breath you heave.
One must ever laud Nanak's Lord, with head on the Guru's feet. 4.1.123

Asa V

All that had gone wrong has been righted,
Factions and foes have turned friends.
A jewel shines in darkness,
My misled mentality mends. (1)
As the Guru His grace lends,
Peace, prosperity and Name the Lord Himself sends. (1) *Refrain*

A pauper for whom nobody cared,
The entire world now attends.
No one would let me sit near him,
Now everyone at my feet bends. (2)

I was thirsting for every half penny,
My thirst has completely quenched.
I would bear not a word from anybody,
The company of the holy blends. (3)

How can one tell Your tale?
You are Inaccessible, to accessibility Who not lends.
Pray make a slave of Nanak Your servant
At Your service who stands and attends. 4.2.124

Asa V

Stupid! In the matter of gain you are slow,
Where it is loss, you run fast.
You purchase not the goods profitable
The sinner in you in debt is caught. (1)

The True Guru! You alone are my prop,
Reformer of the misled is Your Name my Lord!
I have Your shelter sought. (1) *Refrain*

In fond talk much I get involved,
While meditating on the Name I feel sloth.
I relish scandal and slander,
Upside down my understanding is cast. (2)

For others' wealth, wife, figure and frivolous talk,
What is forbidden I hunger like a rabid dog.
I have no inclination for right and righteousness,
Listening to truth puts me off. (3)

You are compassionate to the humble, Kind Master,
The devotee's anchor is Name of the Lord.
Nanak, the eager, has come to Your shelter.
Pray save my honour and also adopt. 4.3.125

Asa V

Involved and immersed in falsehood, attached to Maya and bound.
Your ultimate destination you remember not, blended in ego you are found. (1)
My alienated heart! Why don't you find the Unfound?
You live in a mud house in the company of many a malicious hound.(1) *Refrain*

Hankering after possession ever, every moment of your life unsound, P-403
Like temptation of dishes sweet, in falsehood, foul you are drowned. (2)

Lust, wrath, greed and attachment, with the pleasure of senses you are bound.
When the Lord Creator gave a whirl in transmigration you came to be frowned. (3)

When reliever of the sufferings of the humble took kindly,
Guided by the Guru, peace you found.
Says Nanak, meditate on Him day and night, to be free from all that is unsound. (4)
Brother! The shatterer of suffering of the humble did favour
And the cycle of birth and death was unbound 4.4.126

Asa V

For a moment of pleasure of lust, you suffer for a million days,
For an instant you enjoy life and then regret always. (1)
Blind! You should contemplate on the Creator.
Your destined day is not much later. (1) *Refrain*

At a moment's sight you got tempted, they are *akk, neem** and bitter melon.
It is like the company of a snake with another's wife cohabitation. (2)

You commit sins, for your foe,# what is entrusted to you remains entrusted,
You court who must leave you, the friend you've alienated. (3)

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* Akk is a bitter bush and Neem (Morgoso) is a bitter plant.
Maya

This is the way of the entire world, he is saved who cherishes the Accomplished Guru.
Says Nanak, he swims across the ocean of life with his body pure and true. 4.5.127

Asa V Duos

What was done in secret, You had seen.
The ignorant fools try and deny.
What they do, they are bound for it
Then they regret *and cry*. (1)
My Lord is aware of whatever you try.
Deceived by delusion you conceal your inside.
What is in your heart in the end you'll comply. (1) *Refrain*

One does what one is prompted.
The poor can do the otherwise hardly.
Pray, pardon me the Supreme Master,
Nanak is sacrifice unto his Deity. 2.6.128

Asa V

Himself He protects the devotee,
And makes him imbibe the Name.
Wherever the devotee has His concern,
He must rush to attend the same.
He assures the devotee that He is close.

Whenever the devotee has a problem,
He instantly arrives thereof to dispose. (1)

I am sacrifice unto the devotee
Whom the Lord God loves.
Even a word from him refreshes.
Him would Nanak be pleased to serve. (2) 7.129

Asa V Score 11

There is but One God.
He is realised through the grace of the True Guru.

The mountebank plays many a role but what he actually is he remains.
The man subject to delusion in many an incarnation wanders.
Yet never the state of bliss he attains. (1) P-404
Dear holy fellow travellers, friends!
Without Name one remains rudderless on earth.
He who lauds the Lord in the holy company,
He achieves the noble objective of human birth. (1) *Refrain*

Maya of the Three Qualities is also created by the Preceptor.
Tell me, how should it be crossed?
It is a whirlpool endless and arduous
With the blessings of the Guru which can be passed. (2)

After laborious search and contemplation
Nanak has arrived at this conclusion.
Meditation on Name is the priceless treasure,
The jewel of mind is free from delusion. 3.1.130.

Asa V Duo

Blessed by the Guru, He has come to lodge in my heart.
What I ask I get.
My mind is dyed in His colour.
No more has it to flounder and fret. (1)
My Master is Supreme,
Day and night whom I laud.
In a moment He makes and unmakes
From Whom you should be on guard. (1) *Refrain*

Wherever I see I find my Master,
None else I take to heart.
Nanak, the slave, has been blessed by the Lord Himself,
Divested of doubt and fear I record. 2.2.131

Asa V

The four *varnas** and their cream
With the six *Shastras* on their palm,
Beauteous, accomplished, good-looking and understanding
Are caught by the five evils' charm.
He who has vanquished the five is a champion,
Where is the one in such a form?
He who has killed and crushed the five
He can brave the *Kaliyug storm* (1) *Refrain*

A massive force, difficult to drive,
Stubborn and in a fighting form.
Says Nanak, only they have it vanquished,
Who in the holy company are born. 2.3.132

Asa V

The divine discourse is noble and supreme for the soul.
All the rest is without any interest. (1)
The virtuous, the ascetic and the learned in six systems,
Nothing compares the divine crest. (1) *Refrain*

That this discourse is killer of poison; unique, wondrous and creator of poise,
In the holy company did Nanak test. 2.4.133

* Social Divisions

Asa V

I cherish the divine discourse like a stream of Amrit,
Not for an instant the Guru would let me forget. (1)

It imparts His glimpse, His Holy touch, joy and bliss,
And dyes in the colour jet.
A moment's discourse is meeting the Guru; an hour's is freedom from Yama,
And its lodging in the heart is like necklace around the neck. 3.5.134

Asa V

I cherish the holy company. *Refrain*
Every *pahar,** every hour, every moment I laud the Lord
Like a divine litany (1)

Moving, sitting and sleeping, His praises I sing.
My mind and body attuned to His feet like a symphony. (2)

I am of little value, He is the Master of weight.
Nanak has sought His company. 3.6.135

Raga Asa V Score 12 P-405

There is but One God.
He is realised through the grace of the True Guru.

Shed your shrewdness and devote yourself to the Formless Supreme Lord.
Other than the True Name the rest is ashes *that you discard.*
Treat the Lord ever by your side.
Blessed by the Guru, by Him you should abide. (1) *Refrain*

---

* A period of three hours.

He is my only source of strength, none else I ask.
The vast ocean of life, chanting His Name I cross. (2)

Freed from the torture of Yama on the cycle of birth and death,
He alone gains the treasure of Name who is by the Preceptor blessed. (3)

He is the sole anchor, the only prop, in Him alone I've confidence.
Says Nanak, meditate in the holy company, there is none other than
the Providence. 4.1.136

Asa V

The Preceptor has blessed you with life, mind, body and breath,
Also the delight surfeit.
Helper of the Helpless, Sustainer of Life.
Shelter for those who come to Him and prostrate. (1)
Man! You should meditate on the Name.
He who helps you here and hereafter attune yourself to the same. (1) *Refrain*

To swim across the ocean of existence study of the *Vedas* and
Shastras they claim.
Much above the *karma*, *dharma* and rituals is the culture of Name. (2)

Shedding lust, wrath and ego, I met the True Guru.
Noble is meditation on Name, devotion to the Lord and service of the True. (3)

I come to Your care my Bestower, You are pride of the poor.
You sustain life and breath, of Nanak You are the anchor. 4.2.137

Asa V

Double-minded in duality I've suffered much,
Bereft of the holy company.
I didn't earn profit of the essence of meditation,

Dyed in colour of the Lord's variety.
One should meditate daily on the Name,
Every breath remember God forgetting other claim. (1) *Refrain*

The Bestower of Life, it is He who does and makes us do.
Forgetting all other shrewdness ever the Lord you pursue. (2)

Friend, Comrade, Helper, Companion High, Inaccessible and Without a Like,
Lodging His Lotus Feet in the heart, make Him the prop of your life. (3)

Pray, do me a favour, my Lord I should ever You laud.
Peace and exhaltation should Nanak gain uttering the Name of God. 4.3.138

Asa V

Under the guidance of the holy company
I make an endeavour as You inspire.
Pray let me be dyed in the Lord's Name
Lord! You Yourself are the Dyer. (1),
I should be devoted to the Lord
In Your benign grace pray lodge Yourself in my heart. (1) *Refrain*
P-406

Hearing Your Name, my Love,
Just for a glimpse I yearn.

That alone is my ambition
Pray do be kind to this worm. (2)

My body and my wealth all is Yours.
You are my Master, nothing on my own can I achieve.
I live the way You ordain.
What You offer I attain. (3)

My sins of several ages are washed.
With dust of the feet of the men of God.
In His loving devotion my illusions and fears are shattered.
Nanak ever remains in the presence of the Lord. 4.4.139

Asa V

Inaccessible, Imperceptible is Your sight,
He attains who is fortunate.
The Compassionate Lord was gracious.
The True Guru bestowed the Name. (1)
Kaliyuga is saved by the Enlightened Guru.
All those filthy, foul, ignorant and stupid,
Took to Your devotion to pursue. (1) *Refrain*

You are the Creator, support of the Universe,
You are immanent in all.
Dharamraja was struck with wonder,
To find all at Your feet fall. (2)

Satyayuga, Treta, Dwapar were considered sacred.
Now *Kaliyuga* is supreme.
You do here, you are punished there,
No one suffers for anyone other. (3)

Lord, You do what Your devotee desires.
It is Your way.
With folded hands Nanak asks for a boon,
Give a glimpse to Your devotees to remain in tune. 4.5.140

Raga Asa V Score 13

There is but One God.
He is realised through the grace of the True Guru.

Lord! Your Words,
Liberation on the meritless conferred. (1) *Refrain*
Strife-torn and bad-tempered ever,
By Your touch were immediately churned. (1)

In the cycle of births, and condemned to hell,
Their caste and clan You turned. (2)

Those not known, nor reorganized
At Your Portal were honour conferred. (3)

How do I laud, how I consecrate?
Nanak, a sacrifice unto you, every moment has turned. 4.1.141

Asa V

The fools remain asleep. (1) *Refrain*
In the attachment of the family and foul pleasure,
Locked in evil objectives they keep.

False their ideals, their pleasures illusive,
The ego-swollen the truth they seek. (2)

The boon of Ambrosial Name is with them,
This secret to them doesn't seem to leak. (3)

Pray bless them with the holy company,
Who Your shelter like Nanak seek. 4.2.142

Asa V

I cherish company of my Beau. *Refrain*

Not gold, jewels, pearl-necklaces and rubies
None of these I pursue.

Neither royalty, luck, authority nor palace,
None whatsoever is my due.
I seek only the shelter of the feet of the holy for reverence, P-407
There is my joy true.
As Nanak found His Guru,
All His agony withdrew. 3.3.143

Asa V

The Guru has granted me the vision. (1) *Refrain*
Hither and thither in every heart
It is You alone I find in profusion. (1)

You are the catalyst, You are the prop.
You are the proper provision. (2)

Propitiating the holy, with their blessed sight,
A peaceful sleep is Nanak's vision. 3.4.144

Asa V

Precious is the Name Divine.
He who cherishes, himself in poise finds. (1) *Refrain*
He is a constant company, never forsakes
Of unfathomable and immeasurable kind.

My beloved is my brother, father and mother
For devotees to shelter behind. (2)

Blessed by the Guru I had an access to the Inaccessible
Says Nanak, it was a game fine. 3.5.145

Asa V

Lord! Pay heed to my prayer,
Master, I have come here. (1) *Refrain*
Bless me with the boon of Your Noble Name.
Your feet should be there, my heart is where. (1)

This is my liberation, also devotion,
Let me be where the Godmen are there. (2)

I meditate on Name and gain the poise,
Nanak should ever chant the Lord's prayer. 3.6.146

Asa V

Lord! Your Noble Feet
Are a devotee's treat! *Refrain*
With ego shed,
And service blessed
Singing His praises in voices sweet. (1)

My only wish
Is thirst for a glimpse.
For nothing else I entreat. (2)

What can the poor ask?
In Your favour I bask.
Nanak is sacrifice unto the Great. (3) 7.147

Asa V

Meditate on the one alone in your heart. *Refrain*
Contemplate on the Master,
Keep Him in the mind,
There is none other than the Lord. (1)

Coming to the Preceptor's care,
You attain all your objectives
And your sufferings disappear. (2)

Bestower of boons,
He is the Creator
In every heart He is there. (3) 3.8.148

Asa V

He who forgets Lord is as good as slain. (1) *Refrain*
He who meditates on the Name,
All the blessings would obtain. (1)

With authority smitten,
Behaving with ego bitten
Is like a parrot caught in chain. (2)

Says Nanak, he who propitiated the True Guru
Immortality he does gain. (3) 9.149

Asa V Score 14

There is but One God.
He is realised through the grace of the True Guru.

That love is ever fresh
Which is attuned to one's Beloved. *Refrain*

He who cherishes the Lord,
Doesn't have to be born.
In loving devotion he remains devoted to God. (1)

He meets the Lord,
Presenting Him his heart.
Prays Nanak, bless me with Name, P-408
Your mind in gracious frame. 2.1.150

Asa V

Pray, meet me Lord,
Nothing gives me peace without You. (1) *Refrain*
I've performed many a ritual as dictated by *Smritis* and *Shastras.*
There is indeed no peace without seeing You. (1)

I've tried fasts, prescribed prayers and disciplines.
In the holy company alone does Nanak find the Presence of his Beau. 2.2.151

Asa V Score 15
(In variable rhythm)

There is but One God.
He is realised through the grace of the True Guru.

Lost in misdeeds and Maya,
Of sense and sensibility yourself you deprive.
When Yama comes and holds you by the hair,
Your status you realise. (1)
In greed and vicious deeds you are involved,
Treading on others' toes you hurt.
Swollen with the pride of the evanescent.
Ignorant, the demon in you does assert. (1) *Refrain*

What the *Vedas, Shastras* and the holy advocate,
You pay no heed.
Having lost the game out of hand,
You come to regret like a weed. (2)

You did all that you need not have done,
It did not come to be counted.
That which could have given you shelter,
Never for once you mounted. (3)

When the Guru gave me the realization,
I came to laud the Lord.
Discarding pride and vanity,
Nanak came to the care of God. 4.1.152

Asa V

I trade in the Lord's Name
Involving the holy in the game.
His grace my aim;
Lauding His fame,
We blow the trumpets in a symphonic strain. (1) *Refrain*

His favour I gain,
In a poise-frame
A glimpse I attain.
I'm now devoted to the Lord,
I serve the holy with loving devotion
Dyed in the red of the newly wedded dame. (1)

As the Guru's guidance I gain
In a spiritual strain,
I feel as if I never came.
In a poise-frame,
His Treasure I come to claim.
I've shed all the longings of my heart.
Long long time ago we met,
I am thirsty.
Pray, let me have a sight,
Show me the path right.

Nanak, the slave has come to Your shelter
Do please give him a quarter. 2.2.153

Asa V

Is there one who would demolish this impregnable fort?
From desire, deceit, doting and doubt make me revolt
Rid me of Lust, wrath, avarice and ego the maladies I'm told (1) *Refrain*

In the company of the holy dyed in the divine dye,
I should laud the Lord.
Day and night meditate on God.
Overcoming the illusion dismantle the wall.
Name is for Nanak the treasure of gold. 2.3.154

Asa V

Shedding lust, wrath and greed,
You should take to Nanak and his creed.
Devoted to the Lord you get what you need. (1) *Refrain*
P-409

Discarding pride, attachment, malice and falsehood,
Utter the Name of the Lord God ever.
Go to the holy and seek their care.

He is the Preserver, Compassionate, Purifier and Supreme,
His feet you should revere.
Says Nanak, it is indeed good fortune, my dear! 2.4.155

Asa V

Pleasure and pain, dispassion and bliss are the various ways. *Refrain*
Himself the Lord reveals.

In one moment he is afraid,
In another unafraid.
In yet another he is on his heels.
In one moment he is involved in utter pleasure,
In another it would not him appeal.
In one moment he is a *yogi*, ascetic and devotee,
In another he is in a dubious deal.
In one moment he is in the blessed holy company,
Says Nanak, when he is in the divine weal. 2.5.156

Asa V
Score 17 (Asavari)

There is but One God.
He is realised through the grace of the True Guru.

Meditating on His Name,
Cherishing this claim,
What the Guru says imbibing in the mental frame,
Snapping the ties rest,
Sister-friend, this is how my Lord I've come to arrest. (1) *Refrain*

With mine of attachment in the pool,
My steps move not towards the Divine rule.
I am stuck in it like a fool.
I have tried many a tool.
Sister-friend, I came to His shelter and was released. (1)

My mind is completely aligned,
No difference between the forest and home I find.
My Lord is lodged in my mind,
The rest to the others have I assigned.

The *Raja-yoga** I am conferred.
Says Nanak, I feel alienated from the people, my sister-friend! 2.1.157

Asavari V

I cherish a desire,
Ever the Guru to admire.
The spell of enlightenment of the holy to acquire.
Serve at the feet of the Guru, my Sire.
And thus gain His favour, my mind. (1) *Refrain*

All my illusions are shattered.
I find His image everywhere scattered.
The fright of Yama is completely battered.
I've discarded the source that mattered.
Thus I am free from fear of the world. (1)

He who has this blessing inscribed on his forehead,
He is free from the fear of fire he is led.
He comes to settle in his original shed.
With all the divine ecstasies he is fed,
All his hungers are put to bed.
Nanak comes to rest in poise, I find. 2.2.158

Asavani V

The Name of the Lord I laud.
Lauding in the strain of *Sahaj* is a reward.
What the tongues of the holy record,
It's the way of liberation I've heard
Which one finds if one is supremely blessed. (1) *Refrain*

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* Supreme Yaga

All the sages are in His quest.
He is everybody's Master best.
In *Kaliyug* the like of Him is difficult to get.
He comes to the relief of those distressed. P-410
The Lord fulfils all my longings. 2.3.159

Asavari V

Shelter with the Lord alone you seek,
And the Guru's Holy Word you repeat.
What He ordains is truly sweet.
The treasure of peace you find in your mind's retreat.
And thus you are absorbed in poise. (1) *Refrain*

While living he who dies,
Swimming across the arduous who tries,
He who is everybody's dust of feet,
He sleeps a fearless sleep.
His illusions are shed,
With the Holy Word he is fed. (2)

He who has found joy in the Name,
Never he comes to suffer pain.
He who listens to the Name of Lord,
Everyone gives him due regard.
Fruitful is his birth,
Nanak has won the Lord's mirth. 2.4.160

Asavari V

Let us get together and sing the Lord's praise,
And thereby attain the supreme status as wage.
Such a joy who cultivate,
They gain whatever they contemplate.

Day and night who remain awake,
Supremely fortunate, says Nanak, they make. (1) *Refrain*

He who washes the feet of the holy,
From all the foul-thinking he is free.
He who is dust of the feet of the Lord's slave,
Never would he any anxiety have.
He who comes to the Godmen's care,
He doesn't have transmigration to fear.
Those who meditate on the Name
The immutable state they attain. (1)

You are my friend, my comrade.
You alone I contemplate.
Without You there is no mate.
On whom should I meditate.
Not for a moment I forget You.
Without You what can I do?
I am sacrifice unto my Guru
Meditating on the Name True. 2.5.161.

Asavari V

You are the Creator and Doer.
I cannot think of any other.
What You do must occur.
None in the disturbed sleep would suffer.
My mind is steadfast
At the Lord's Portal I'm cast. (1) *Refrain*

I am in the holy company,
A disciplined entity.
Eversince the ego I discarded,
Freedom from ills I am rewarded.

Pray do me a favour,
Lord, save my honour. (1)

I have known one joy,
What He ordains in that should one employ.
Of others you may not think ill,
Like the dust of the feet of the holy you spill.
He whom in His protection He takes.
The Lord's Ambrosial nectar he tastes. (2)

He who has none other,
You are his only Master.
He who has the divine vision,
He develops introspection.
The fallen, in Your care You take,
This is the prayer Nanak has to make. 3.6.162 P-411

Asavari V
(Couplets)

You, the bird of passage,
Listen, here is for you a message. *Refrain*

To whatever you are attached,
From you will be snatched.
For them it is a dream,
On the Name who aren't keen. (1)

Leaving the Lord who take to the other,
As they are born the death they suffer.
The Lord God's Name lives for ever.
He on whom He showers His grace,
To the Lord God's devotion he takes 2.7.163.232

Raga Asa IX

There is but One God.
He is realised through the grace of the True Guru.

Whom shall I tell the secret of myself?
Everyone around in greed is engrossed in quest of pelf. (1) *Refrain*

They suffer many an ordeal for felicity,
Serving ever all and sundry,
Knocking at every door like dogs,
Without devotion to the Divine Entity.
In wasteful pursuits they lose their being,
Heeding not the aspersions witty.
Says Nanak, why don't you laud the Lord.
And get rid of the foul mentality? 2.1.233

Raga Asa I
Octets Score 2

There is but One God.
He is realised through the grace of the True Guru.

Climbing down the steep cliff
Who has a dip in the pool,
Talks not irrelevant,
Lauds the Lord in the cool.
The way water is absorbed in the air.
He churns the essence and tastes the Supreme fare. (1)
I have now the realization gained,
That He prevails all over unrestrained. (1) *Refrain*

He who observes the truthful rituals of fasts,
Death would not him batter.

The Guru's Word would his wrath smoothen.
Domiciled in the heavens he would be absorbed in the Master.
Like touch of the philosopher's stone,
He would attain the Supreme Quarter. (2)

In the quest of truth the essence he churns,
The overflowing pool his malice spurns.
Attached to Him, like Him he turns.
What the Lord does, one's destiny confirms. (3)

The Guru is the chilled snow that fire subsides.
The sense of service is the ashes that for smearing provides.
The philosophy being such that in the house of *sahaj** one arrives,
The Immaculate Word is the trumpet that strikes. (4)

The enlightenment of the mind is the essence of the supreme beverage.
The Guru's sermon is the holy bath at a place of pilgrimage.
Propitiating Him within is the shrine of Krishna's image,
Where the light in the light comes to assuage. (5)

Devoted to the divine concept, lost in an ecstatic trance.
Such an elect has with the sovereign romance.
He acts as per the Lord's ordinance.
To know the Inaccessible that he wants. (6)

Grown in water yet away from it,
His light pervades in waters every bit.
Some consider Him close, others far admit.
I chant His praises as in His presence I sit. (7)

Inside and out there is none other. P-412
What He pleases only that would occur.

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* Poise

Do pay heed Bharthar what Nanak has to say after thought,
The Name Immaculate alone is the prop I sought. (8) 1

Asa I

The ritual recitations, austerities and clever praxis
Are wandering in wilderness,
Without understanding
They lead not to the Axis.
Bereft of Name the face is smeared with ashes. (1)
The Master is Eternal while the world is born and dies;
In the service of the devotee one's liberation lies. (1) *Refrain*

The world is caught in many aspirations.
Some are from the path of Guru deviations.
With the Name inside are like lotus in proliferation.
Of the Yama they have no intimidation. (2)

The world is lost to the fair-sex and lust for the female.
Involved in progeny and spouse, it forgets the Name.
And life goes waste and lost in the game.
Who serves the True Guru, noble is his aim. (3)

Outwardly it appears he is smitten with pride,
Inside he is free without any snide.
Attachment with Maya the Name sets aside.
With the Name Immaculate he does ever abide. (4)

The restless mind he restrains,
With the devotees his relation maintains.
Lost without the Guru, he cycles without aim,
When He is gracious the union he gains. (5)

Supremely charming, He can't be apprised.
Indescribable, He can't be described and prized.
The pain turn pleasure as He advised.
Meditating on the True Name sufferings subside. (6)

Playing music sans hands and giving beat sans feet,
Where he imbibes the Holy Word he would be blessed indeed.
With truth lodged in the heart it is a peaceful retreat.
His grace and the Saviour with care would treat. (7)

Effacing ego, cultivate acquaintance with the five* spheres,
Understanding the Holy Word helps merge into the True Peer,
He who contemplates on the Word Divine goes in a trance.
Says Nanak, hail the Lord who the exhaltation grants. 8.2.

Asa I

Having written innumerable treatises I take pride,
But I have been able to project truth only when by Him I abide.
Discourses and debates are a burden and waste.
There is no end to writing,
But what remains unwritten one cannot state. (1)
One should realise such a Lord.
Life and death His ordinance regard. (1) *Refrain*

Attached to Maya, the world is in the bondage of Yama.
This bondage can be snapped with the Name of Rama.
The Guru alone bestows peace, look for none other.
Here and hereafter He alone does foster. (2)

He who kills his ego with the Holy Word is attuned to the Lord.
If he eats what can't be eaten, his doubts are resolved.

* Overcomes lust, wrath, avarice, attachment and pride.

He is liberated in life itself who is in the Name involved,
Devoted to the Guru he is in the truth absorbed. (3)

He Who has created the earth, sky and space,
He Who has created all and after creation would replace,
He Who pervades ever in every place,
He Who seeks no counsel and bestows grace! (4)

You are the vast ocean with pearls and precious stones.
You are all Immaculate with truth deep in Your bones.
He enjoys peace whom his guru or mentor atones. P-413
You are the Master and also the Counsellor known. (5)

The world is in bonds, free are those who have their ego subdued.
The world is knowledgeable, but not many are with the virtue imbued.
The world is learned, but few have the truth pursued.
Without propitiating the True Guru in pride they go about and brood.
The world is unhappy, rare is the one who has peace at heart. (6)

The world is suffering, having all the merits and virtues lost.
They are born and die, their honour today is a talk of the past.
He who is Guru-directed, he alone understands the Lord God. (7)

His value is high, He is too big to retain.
Immutable beyond delusion, with the Guru's guidance can one gain.
By living in fear and loving devotion Whom you can attain.
This is what Nanak, the humble, has to explain. 8.3

Asa I

When one dies, the five* get together and cry.
Were they to shed ego the Holy Word would purify.

* Members of the family – father, mother, brother, wife and sons and there is *sootak* (impurity) in the family.

With understanding and perception, poise comes the heart to occupy.
In the absence of which every one around does decry. (1)
Who dies and for whom who cries?
Action and its motivation on everyone's head lies. (1) *Refrain*

Nobody cries for the dead.
They cry for their own loss instead.
The Preceptor is aware of this fact.
What the Creator does is verily blessed. (2)

He who dies while living, liberation he attains
The status supreme with Lord of the universe gains.
Sacrifice unto the Guru's feet I aim.
He is the boat, the Holy Word ferries across the frightful main. (3)

He is unafraid, His light is eternal.
Without the Name the world is infernal.
Who die thinking foul, what is their kernel?
They are born and die without the Word devotional. (4)

Only the friends truly wail for the dead,
Or those stricken with the Three Qualities to the wailing are wed.
Those steering clear of weal and woe with peace and poise are fed,
And dedicate their body and mind to Lord Krishna's head. (5)

In the countless souls there is only one Lord.
The creeds, cults and rituals are odd.
Without His dread and devotion it's all fraud.
Lauding the Lord is meeting God. (6)

Himself He dies, He it is death who ordains,
He creates, kills, revives and then sustains.
He brought about the universe from the flick of a flame.
That contemplation on the Holy Word brings about the union,
There is no doubt about the claim. (7)

There is *sootak** in fire which the world consumes.
The *sootak* in ocean and on earth ever looms.
Says Nanak, there is *sootak* both in death and birth.
Blessed by the Guru one sips the essence of Ambrosial mirth. 8.4.

Raga Asa I

He who conjures upon himself,
Develops appreciation of jewel, the Lord.
A glance and the Accomplished Guru
Would the liberation accord.
He who has faith in the Guru,
Peace of the mind is his reward. (1)
The Lord jeweller does evaluation.
A truthful glance
And with single-minded devotion one gains liberation. *Refrain*

The sterling capital is the Immaculate Name.
The transparent trader is involved in this game.
By his laudation and poise to the Lord he came. (2)

The Holy Word kills the worldly desires and designs.
One chants the Name and makes others chime.
On the path of the Guru, the palatial abode one finds. (3) P-414

With the light divine like gold one shines,
The deities of the Three World in their costumes fine,
With all such wealth and the truth sublime. (4)

He pervades in five elements, three spheres,nine continents and four directions,
Keeps the earth and sky in a proper balance.
Should they deviate, gives their movements a sense. (5)

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* The impurity which occurs after death and also with birth in the family.

The ignorant is devoid of vision,
Wanting in taste of the tongue and cogitation,
Moved in vice with world in collision. (6)

In the noble company one becomes noble indeed,
Striving for virtue one undoes one's misdeeds.
Without serving the Guru lacks poise of the creed. (7)

The Name is diamond, gem and ruby.
The pearl of mind gives it company.
Says Nanak, the Lord evaluates it in His mercy. (8) 5

Asa I

Devoted to the Guru one attains enlightenment, meditation and faith of the mind.
Devoted to the Guru one is ushered into the Palace of the Kind.
Devoted to the Guru one is absorbed in the Lord and would the essence of Name find.
He who is lost in such loving devotion,
He is the True Name in manifestation. (1) *Refrain*

Day and night he dwells in the immaculate spot,
Realisation of the Three Worlds he has got,
He who from the True Guru has the divine ordinance sought. (2)

He enjoys the true joy *sans* any sorrow,
The Ambrosial of Amrit to drink and the Essence Supreme to swallow.
The five evils flee and there is peace all around to follow. (3)

It is Your effulgence; everywhere You pervade.
You bring about the meeting and also alienate.
What the Creator does must take place. (4)

The destroyed He builds and then commands everything to vanish.
All over His writ runs, it happens what He would wish.
Without the Guru none can the task fully finish. (5)

In childhood and old age one has no discrimination.
In the prime of youth one suffers the ego elation.
What would the stupid achieve without due devotion? (6)

Who has bestowed the wherewithal, he recognizes Him not.
Lost in illusions, in the end he regrets a lot.
Noose in the neck, the fool with lunacy is fraught. (7)

Finding the world drown they fled in fear.
Those saved by the True Guru are blessed dear.
Says Nanak, they come to their Guru's care. (8) 6

Asa I

They chant hymns with their hearts in sin.
In their songs they sing of what they have been.
Without the Name they are false of evil akin. (1)
Where do you wander my mind? Stay in your clime.
The devotee is satiated with the Name sublime.
He who seeks finds the poise Divine. (1) *Refrain*

The body suffers from lust, wrath and attachment,
And with the avarice and pride ailment.
Without the Name there is no attainment. (2)

He who cleanses his heart understands the truth.
Of the secret of the heart only a devotee is primed forsooth.
Without the Holy Word there is no admission in the Lord's suite. (3)

He who approximates the visible with the formless,
Identifies truth with the True as an art of the artless,
Visits the womb of his mother much less. (4)

Where the Name is obtaining you proceed.
Blessed by the Guru do good deed.
Absorbed in the Name cherish the creed. (5)

Serving the Guru myself I've realised, P-415
The peace of the Ambrosial Name I've come to imbibe.
Day and night the Holy Word I recite. (6)

If the Preceptor inspires, one takes to meditation.
The ego is shed, the Word Holy does awaken.
Here and hereafter one's care is taken. (7)

The restless mind knows not how to concentrate.
The impure egoist knows not how to meditate.
The immaculate devotee Word Holy does contemplate. (8)

I make my prayer before the Lord.
The Holy Company be my resort.
Sins and suffering annulled, His name be my reward. (9)

Contemplation led to the holy conduct.
The True Guru did me to the Lord induct.
Nanak's heart does the Name reflect. (10) 7

Asa I

The mind is a wild elephant, reprobate and crazy,
Wanders about in a patch of jungle in Maya frenzy,
Driven by the fear of death knocks about forlorn.
The Guru's devotee finds the destination on his own. (1)
Without the Holy Word the mind finds no accord.
One should meditate on the Immaculate Name,
And bitter-in-taste the ego discard. (1) *Refrain*

How restrain the stupid mind?
Ignorant must suffer the Yama unkind.
When the Lord takes kindly one meets the True Guru.
The thorn of Yama pulled out, one realises the True. (2)

The mind takes to ritual performance.
The mind is also used to holy observance,
Born of the five elements' contrivance.
The stupid mind is reprobate and avaricious,
The God-devoted meditates and makes his mind luminous. (3)

The devoted mind is at rest.
With the knowledge of the three worlds he is blessed.
The mind is both a yogi and an hedonist, given to ascetic austerity.
The God-devoted contemplates and attains Divinity. (4)

The mind is a recluse who the ego discards.
And yet by desires and duality is afflicted every heart.
The elixir of Name the devotee tastes
He is lionised at the glorious Gate. (5)

The mind is a *raja*, hero of the battle fame.
Unafraid, the mind of devotee meditates on the Name.
The mind kills the five evils and takes them in his control.
Collecting them together and swallows them as a whole. (6)

The devotee gives up luxurious living,
And awakes the night through hymn-singing.
Hears the unstruck melody and contemplates on the Holy Word,
Contemplation makes him attune to the Lord. (7)

As the mind is purified at the Door Divine,
The devotee in loving devotion is attuned to the Sublime.
Blessed by the Guru day and night he lauds the Lord.
The Primal and Eternal he beholds in every heart. (8)

When the mind is inebriated with the elixir of Name,
The devotee realises the elixir for everyone's gain.
He who settles at the Guru's feet for devotion,
Nanak is slave of the slave of such a holy dispensation. (9) 8 P-416

Asa I

When the body is no more who would the wealth claim?
Without the Guru how could one the Lord's Name gain?

The wealth of Lord's Name is an association.
Day and night one can be in deep meditation. (1)
Other than the Lord's Name who is our companion?
In the face of weal and woe don't you give up Name.
Himself He pardons and brings about the union. (1) *Refrain*

Stupid! In consideration of wealth and woman,
Lost in duality His Name you've forgotten.
Lord, he whom You favour and make him meditate.
Engaged in laudation, Yama dare not him frustrate. (2)

The Lord Bestower, Compassionate Master!
Pray, save me the way You look after!
Blessed by the Guru I looked upto Name.
End to all my ills and sufferings came. (3)

There is no other remedy, spell or incantation.
Freedom from sins comes from meditation.
Yourself You make one forget the Name.
Yourself You save in a kind frame. (4)

Those given to the disease of doubt and duality,
Other than the Guru who meditate on some deity,
They don't have a glimpse of the Primal Lord.
Without the Guru's Word their life is hard. (5)

Beholding Your marvels one is over joyous.
You pervade in every heart earthly or heavenly in a posture of poise.
Every heart You tend and pursue.
There is none other like You. (6)

To propitiate Whom one has the Name to repeat,
Whose devotion is participating in the holy retreat.
Meditation in poise breaks all bonds true.
The devotee is liberated when enlightened by the Guru. (7)

He is tortured neither by Yama nor any suffering,
He who remains awake for his devotional offering.
Beloved of the devotees remaining by their side.
Says Nanak, they are liberated who are in Lord's colour dyed. (8) 9

Asa I (Couplets)

He who in the service of the Guru comes to realise the Lord,
His suffering are annulled, the Word Holy is his reward. (1)
Dear sister-friends, let's meditate on Name
Serving the True Guru a feast for the eyes we gain. (1) *Refrain*

Bondage are the mother and father in the world,
Also the son, daughter and the consort. (2)

Bondage are rituals and holy deeds that you do,
Bondage are the close relatives who distance you from the True. (3)

Bondage is the farming that the peasant does,
Bondage is the tax that in his arrogance the *Raja* does assess. (4)

Bondage is the business deed under consideration.
Satiated not are those who have for Maya their fascination. (5)

Bondage is the wealth hoarded by the moneylenders which goes fast,
In the absence of devotion to the Lord everything is lost. (6)

Bondage are the *Vedas*, their learning and its pride,
Bondage is the attachment which leads to foul deeds wild. (7)

Nanak has resorted to the Lord's Name,
When the True Guru saves, no one could ever frame. (8) 10 P-417

Asa I Score 3
(Octets)

There is but One God.
He is realised through the grace of the True Guru.

The hair that used to be combed into plaits
With vermillion in their parting,
The tresses have been shorn with scissors,
With the dust upto their neck rising.

They who lived in palaces,
Can now sit not in company for the asking. (1)

Salutations to you my Lord, salutations!
Primal Master! None has been able to know Your extent,
You keep on changing Your fashions. *Refrain*
When they were wed, sitting by their side, their grooms lent them glory.
They arrived in palanquins docked with ivory.
Water waved over their heads with fans waving in frenzy. (2)

They were offered a hundred thousand while standing,
And another hundred thousand while sitting.
Munching coconut pulp and dates,
They warmed the bed befitting.

They have now noose around their necks,
Their pearl-strings ripping. (3)

Beauty and bounty which made for joy became a foe.
The minions were commanded to disgrace them and toe.
If it pleases Him the Lord exalts, otherwise it is chastisement woe. (4)

If God is contemplated beforehand, why should one come to grief?
Indulging in revellery the nobles lost their senses and brief.
The news about Babar has spread none has time even to eat. (5)

Here they have missed their *namaz* and there the idols remain unfed.
The Hindu women can no more do ritual cooking,
Nor can their men draw paste-mark on their forehead.
They never meditated on the Lord Rama.
Now before *Khuda*,* they dare not bow their head. (6)

Some return home and ask again and again about welfare,
Some others have it destined to wail in despair.
What the Lord pleases, takes place.
Says Nanak, the man figures nowhere. (7) 11

Asa I

Where are those sports, stables and steeds?
And where are the drums and blow-horns?
Where are those swords, men on chariots?
And warriors in red gowns?
Where are the beauties with hand-mirrors?
Nowhere are they known.
This is Your world, You are the Master,
In an instant You make and unmake
And distribute the wealth in different quarters. (1) *Refrain*

* God – Refers to the Muslim women not permitted to enter the mosque.

Where are the portals, mansions with minarets?
Where are the elegant caravansarais?
Where are the beds of luxury and the beauties,
One's sleep who would destroy?
Where are the betel purveyance and the chambermaids?
They have vanished *as mere ploys.* (2)

It has disgraced many.
Many has it misled.
Without misdeeds it comes not,
And would accompany not when one is dead.
He whom the Creator casts off,
He finds his goodness fled. (3)

Millions of the spell-workers tried to stem him
When they learnt Baber attack.
Yet the temples and shrines went up in flames, P-418
Princes cut into pieces and downed in the dust in the sack.
Not one Mughal was struck blind,
Not a single spell worked of a hack. (4)

The Mughals and Pathans joined fight with swords.
While the one side shot guns the other had the elephants to charge.
Those whose reckoning at Divine Court had been done,
They were destined for death and discharge. (5)

Assaulted were the Hindu women, Mulsim, Bhatti and Thakur,
Some had their robes torn, others lost their lives in the disaster.
What was her night like returned not home whose heroic master? (6)

Whom should one complain? Himself the Creator does and makes others do?
Weal and woe are ordained by Him, before whom one should rue?
His ordinances He is pleased to carry out, says Nanak, what is destined one must pursue. (7) 12

Asa Kafi I Score 8
(Octets)

There is but One God.
He is realised through the grace of the True Guru.

Like pasture to the cowherd is the world.
In falsehood man builds house and household.
Wake up, pray wake up, you who are asleep,
The trader is all set to depart. (1) *Refrain*

A perpetual house one should build if one were to live for ever.
The moment the body gives way, the soul must sever. (2)
When it must happen what happens, why howl and rue?
You wail for him but who would weep for you? (3)

Brother! Wailing has become your way of life, yourself you mislead.
The departed can never listen, it's the people around you treat. (4)

Says Nanak, He who put you to sleep, He alone can awaken.
Should one realise the True Home, to snoozing he won't be taken. (5)

Those who depart carry with them their wealth, if you've known,
You may also hoard what you consider your own. (6)

Enter into commerce for gain and don't you regret,
Discard misdeeds, do good, thereby earn profit. (7)

Sow seeds of truth in the soul of righteousness,
Let this be your cultivation main.
You will then be called a clever trader
And go away with gain. (8)

If one is fortunate, one finds the True Guru
Who would help one discern.

Discourse on Name alone, listen Nanak ever,
And Name would be one's main concern. (9)

Profit and loss are alike, it is the worldly tradition.
Says Nanak, what pleases Him is the real exaltation. 10.13

Asa I

I have looked around all the four quarters,
No one is mine.
If it pleases You my Master,
You are mine and I am Thine. (1)
I have no other portal where I should offer my salutations,
You alone are my Master.
On Your True Name I go in contemplation. (1) *Refrain*

The ascetics in asceticism and the Master divines,
They pray for occult powers.
That I should not forget the Name
I seek alone this favour. (2) P-419

Yogis and those who make offerings with mendicants in patched robes
Roaming in various directions,
If they contemplate not on the Holy Word they gain not the essence. (3)

Pandits, pedagogues and astrologers study the *Puranas* daily.
They realise not what is hidden in their heart – the Divine Entity. (4)

There are ascetics who undergo austerities in forests,
And those who reside at places of pilgrimage.
They know not themselves with their dark impulses.
What use is their reclusive tutelage? (5)

Those who restrain their carnal desire are called continent.

Without the Guru's Word there is no attainment.
Given to doubts for transmigration they are meant. (6)

There are householders serving the holy, to the Guru's way who take,
Firm in meditation, charity and holy bath,
For contemplation they keep awake. (7)

He who learns and imbibes his divine destination from the Guru.
Says Nanak, he forgets not the Name and is dedicated to the True. (8) 14

Asa I

I kill my desires to enable me swim across the life's ocean.
You are the Primal and Pre-Primal Lord, I seek Your protection.
You are the Bestower, I am a seeker, pray grant me a sight.
That the devotee should meditate on You,
With the temple of his mind full of light. (1) *Refrain*

Giving up false greed leads to understanding of the truth.
Absorption in the Guru's Word is the key to Divinity forsooth. (2)

The mind is a greedy monarch in temptations caught.
The devotees caste off greed and are attuned to the Lord. (3)

Sowing in the alkaline field yields no profit.
The egoists are not used to truth,
absorbed in falsehood more and more they lose. (4)

The blind! Discard greed, it is a deadly disease.
With the True Lord lodged in the heart, ego would leave. (5)

Give up the misleading path of duality brother, you'd otherwise rue.
Meditate on the Name day and night in the shelter of the Guru True. (6)

The egoist is a brimstone, accursed is his life.
Keep the brimstone ever so long in water, its core would remain dry. (7)

The Lord's Name is the treasure bestowed by the Accomplished Guru.
Nanak forgets not the Name, he has drunk the Amrit true. (8) 15

Asa I

The drifting drift, choosing a different path.
Discarding truth in the worldly pursuit is the world lost. (1)
What use going about? What use searching?
The Guru's Word does reveal.
As one discards the attachments,
He comes home to deal. (1) *Refrain*

The True is realised by truth, not falsehood ever.
Those devoted to the True, they are born again never. (2)

Why cry for the dead who would never respond?
Cry in laudation of the Lord in pursuance of His command. (3)

One comes as ordained with one's wages prescribed.
They gained the reward who to His ordinance subscribed. (4) P-420

He who follows the Lord's wishes, at the Portal Divine he is robed.
It is as ordained by Him that one is restrained and given blows. (5)

Real reward is truth and justice which one should lodge in one's heart.
What has been inscribed one gets, one's ego one should discard. (6)

The self-possessed indulge in argument and waste their stay.
They are beguiled in falsehood, bound and led away. (7)

He who has the Lord lodged in his heart, he regrets never.
His sins are forgiven who the Holy Word would revere. (8)

Nanak asks for truth, pray heed the devotee!
I have none other than You, bless me with a glance of mercy. (9) 16

Asa I

Why go to the jungle in quest, the forest of my house is in bloom?
If it is saturated with the Word Holy the truth comes to lodge
in the heart soon. (1)

Wherever I see I find Him, I know none other.
Serving the Guru one is ushered into the Palace of the Master. (1) *Refrain*

When He inculcates truth, one takes to the Lord.
He who does as He pleases, in the Lord is absorbed. (2)

He is in poise who has the True Master lodged in the heart.
There is no shortage if Him he does exalt. (3)

How can he gain access to the Divine Portal
Who serves Tom, Dick and Harry?
He who embarks on the boat laden with stones,
Under its weight would sink the ferry. (4)

One should dedicate one's heart along with head forsooth.
Guided by the Guru who scores his within, he comes across the truth. (5)

What we call birth and death is the Creator's manifestation.
He who sheds ego and dies* in life is free from transmigration. (6)

One should do what the Lord above does ordain.
If by surrendering oneself one gains God, it is an excellent bargain. (7)

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* Is humble

It is the Guru-Appraiser who has determined the evaluation.
Says Nanak, if the True Master comes to lodge in the heart,
it is the real exaltation. (8) 17

Asa I

Those who have forgotten Name and are to duality latched,
Dust would be their gain, who discarding the roots,
to the branches are attached.(1)
There is no liberation without Name, if one were to understand.
The Guru-guided is liberated, the self-possessed in dishonour land. (1) *Refrain*

Those who serve the Sole Lord, they are wise indeed.
He who was Immaculate in primal and pre-primal times,
gaining His shelter they succeed. (2)

He alone is my Master, there is none other.
With the Lord God's grace one gains poise, brother! (3)

Without the Guru's guidance nobody has ever realised Him,
Whatever the world may vaunt.
Himself He shows the path,
And the Holy Word in the heart does plant. (4)

Howsoever the self-possessed is advised, he must go astray.
Without the Lord's Name there is no liberation, he dies and in the hell stays.(5)

He who takes not to meditation is in transmigration involved
Without the service of the Guru his value is not resolved. (6)

One does the service the way He guides. P-421
Himself He does, and Himself takes the pride. (7)

He alone serves the Guru in whom He would instil inspiration.
Nanak was liberated by dedication and at the Portal found admiration. (8) 18

Asa I

Beautiful to behold is my Divine Master, beautiful is the Guru's Word Holy.
It's great good luck meeting the Preceptor and attaining the state of equity. (1)
I am slave of Your slaves, the servant uncouth.
I keep the way You wish with Name in my mouth. (1) *Refrain*

I've intense longing for a sacred glimpse, if You please I cherish.
All honours are in the hands of my Master, if He pleases I merit. (2)

Don't you believe the True to be far, within your heart He abides.
Wherever I see I find Him pervade, what is there to be realised? (3)

He makes and unmakes, His glance is the glory prized.
Guided by the Guru if one were to have a glimpse, one is apprised. (4)

One gains profit in life if one were to serve the Guru.
If one is destined from the Primal Time one attains the True. (5)

He is deluded and deludes, the self-possessed is ever at a loss.
How can he have His glimpse if the purblind, self-possessed meditates not? (6)

Welcome is his birth who is devoted to the True.
He who serves the Master is like the philosopher's stone,
He merges with the Guru. (7)
He who is ever immaculate and is in the service of the Lord,
Nanak is fully content with Name and is devoted to God. (8) 19

Asa I

However extensive I may discourse, I know not Your import.
Of the anchorless You are the only anchor, of the weak You are the support. (1)
Nanak supplicates for the True Name to make for felicitation.
My ego shed, I gain understanding and Divine Word's realisation. (1) *Refrain*

Shedding ego and pride cultivates cerebration.
One is attuned to the Master with truth as foundation. (2)

He who is at peace with Name day and night, his is the real devotion.
He comes to no harm who abides by the Guru's mission. (3)

He who abides by the Guru's ordination is prized.
The spurious find no place, with the inferior are allied. (4)

The unalloyed is ever saved, it fetches genuine stock.
The counterfeit are not noticed, they are burnt enblock. (5)

He who contemplates on the self, has a glimpse of the Supreme Lord.
There being the only Amrit plant, it discharges Amrit as reward. (6)

He who tastes Amrit, he remains truly satiated.
He is afflicted not with delusion or duality, with the Lord's Word is surfeited. (7)

Having arrived by conjunction, as He ordains, you should function.
Pray, bless Nanak, the evil, with good and true exaltation. (8)20 P-422

Asa I

Absorbed in the Lord's Name what I expound is true.
Why care for the world if I please You?
Should one meditate on the True with heart and soul.
Laudation makes for gain while bliss is the goal. (1) *Refrain*

You are Compassionate, pray bless me with Your service true.
I should cherish You ever, You are the prop I pursue. (2)

You are aware of the sufferings of servants at Your Portal.
Your devotion is wondrous, afflictions it helps to annul. (3)

That it is the Name that counts in the Court Divine, realises the devotee.
The hour is precious that is devoted to the Word Holy. (4)

He who has provided for his journey, truth, contentment and loving devotion,
As he sheds foul thinking, the True blesses with His manifestation. (5)

True devotion of the Truthful is a gift of Divinity.
He does justice the way it pleases the Almighty. (6)

The Lord Compassionate! Pray bless me with truth.
That I meditate on the Name day and night, invaluable is the Name forsooth. (7)

You are exalted, I am a servant much low-rated.
Do be kind and grant union to Nanak long separated. (8) 21

Asa I

How avoid transmigration and bring about the union?
Get rid of the torture of life and death and the dreaded illusion?
What worth is life without Name?
Accursed is every clever device of mind,
Serving not the saintly True Guru,
And not to the loving devotion inclined. (1) *Refrain*

Meeting the Accomplished Guru annuls cycle of birth and death.
He bestows the wherewithal of Name,
And undoes the false illusions of earth. (2)

He who associates with the holy and lauds the Lord,
Guided by the Guru, he attains the Primal, Inaccessible God. (3)

The world is a juggler's show.
Having displayed it a while, He would dismantle it and go. (4)

It is false pride, playing the game of ego is waste.
The whole world loses,
He alone wins who the Lord God does contemplate. (5)

Like a staff in the hand of the blind is the Name with me,
Day and night it is my anchor and the source of felicity. (6)

I live the way You ordain, Your Name being my foundation.
I have found my comrade of life at the threshold of liberation. (7)

Meditating on the Name of the Lord, I am free from the fear of transmigration.
Nanak forgets not the Name, the Guru Accomplished would ferry him to the other station. (8) 22

Asa III Score 2
(Octets)

There is but One God.
He is realised through the grace of the True Guru.

In the sacred pool of Your Name lie the *Shastras*, *Vedas* and *Smritis*.
The Ganga is contained in Your feet.
Man can comprehend what comprises the Three Qualities,
While You have the entire universe in Your beat.
Nanak meditates on Your feet with ambrosial words as a treat. (1) *Refrain*

Three and thirty crore gods pay obeisance to You, P-423
Comprising those of occult powers and practising *pranayam*.
It is difficult to describe their features.
Whatever one may say, howsoever one may perform. (2)

Your creatures are born out of Four Sources*
Bearing the Qualities Three.**
It is Your grace that one gains Supreme Status
And tell the untold story. (3)

You are the Creator, it is all Your creation
What can a mortal do?
He on whom You are gracious,
The path of truth he would pursue. (4)

Everyone meditates on You,
All who come and go.
If You please the devotees realise it,
The self-possessed is lost in ignorance to and fro. (5)

Brahma was entrusted with the four *Vedas*
Which he reads and contemplates.
But the poor following not the Lord's ordinance,
In hell and heaven he rotates. (6)

From age to age came the kings
Who styled themselves as prophets.
They, too, failed to estimate Your eminence,
Ever they tried their best. (7)

You are True, what You do is truthful,
If You please I discourse on truth.
He whom You make Your truth realise,
Absorbed in the Name on his own he would forsooth. (8) 1.2.3

* Four sources are andaj (egg), jeraj (jelly), setaj (sweat), utbhuj (earth).
** Tam, Raj, Sat (Sloth, Passion and Poise).

Asa III

The True Guru has shed my illusion.
Of the Immaculate Name I find infusion.
Imbibing the Holy Word I am in divine profusion. (1)
Man! It is the essence of enlightenment that you must heed.

He who bestows, knows all the ways
The devotee is blessed with the treasure of Name indeed (1) *Refrain*

It is the virtue of devotion to the Guru
That assuages the fire of attachment and desire true;
In a state of poise one may laud the Divine Beau. (2)

Without the Guru Accomplished none has gained realisation.
They remain engrossed in the love of lucre, a mere illusion.
The devotee acquires Name in the Lord's laudation. (3)

The Guru's service is the severest penance.
With the Lord lodged in heart, of suffering there is no menace.
At the Portal of the True, one finds His Presence. (4)

Serving the Guru one gains awareness of the three spheres.
He who has the self-realisation, realises the Supreme amongst the seers.
The Holy Word helps gain admission into the palace of the peers. (5)

The Guru's service liberates one's tribe all.
The Immaculate Name one comes to imbibe in the heart.
And attain glory at the Portal of the True Lord. (6)

Blessed is he who takes to serving the Guru,
Day and night meditates on the Name True.
With the Name he liberates his forebears too. (7)

Says Nanak after due contemplation,
Those devoted to the Lord must find liberation. (8) 2.24

Asa III

Everyone entertains desires.
He who abides by the Lord's ordinance, no more he aspires.
Many are lost in desire's quagmire.
Awake are those whom the Lord inspires. (1)
The True Guru inculcates Name.
Without Name one is not satiated.
The Name quenches the fire of desire
Which is by the Lord God mediated. (1) *Refrain*
P-424

In *Kaliyuga* understanding of the Holy Word is laudation.
Shedding pride is the real devotion.
Service of the True Guru attains admission.
He who creates desires, grants their realisation. (2)

What do I offer Him who the Holy Word does impart?
In His grace He comes to live in the heart.
Dedicating the head, the ego one should discard.
He who accepts His ordinance, joy eternal is his reward. (3)

Himself He does and Himself makes us do.
The devotee He leads the Name to pursue.
Himself He misleads, Himself puts on the path true.
With the Word Holy, truth He does imbue. (4)

True is the Word, true is what He says.
The devotee for Whom for ages prays.
In attachments and illusions the egoist strays.
Bereft of Name everyone a lunatic makes. (5)

The same Maya prevails in all the three spheres.
The stupid with all his learning to duality adheres.
Despite many a ritual, the ills he bears.
Serving the True Guru only the lasting peace one fairs. (6)

Contemplation of the Holy Word is ambrosial sweet.
One enjoys day and night and helps the ego beat.
His grace and one is blessed with a poise retreat.
Those attuned to Name are with [illegible]th surfeit. (7)

Repeat and recite the Word Holy and on it meditate.
Reading the Holy Word would the ego abate.
Meditate on the Lord in fear-and-love state.
Guided by the Guru, Nanak repeats Name at his heartbeat rate.(8)3.25

Raga Asa III
Octets Score 8
(In the measure of Kafi)

There is but One God.
He is realised through the grace of the True Guru.

The Guru makes for tranquillity that the fire of desire subsides.
The Guru grants Name that the exaltation itself prides. (1)
My brother, by Name alone you should abide.
Finding the world on fire, make haste to His side. (1) *Refrain*

The Guru generates enlightenment of the essence of supreme cogitation.
From the Guru one gains house, household and treasure of meditation. (2)

The devotee meditates on Name with sound realization.
The devotee appreciates the Holy Word with its subtle fascination. (3)

The devotee comes to peace, never does he suffer pain,
And subdues ego with his heart without a stain. (4)

Meeting the True Guru frees from ego, infuses awareness of the three spheres,
Also of the refulgent light prevailing and merging the One with others. (5)

When the Guru Accomplished guides one imbibes virtue.
One's heart is at peace and quiet, and the serenity of Name too. (6)

The Guru Accomplished is realised only when He is kindly disposed.
All the sins and misdeeds are annulled, to no ill is one exposed. (7)P-425

All glory is His privilege, He bestows with Name.
Nanak has the treasure of Name in his heart which makes for fame. (8) 4.26

Asa III

Listen, my self! Lodge the Lord in your heart.
Himself He brings about the union, my brother.
Get involved in true meditation day and night,
And absorbed in the True Master. (1)
Meditating on the Name alone you'll find peace brother,
Shedding ego and duality is honour another. (1) *Refrain*

The celestial beings and monks long for devotion,
Which can't be had without the True Guru.
The learned scholars and astrologers have failed to get its clue. (2)
He does all on His own, no one has any say.
If He grants Himself one gets, the Guru alone knowing His way. (3)

All the living creations are His, to all He belongs.
There is none other who could absolve one from the wrongs. (4)

It is His writ that runs, it is His dispensation that governs.
In avarice and evil one is cast as He churns. (5)

Himself He has guided devotees who know His mind.
They are blessed with devotion in which treasures they find. (6)

The enlightened are primed of Truth, of Truth they are aware.
They are not misled by anyone, in Truth they inhere. (7)

They do have the five evils in their house but they are contained.
Says Nanak, without True Guru they can't be controlled
And ego restrained. (8) 5.27

Asa III

Everything is found in your home, outside the house there is none.
You get with the Guru's blessings when the inner doors open. (1)
Brother, the Lord is realised through the True Guru.
There is treasure of Name within you of which True Guru gives the clue. (1)
Refrain

It is the seeker after the Lord who comes across the wondrous gems of thought.
As he peeps within, he finds with insight the liberation he sought.(2)

Within where the self resides there is many a mansion.
One attains what one desires and is free from transmigration. (3)

The assessors take possession of it as guided by the Guru.
The Name remains invaluable achievement of devotees few. (4)

He who seeks outside, achieves it not, it lies in the house brother!
The whole world is lost in delusion, the egoist courts dishonour. (5)

The false forgets his own house and goes to the other door.
He is held like a thief and is buffeted more and more. (6)

Those who have identified themselves are at peace, brother!
They realise the Preceptor with the Guru's favour. (7)

Who else other than He can bestow gifts and educate?
Nanak meditated on His Name and was honoured at His gate. (8) 6.28

Asa III

P-426

He who realises himself feels sweet.
Tasting the Lord's love liberates, a true treat. (1)
The Lord is supremely Immaculate, He is lodged in a pure heart.
Guided by the Guru He should be lauded; it is Maya which keeps one apart. (1)

Without the Holy Word one realises not oneself, the world remains blind.
The Name is the lasting friend, the Guru's guidance enlightens the mind. (2)

They practise Name, the Name they give and take,
The Name in their heart, on their lips, on the Name they contemplate. (3)

Listening the Name, accepting the Name and its laudation,
Chanting the Name ever and ever qualifies for the Divine Mansion. (4)

Name enlightens the heart and accords splendour,
Name is the source of bliss and provides shelter. (5)

Without the Name nobody gives recognition, the egoists court disgrace.
Held by Yama they are chastised and all their lives go waste. (6)

Everyone seeks the Name, its realization comes from the Guru.
One should take to Name, nothing but Name is glory true. (7)

He gets whom He grants, the Guru's guidance lends realization of Name.
One should be devoted to nothing but Name which the blessed one can claim.(8)7.29

Asa III

Those deserted get not into the Mansion nor do they know love of the Spouse.
They talk foul, know not humility, they have interest in another house. (1)
How the mind should one control?
Subdue it with the Guru's blessings and with enlightenment hold. (1) *Refrain*

The happily wedded are blessed by the Lord with loving devotion.
They live as the Lord ordains, the Name in poise is their beautification. (2)

Adoring their Spouse ever, they truly decorate the bed.
Given to the Beloved's love, they meet and are to peace wed. (3)

Of the women of glory, enlightenment is the wondrous décor.
She is blessed and beautiful who the Lord's love lives for. (4)

The happily wedded is dyed in the Lord's colour, the Inaccessible,
Wondrous and True.
In her love True and devotion, she serves the True Guru. (5)

The attraction of the happily-wedded is the necklace of nobility,
Her person perfumed with love and contemplation in the heart's cavity. (6)

Those devoted to the Lord are noble;
The nobility of caste or class comes from the Holy Word.
Without the Name they are of low-caste, the worms of filth and dirt. (7)

The whole world suffers from ego, without the Holy Word ego is not shed.
Says Nanak, those devoted to Name discard their ego;
And to the truth they are wed. (8) 8.30

Asa III

They are immaculate who are devoted to the True;
They have ever a true reputation.
Here they are known in every home age after age;
Hereafter they enjoy ovation. (1) P-427
My happy-go-lucky self, dye yourself in the true shade.
If it is dyed in the beautiful Word Holy, it will never fade. (1) *Refrain*

We are low, unclean, much too proud, given to duality and misdeeds manifold;
Guru, the philosopher's stone has turned us into the gleaming, wondrous gold. (2)

Without the Guru none can be dyed, meeting the Guru His colour one adopts.
Given to the fear and love of the Guru in true laudation are absorbed. (3)

Without fear one catches not the colour, nor purified is the heart.
Performing rituals without fear is false, it is given no accord. (4)

He whom He dyes, he is dyed and the holy company is formed.
The Guru Accomplished forms the outfit,
And in poise and truth they are absorbed. (5)

Living without the Holy Company is like living the life of beasts of burden.
Those who are not grateful to the Creator,
Bereft of Name they are mere lumpen. (6)

There are those who bargain for good,
Disposing off bad in the quiet manner of the Guru.
Serving the Guru they attain the Name,
And comes to lodge in their heart the True. (7)

He alone is the Bestower of all, everyone He keeps employed.
Says Nanak, those to Name appended are virtuous,
With the Holy Word they are alloyed. (8) 9.31.

Asa III

Everyone longs for Name, but he to whom He is gracious alone attains.
Without the Name it is all woe, weal is where one in devotion remains.
You are the Illimitable, Compassionate Lord, I come seeking Your care.
It is obtained from the Guru Accomplished, exaltation of the Name fair. (1)
Refrain

In the variegated world You alone pervade inside and out.
It is Your writ that runs, who else can one speak about? (2)

Some are enlightened while others remain ignorant, it is Your way.
Some are pardoned and united,
While the false from Your Portal are driven away. (3)

Some are immaculate from the Primal Time and are to Name devoted.
There is place in the Guru's service for those with the Holy Word besotted. (4)

Some are base, involved in filth, evil-minded and from Name alienated.
Wanting in wisdom, thought or discipline, they are unrequited. (5)

He whom he favours takes to loving devotion lore.
With truth, contentment and discipline,
The sacred Word in his ear would pour. (6)

Dissertations don't help, nor discourses give an idea of His extent.
The Guru helps realise His greatness,
The Holy Word imparts enlightenment.(7)

One should cleanse one's body contemplating on the Holy Word.
Says Nanak, the body contains the treasure of Name,
Which one gains with love unheard. (8) 10.32

Asa III

The happily-wedded are devoted to truth, the Holy Word is their décor.
They have their Lord ever at home, as they are in the Holy Word absorbed. (1)
P-428

They are pardoned of their sins and are attuned to the Lord.
The bride find the groom in the Preceptor,
The Guru brings about this accord. (1) *Refrain*

There are those given to duality who never meet their Lord.
How can the deserted ever meet? Their nights are in agony passed. (2)

They are given to truthful pursuits, who have truth lodged in their heart.
Day and night they adore the Lord in poise, and remain in Him absorbed. (3)

The abandoned misled in duality, indulge in falsehood and vice.
They never meet their Lord, the deserted bed is their woeful price. (4)

He is the Sole Lord, one must not be misled by duality.
Guided by the Guru should one service the True,
And have in heart the Holy Divinity. (5)

Having shed ego the happily wedded have their spouses ever by their side.
Enjoying the holy bed they are united with the Spouse day and night. (6)

They go away clamouring for more and more with nothing as reward.
The deserted are admitted not in the Mansion,
In the end they regret their fault. (7)

My Spouse is the Lord alone, in Him I remain absorbed.
Says Nanak, were she to seek joy,
She should ever have the Lord in heart. (8) 11.33

Asa III

Those offered Amrit to taste, enjoy it in an ecstasy.
The True Lord is beyond care, without a sesame grain of anxiety. (1)
It rains Amrit ever for the devotees to assuage.
Their hearts are in blossom, in poise chanting His praise. (1) *Refrain*

The deserted are afflicted with ego they wail at the door.
They enjoy not the company of the Spouse, suffer what they have in store. (2)

The devotee sows truth, reaps truth and in truth he trades.
Those who are engaged in this commerce
Are blessed with treasures of divine praise. (3)

Those guided by the Guru are ever happily married, devotion being their décor.
Day and night they meditate on their Beloved with truth in their heart. (4)

Those who meditate on their Beloved, unto them I am sacrifice.
Remaining in the company of the Beloved,
Ever paying ego and desire as price. (6)

In His benign grace the Lord has come home.
The bride has found the Lord God Himself as her groom. (7)

Forgiving all the sins the Unifier has us united.
Says Nanak, one should talk to Him in a way
That in love He remains besotted. (8)12.34

Asa III

P-429

Blessed by the True Guru, one becomes virtuous.
He whom He pleases He'd bless.
He contemplates on the Name in poise,
unto the enlightened he has an access. (1)

Man! Never imagine that the Lord is afar.
Treat Him close to you ever.
Ever He hears, ever He watches,
In the *Shabad* you find His flavour.
The devotee who understands himself,
Meditates on Him single-mindedly.
He lives in the company of his Love ever
And enjoys the True Name happily. (2)

Man! You have none else,
Come to the Lord's protection.
You must contemplate on the *Shabad*
And thus you will attain liberation. (3)

Hear the *Shabad*, realise the *Shabad*
And remain ever attuned to truth.
Kill your conceit with *Shabad*,
With truth enjoy the life forsooth. (4)

The glory in this world is due only to Name.
Without the Name none can claim grade.
The glory gained through Maya is short-lived,
It takes not long to fade. (5)

Those who forget the Name
They are dead or on the way to death.
They enjoy not the essence of the Lord's company
And are lost in their filth. (6)

There are those who are pardoned and owned.
Those who remember Him day and night no end,
They are truthful, they live a true life,
And in the True One they do blend. (7)

Without the *Shabad* see not, hear not.
The world tempts the deaf and the blind.
Without the Name one comes to grief;
You are granted the Name if He is kind. (8)

He who contemplates on the Holy Word,
He is pure, he is immortal.
Says Nanak, he forgets not the Name
And thus arrives at the Divine Portal. (9)

Asa III

The holy are known for their devotion to the Holy Word.
What they utter comes to be true.
Rid of ego, they are attuned to the Name,
Truth unites them with their Guru. (1)
With the Name of Lord, they are elevated.
Blessed are their lives.
By everyone are they venerated. (1) *Refrain*

Ego and avarice give birth to wrath and pride.
When one subdues oneself to the Holy Word the ego of caste would go,
And the light in the Light Divine would subside. (2)

Blessed is my life.
The True Guru Accomplished I have realised.
I have gained the nine treasures of Name,
The repository is full of unlimited goods prized. (3)

The traders of this commodity are invited,
To Name who have endeared their heart.
The Guru-devoted gain these goods,
Who contemplate deep on God. (4)

The self-possessed egoist is not used to meditation on Name.
He is doomed from the Above, loses in the gamble game. (5)

There is no devotion without love,
Nor one is physically in peace.
The boon of love one gains,
With devotion to the Guru and with mind at ease. (6)

He whom He inspires, he takes to devotion,
And contemplation on the Word Holy.
He has the Name alone lodged in his heart,
Having shed both ego and duality. (7)

Name is the caste and prestige of men of God,
Himself He gives them the noble features.
They are ever under His care,
He deals with them, the way He pleases. (8) P-430

The mystery of the Lord's devotion is
That it is revealed through contemplation.
Says Nanak, the Name comes to lodge in the heart
And one is enabled through love, fear and meditation. (9) 14.36

Asa III

Deluded in other delights, bereft of Name you'll come to grief.
You propitiate not the True Guru who can provide you with enlightened relief.
My stupid self! You should cultivate taste for the Divine delight.
Chasing other pleasures you waste your life. (1) *Refrain*

Immaculate are devotees in this world,
Who in the True Name are absorbed.

Without *karma** nothing is obtained,
What else in this regard can be remarked? (2)

He who realises himself and is absorbed in the Word Holy,
Shedding misconceptions from the mind,
Comes to the care of the Guru,
And he is pardoned by the Lord Kind. (3)

Without Name no peace can be had
Nor can one be relieved of pain.
The world is lost in the attachment of Maya
And the delusion of duality vain. (4)

The one deserted has not realised her Spouse.
What use her doing the make-up at all?
Day and night are they suffering
Without the union in bed with the Lord. (5)

The happily-wedded shedding her ego,
Gains admission into the Mansion.
She does herself up with the Holy Word
And enjoys her Spouse in union. (6)

In the whirlwind of the attachment of Maya,
They put off death from their mind.
The egoists die and are born to die again.
Disgraced, themselves at Yama's Portal they find. (7)

They do meet whom He unites
By contemplation of the Word Divine.
Says Nanak, those devoted to Name have faces radiant
In the *Durbar* of the Lord Kind. (8) 22.15.37

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* Good deeds done in previous life.

Asa V
Octets Score 2

There is but One God.
He is realised through the grace of the True Guru.

Five *virtues* I have cultivated.
Five *evils* I have alienated. (1)
This is how the city *of the self* is peopled, my brother!
The sufferings disappear, the Guru's enlightenment is the order. (1) *Refrain*

I have a fencing of truth and righteousness.
It has sturdy stakes of enlightened consciousness. (2)

Brother and friend! Sow therein the crop of Name.
Serving the Guru should ever be your aim. (3)

Let all the shops be of peace, poise and bliss,
The banker and the businessman sharing the tryst. (4)

In the market is levied no *jaziya** or tax,
The True Guru from the Above has applied the axe. (5)

With the wherewithal of Name your business you start,
And return home with profit as a man of God. (6)

The True Guru is the moneylender, the disciples are the traders forsooth;
Their capital is Name and their accounting dedication to truth. (7)

They live in this house who serve the Accomplished Guru
Says Nanak, it is the eternal town true. (8) 1

* The tax levied on non-Muslims during Muslim rule.

Asavari V Score 3

P-431

There is but One God.
He is realised through the grace of the True Guru.

I am devoted to the Lord.
I meditate on God in the company of the holy.
The true path I've come to adopt. (1) *Refrain*

I've earnest longing for a glimpse of the Supreme
For which many a device I contemplate.

Pray be gracious, my Transcendent Master!
Do take kindly My Lord Great. (1)

Man comes like a stranger
And gets in the company of godmen.
Whatever he wished to acquire,
He finds in the Divine devotion. (2)

All the delights of Maya die in an instant.
The holy devoted to the Name
Enjoys pleasure every moment. (3)

The entire world is found evanescent,
Eternal alone is the Lord's Name.
Cultivating friendship with the holy,
Immutable status you'll gain. (4)

Friends, comrades, progeny and relatives,
None will give you company.
Only the Lord's Name would abide by you,
Of the helpless who is the Helper-Deity. (5)

His Lotus Feet are the boat,
Holding which one ferries across the ocean,
Propitiating the Guru Accomplished
With true loving devotion. (6)

Your devotee has one prayer to make –
Let me not forget You for the time I take for morsel or a breath.
What pleases You is welcome,
One accomplishes what one desires when Thou sayeth. (7)

One realises one's Lord, the Ocean of Peace.
Which the bliss absolute does create.
Says Nanak, the sufferings are annulled
And one meets the Lord of joy in-state. (8) 1.2

Asa V
[Lyrics expressing pangs of separation to be sung in the style of chants]

There is but One God.
He is realised through the grace of the True Guru.

Friends! Let us meditate on the Lord Supreme,
I am sacrifice unto Him for a glimpse. (1)

Meditating on Whom the sufferings are annulled,
How can one distance oneself from Him? (2)

I would sell myself for the Holy, my friend,
Who could unite me with the Lord. (3)

Waste are the delights of decorating oneself,
Which my mother, I have come to discard. (4)

Shedding lust, wrath and avarice, my friend,
I come to the care of God. (5)

Those who are devoted to the Master, my friend,
They have no limit at all. (6)

He who has had a taste of the Lord's love,
He is ever fully fed and satiated. (7)

Holding the hand of the holy,
Nanak was ferried across the ocean dreaded. (8) 1.3

When one comes to be devoted to the Lord friend!
From the torment of transmigration one is relieved. (1)

My Preceptor; Charming, Accomplished and Noble
With the grant of a glimpse may He be pleased! (2)

Those alienated from Him, my friend!
Caught in transmigration, on poison themselves they feed. (3)

He meets whose meeting He brings about,
I would love to venerate His feet. (4)

The joy one has in beholding Him P-432
The tongue cannot relate indeed. (5)

True love never dies, dear friend!
From age to age it may proceed. (6)

What you please is pleasant, friend!
Deathless remains ever Your deed. (7)

Nanak is dyed in the divine colour, friend!
And merged spontaneously in the creed. (8) 2.4

The torture of transmigration is annulled.
Lord! You are aware of my plight,
Whom shall I go and repeat? (1)

You are the Provider of all the creatures
What You give I wear and eat. (2)

Weal and woe are in Your command,
There is no other seat. (3)

What you ordain I do, my Lord,
I know no other feat. (4)

The days and nights are pleasant,
When the Lord God I entreat. (5)

I keep engaged in the task assigned
Which from the Above is indicated my beat. (6)

He alone pervades all over
In every heart one can meet. (7)
Pray pull me out of the well of the world,
Nanak has fallen at Your feet. (8) 3.22.15.2.42

Raga Asa I
(Acrostic)

There is but One God.
He is realised through the grace of the True Guru.

S*assa* stands for S that says that He who created the universe,
Of all of us He is the Lord.
Those who have taken to His service,
Their life in itself is a reward. (1)

Man! Why are you misled, stupid?
You'll be reckoned learned
When your reckoning you record. (1) *Refrain*

E*evadi* stands for E meaning Ever-living God is the Bestower.
He is the True Lord.
The devotee who has insight into these letters,
He has nothing in his account to record. (2)

O*oda* stands for U, meaning unto Him you should laud,
He whose extent has not been known.
Those who serve Him receive reward,
Who have the truth sown. (3)

N*gan* stands for KN meaning enlightened is he who is educated.
He who sees the *One* in all,
With ego he is not inflated. (4)

K*akka* stands for K meaning *kesa** which, when turn grey,
Appear clean without the use of soap.
The minions of Yamaraja come,
With the chains of Maya they tie and elope. (5)

K*hakha* stands for KH and denotes that Khuda** is the Lord of the world
Who has purchased us all and provided.
In whose ties the entire universe is tied,
With none else it is divided. (6)

G*agga* stands for G meaning God's laudation who has given up,
With arrogant tall talks seeks to please the Lord.
He who has fired the kiln for the moulded pots to bake,
Him in it He would cast. (7)

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* The Sikh call their hair Kesa.
** Khuda is the Islamic name for God.

G*hagha* stands for Gh denoting ghost-like service who undertakes,
Remaining in the Holy Word involved.
Good and bad who treats alike,
And thus is in the Lord absorbed. (8)

C*hacha* stands for CH signifying the chain of four *Vedas*,
Four services of life and four ages that He created.
He Himself is a *yogi*, indulging hedonist,
And also a scholar highly rated. (9) P-433

C*hhachha* stands for CHH spelling *chhaya* meaning ignorance around.
It is your doing that the world is in delusion drowned.
You yourself mislead people.
Those you are gracious have the Guru found. (10)

J*ajja* stands for J spelling *jnan* meaning enlightenment.
Which around four and eighty *lakh* incarnations I've averred.
You alone give, You alone take.
Other than You none I have heard. (11)

J*hajha* stands for JH spelling *jhoor* meaning pine,
Why must pining one die?
What is one's due He gives.
He gives as ordained and as the provisions lie. (12)

J*njha* stands for YN *from which should one understand*
If He is gracious one learns
That other than Him there is none.
He pervades all over in the hearts that yearn. (13)

T*atta* stands for T, *which teaches*
Why must you be petty, in a moment you have to depart?
Don't you lose your life in gambling;
Rush and seek the shelter of Lord. (14)

T*hatha* stands for TH spelling *thand* signifying peace;
Their hearts are at peace who are attuned to the Guru's feet.
Those attuned are liberated,
Blessed by Your grace in the peace-retreat. (15)

D*adda* stands for D, delude yourself not man!
Whatever happens you cannot evade.
If you serve Him, you'll be rewarded with peace,
All over He does appear to pervade. (16)

D*hadha* stands for DH spelling *dhak* meaning destroy.
He it is who destroys and also makes,
Does the way His fancy takes.
He does, runs His writ,
Takes kindly whom He wishes to liberate. (17)

N*ranra* stands for NR teaching who in himself is contained,
He lauds the Lord in the divine strain.
The Creator Himself brings about the union.
The devotee doesn't have to be born again. (18)

T*ata* stands for T denoting treacherous is the ocean *of existence*
Its limit is not known.
I know neither swimming nor have a raft,
Pray save me my Saviour before I drown. (19)

T*hatha* stands for Th stating that He is here and there,
Who created us all.
Illusions and Maya are hardly a disturbance
For him who accepts the divine call. (20)

D*adda* stands for D saying that don't you blame others,
You should blame your misdeeds.
What you sowed you reaped,
Blaming others it hardly needs. (21)

D*hadha* stands for Dh spelling *dhor* meaning establish.
He who has established His rule,
And given everything His colour,
Everyone gets what He gives
Accordir g to the *karma* He dispenses His favour. (22)

N*anna* stands for N, never have I enjoyed His bed,
Nor have I known Him or Him contemplated.
I am a happily-wedded in a way of speaking, sister!
I have never my spouse mated. (23)

P*appa* stands for P denoting, He is *Padshah* and Preceptor
Who has raised the show His might He hails.
He sees, understands, knows it all.
Within and without He prevails. (24)

P*hapha* stands for Ph spelling *phahi* meaning noose.
In the noose the entire world is caught,
Tied with Yama's chain.
With the Guru's blessings they are saved,
Who readily the shelter of their Guru claim. (25)

B*abba* stands for B spelling *baji* meaning game.
He plays the game of chess.
His chessboard being the Ages Four. P-434
All the creatures are His counters,
And Himself He casts the throw to score. (26)

B*habha* stands for Bh spelling *bhale* meaning seek.
He who seeks, the reward he would bear.
With the Guru's blessings would remain in fear.
The self-possessed goes about remembering not God.
The stupid is caught in four and eighty lakh year.* (27)

* Transmigration.

M*amma* stands for M spelling *mauh* (attachment), *maran* (death) and Madusoodan (Krishna).
They remember them only when the warrant of death they get.
They treat the body as an instrument of pleasure,
The alphabet M they altogether forget. (28)

Y*ayya* stands for Y, you shall never again be born
If the truth you come to realise.
The devotee lives it and understands
Of the One the devotee is wise. (29)

R*aara* stands for R, resides He in every heart.
In all those He creates.
He creates and engages them in tasks.
Only he, vested with grace to His Name takes. (30)

L*alla* stands for L, locked the world in various tasks,
He it is also the attachment for Maya who infused.
Treating alike eating and drinking,
With His will and ordinance imbued. (31)

V*avva* stands for V, Vasudeva the all-pervading Lord
Wished to view His creation.
He views, experiences, knows it all
Within and without is all His vision. (32)

R*harha* stands for Rh spelling *rharh* meaning contention.
Why create contention man?
On Him who is Eternal meditate.
Meditate and in truth be absorbed.
Sacrifice yourself unto the Lord-in-State. (33)

H*aha* stands for H, He alone is the Bestower
Who created and provided sustenance.

Meditate on Name, get absorbed in Name.
Day and Night Name Divine is the profit in utterance. (34)

A*irra* stands for A, all the creation is by Him created,
Whatever He wishes He does.
He does, makes us do, knows it all
Nanak, the bard has this to profess. (35) 1

Raga Asa III
(Acrostic)

There is but One God.
He is realised through the grace of the True Guru.

*Ayo angai** denotes that in the world he was created.
Kakhe ghangain* says that he was undone and cremated.
*Riri Lalli** means that he took to evil ways,
Doing misdeeds the good he evaded. (1)
Man! What a reckoning you have sought!
In the reckoning itself you are caught. (1) *Refrain*

S*idhong gnaiye** signified that he meditated not.
Nanna reminds that neither did he the Name sought.
Chachha warns you churlish, day and night you disintegrate.
How would you be released when by Yama caught? (2)

B*abba*, believe you not foolish, in delusion is your life lost.
You style yourself as a teacher, with other's load are you fraught. (3)

J*ajja* affirms that your *jyoti*** is dimmed,
The stupid, you will regret in the end.

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* Meaningless terms used as symbols by those giving sermons.
** Divine light.

You meditate not on the Holy Word.
Yourself to the transmigration you'll lend. (4)

Pandit you better study first what is in store for you,
Before you put others on the vicious path.
In the first instance would the teacher be hanged P-435
And would then the noose be around the neck of the taught. (5)

Says *Sassa,* stupid! You've broken discipline
In accepting an offering undeserved.
The daughter in your parish is like your own daughter.
Accepting offering on her account,
The prospects of your salvation are blurred. (6)

Says *Mamma*, mistaken is your understanding, mad!
You are caught in ego, a malignant melody.
Deep in your soul you've realised not the Lord
You've handed yourself into Maya's custody. (7)

Kakka castigates lust and wrath which have deluded you, fool!
Given to attachment, no more with the Lord you are bound.
You read, learn discourse and shout about.
Bereft of understanding you will be drowned. (8)

Tatta points to wrath in which you burn.
Thatta thoroughly defiled is the spot you happen to turn.
Ghagha ghoulish is the way you go from door to door,
Dadda denying yourself of the Divine mana. (9)

Pappa points to the shore which the ignorant you would arrive,
Caught as you are in deceit.
The True Himself has had you accursed.
As you were destined the treat. (10)

B*habha* points to *bhavjal* meaning ocean in which would you drown.
In Maya as you are engrossed.
Blessed by the Guru if you realise the One,
In an instant You would have the ocean crossed. (11)

V*avva* vouches, its your turn to go, stupid,
And yet you remember not the Lord.
This moment will not come your way again.
You will again be bound with Yama's chord. (12)

J*hajha* spells *jhoor* meaning pine.
Stupid, never would you whine,
Were you to listen and try the Guru's sermon.
There is no Guru other than the True Guru,
The one without the Guru has the Name uncommon. (13)

D*hadha* points to *dhawat* meaning wandering.
Do restrain your wandering mind.
There is a treasure in your heart you'll find.
A devotee may sip the essence of Divine
Which for the ages is laid by the Kind. (14)

G*agga*, God you should meditates on,
Ignorant! None has realised Him by mere sermon.
Lodge the Guru's Lotus Feet in your heart
Your past sins He may pardon. (15)

H*aha*, hear and cogitate on the Lord's discourse.
Stupid, this is the secret of peace.
The more the self-possessed needs the more unhappy he gets.
Without the True Guru there is no release. (16)

Says *Rara*, Rama you should be attuned to;
They in whose heart He is lodged

Blessed by the Guru they come to realise Him.
And they arrive at the Attributeless Lord. (17)

Lord! Your limit nobody knows.
Indescribable! Nobody can describe you.
Their reckoning is annulled,
Says Nanak, those who are blessed by the True Guru. (18) 1.2

Raga Asa I
Lyrics Score I

There is but One God.
He is realised through the grace of the True Guru.

Intoxicated with youthful beauty, lass!
My Lord too is a fond lover.
Were you to give loving devotion,
Gracefully would He His affections shower. P-436

The lover and the beloved meet
When the Master Himself takes kindly.
The bed is warm with the Spouse in it,
Pour the seven pools* with ambrosia vastly.
When the True Preceptor in His benign grace is kind,
Absorbed in the Holy Word His praises they chant.
Says Nanak, the Lord beholds, feels happy and accepts, (1)
As the bride in ecstasy herself does grant. (1)

You of debonair beauty, pay heed to my testament in the Name of God.
I long for my love, in His love I am lost.
I am lost in His love and pray that with Name Divine in peace I abide.
Appreciating His virtues is realizing the Lord.

* Seven pools are the five senses, cogitation and comprehension.

One cherishes the good and would evil deride,
I can live not for a moment in His absence
Mere talking or hearing gives me not solace.
Nanak shouts for love aloud, his tongue repeating it ever in pace. (2)

Sister-friends, my love trades in Lord's Name,
He deals in Name of which the essence is beyond the value-frame.
Beyond any value He lives in the abode of truth.

If He pleases I too would be acceptable.
There are those who enjoy in the company of Lord,
Here I wail at the doorstep utterly miserable.
The Creator does make us do, Himself he accomplishes.
Says Nanak if He blesses she has a happy matrimony,
the Word Holy administers. (3)

We have great rejoicing true.
Come home is my cherished Lord.
Dyed in the divine dye He enjoys,
By giving and taking the heart.
I surrendered myself and gained the Lord, Spouse.
Let Him employ me the way He wants.
Dedicated to Him is my body and mind.
Wedded to the Holy Word I have within me the Amrit he grants.
Neither learning nor recitals,
Nor the clever devices help Him attain.
He is gained by my loving devotion and His favours.
Says Nanak, the Master is my old comrade,
We are no strangers. (4) 1

Asa I

Lord! There are reverberations of the unstruck melody.
My mind is engrossed in the cherished Deity.

My love-lorn heart is devoted to Him day and night,
In the void of it He has come to stay.
The Primal Lord, Inaccessible Beloved,
To the unknown has the True Guru carved my way.
The Eternal Lord is my abode, my seat,
With Him my thinking mind is attuned.
Says Nanak, the ascetic remain devoted to Name
They enjoy the unstruck melody, reverberation sound. (1)

Lord! How do we go to the Inaccessible Unrealised Abode?
With truth, utter discipline of the Guru,
And living the Holy Word in Master's fold.
Living truly the Holy Word one arrives at home.
And achieves the treasure of virtue.
That which has no branches, no roots, no leaves,
Of this supreme status are You.
Exhausted with recitations austere and discipline
Nor the *Hath Yoga* is of merit.
Says Nanak, it is in poise that the Creator is realised.
The True Guru reveals the secret. (2)

The Guru is the ocean of pearls, my Lord! P-437
Bearing far too many precious stones.
Taking the holy bath in the seven pools,
Lord! My mind fully atones.
One has a holy bath in the sacred pool if ordained
And in the company of the elders* contemplates.
Shedding lust, wrath, deceit and vice
On the True Name the heart gravitates.
As the tides of ego, greed and avarice recede,
One realises the Compassionate Lord.
Says Nanak, there is no shrine like the Guru.
The True Guru is the Benign God. (3)

* The five elect of the village, panchayat.

I have gone around the jungles,
Having witnessed every leaf, my Lord!
The Three spheres are Your creation,
The universe in relief, my Lord.
It's Your creation, You are Eternal,
Like You there is no other.
You are the Provider of the entire creation
Barring You whom do I adore?
Pray endow even the unasked, Gracious!
Your treasures are full of devotion.
Without the Name there is no liberation
Says Nanak, after contemplation. (4) 2

Asa I

My mind, this mind of mine is devoted to the Beloved Lord.
The True Master, the Primal, the one beyond reach lodged in my heart.
The Inaccessible, the Unknowable, the Transcendent,
The Lord Preceptor is Supreme.
He was here in the Primal times and earlier
He is here now and will be here hereafter.
All the rest is of false character.
My mind knows not *karma* or *dharma*,**
How would it know about liberation?
Says Nanak, the devotee knows the Name
Day and night he is devoted to meditation. (1)

My mind, this mind of mine is attuned with the Master,
No more ego and attachment with Maya follow me after.
Mother, father, brother, progeny and shrewdness,
Also wealth and wife, none does ever last.
Lakshmi, the goddess of wealth, was abandoned,

** Rituals

Under feet the daughter of ocean was cast.
The Primal Lord has worked a miracle,
Wherever I turn Him I see.
Says Nanak, don't you give up devotion to the Lord,
It happens the way He would let it be. (2)

My mind, this mind of mine has been cleansed
Contemplating on the True.
Effaced are my misdeeds,
I take to the goodness of my Guru.
Misdeeds effaced, my doings are virtuous.
I'm truthful at the Portal of the True.
I am free from transmigration,
By contemplation at the guidance of the Guru.
You are my Benefactor, Friend and Noble Comrade.
Pray bless me with the exaltation true.
The Name has illumined Nanak's jewel
Such a guidance he has gained from his Guru. (3)

Truth is the collyrium.
With its essence I am attuned to the Immaculate.
My mind and body are absorbed in the Life-Force-Incarnate.
The Life-Force-Incarnate lodges in every heart;
If He pleases it is a spontaneous meeting
In the company of the holy and their congregation.
Blessed by the Guru it is feasting.
The love-lorn devoted to the Lord's devotion,
The attachments and desires forsake.
Says Nanak, they kill their ego and feel content.
Some consider themselves slaves of the slaves. (4) 3.

Raga Asa I
Chhant Score 2

There is but One God.
He is realised through the grace of the True Guru.

I find You there, wherever I repair,
You are the True Creator.
Of all Bestower, the Karma Purveyor,
Messiah of the sufferer.
Messiah of the sufferer, You are the Master!
Whatever You desire takes place.
Millions and millions of misdeeds,
In an instant You efface.
Swans as swans and storks as storks,
Of everyone You take care.
I find You there, wherever I repair.
You are the true Creator. (1)

Who meditate with single-mind, peace they find,
Few are such in the world.
Devoted to the Holy Word, of Yama they've never heard,
Not have they ever defeat incurred.
They incur not defeat, the Lord's Name who repeat,
They are out of Yama's beat.
They are free from birth and death,
Who fall at the Lord's feet.
Guided by Guru they gain the Divine joy and reward
With the Lord's Name lodged in their heart,
Who meditate with single-mind, peace they find,
Few are such in the world. (2)

He who created the universe, and put it to work,
I am sacrifice unto Him.

Him, I serve and reward I earn,
I am exalted at the Portal Divine.
He alone is exalted at the Portal Divine,
Who realises the Lord of all time
And attains the nine treasures.
Guided by the Guru, meditates on the Seer,
And ever His laudation chimes.
Day and night on His Name I meditate,
He who is the Lord Supreme.
He who created the universe and put it to work.
I am sacrifice unto Him in esteem. (3)

Those who meditate are lauded, with joy awarded,
And over all they prevail.

Of their reward there is no decrease
As the Lord may please,
Age after age may pass,
Age after age may pass, Lord!
There is no decrease in their reward.
They fear not getting old, death or hell,
Who meditate on the Name of God.
Those who utter the Name of God,
Know no ill or travail.
Those who meditate are lauded, with joy awarded,
And over all they prevail. (4) 1.4

Asa I
Chhant Score 3

There is but One God.
He is realised through the grace of the True Guru.

Listen O black buck! The orchard you cherish,
Tastes sweet for four days and then it would perish.

The fruit you are enamoured of,
Without the Name must decay and turn into trash.
Like the ocean in tide with the lightning flash. P-439
There is none other than the Lord who protects,
And Him from your memory you've struck.
Meditate on Him or else you'll die,
Nanak reveals the truth to the black buck. (1)

The humming bee going around the flower
Would land in trouble forsooth.
I have asked my Guru, Who has told me the truth.
After due consideration the True Guru revealed,
Your friend humming bee is embroiled.
As the day dawns, its body would disintegrate,
In the cauldron of oil it would be boiled.
Like a goblin unacquainted with the Holy Word,
It would be bound, beaten and taken on Yama's road high.
Nanak tells the truth, Man! You must remember,
Like the humming bee you must die. (2)

My wandering self, why are you lost in layers?
Meditate on the Lord lest you are caught in Yama's snares.
As the fisherman cast the net, separated from water the fish cried.
That the world is deluded in the sweet love Maya, in the end it realised.
Shedding all illusions one should devote oneself single-minded to God.
Nanak tells the truth, my wandering self, contemplate on the Lord. (3)

The streams going their way meet only by chance.
That every age has its sweet-bitterness, only a *yogi* knows this stance.
They who are devoted to the True Guru they attain poise and realise God.
Bereft of Name they are deluded, the stupid go astray forgetting the Lord.
Those who meditate not, nor have the True in their heart, in the end they shed bitter tears.
Nanak tells the truth, the Holy Word unites the long-separated peers. (4) 1.5

Asa III
Chhant Score 1

There is but One God.
He is realised through the grace of the True Guru.

Because of the Holy Word the chanting in our house is turned a communion.
The Love has met the Love, the Lord has brought about the union.
The Lord Himself brought about the union, with truth lodged in the heart.
The beloved has gone in a poise of mind.
Decked with the Holy Word truth as her make-up,
She remains ever dyed in the colour of the Kind.
Shedding ego one gains the Lord Spouse,
And the Essence Divine comes to lodge in the heart.
Says Nanak, the Holy Word is her make-up,
Her life makes success of every part. (1)

Deluded in duality, she attains not her Spouse, the Lord,
Wanting in virtue, her life is a waste, without reward.
Her life is waste, the ignorant egotist, full of faults she pines.
Serving her True Guru, she gains eternal joy and finds company of the Divine.
She is delighted to meet the Lord, her heart in blossom,
And the Holy Word she imbues.
Says Nanak, without Name she is deluded,
Meeting the Lord for peace she sues. (2)

As the Guru brought about the union, P-440
Her spouse she cultivated.
Their hearts by the Holy Word came to be united.
On their own were her yearnings satiated.
Satiated by the Holy Word, her mind was at peace.
In a state of poise she tasted the joy Divine,
And ever engaged life in the company of her beloved.
Engaged in the dialogues fine,

The learned and the sages got sick of their studies.
The Bhekhis* found not liberation.
Says Nanak, bereft of devotion, the world is wild.
The Holy Word alone with Lord effects union. (3)

Meeting the beloved with the grace of the Lord, her mind is in bliss true.
She is absorbed in the Essence Divine with the wondrous words of her Guru.
The wondrous Word brings about the union,
And the Eternally Virtuous comes to lodge in the heart.
The bed is pleasant in the company of the Spouse,
Meeting the beloved demerits depart.
The house where the Name is meditated day and night,
With the paeans of joy eternal is seized.
Says Nanak, dyed in the Name is bliss ever,
Meeting the Lord the objectives are achieved. (4) 1.6

Asa III
Chhant Score 3

There is but One God.
He is realised through the grace of the True Guru.

Dear my friend, contemplate on the Lord,
Serve your Guru ever, gaining the Name as reward.
Contemplate on the Master which the Beloved Spouse approves.
If you do the way you please, Your Master will reprove.
Arduous is the path of meditation,
Which tread only a few blessed by the Guru.
Says Nanak, he whom He blesses,
He contemplates on the Master True. (1)

* A specific sect of recluses.

Taken to renunciation, Man!
Whom do you deceive with your self-denial?
The Lord's laudation is limitless,
He alone knows who is on trial.
Aspire for Him, giving up the false show,
The Omniscient Lord is ever in the know.

He prevails on the earth as on the ocean,
The devotee carries out His decree.
He who carries out His command remains in accord,
Says Nanak, the renunciate true
Day and night remembers the Lord. (2)

Wherever your mind wanders, it is observed.
Give up being clever and take to the Guru's *Shabad*.
The Lord God is ever with you;
If you were to remember Him for a moment,
Your sins of many a life will be washed.
You'll attain the supreme seat in the end,
Cultivate you the True Guru.
The Guru-conscious does so.
Says Nanak, you may wander wherever but mind,
The Lord God around you must find. (3)

Meeting the True Guru, wandering is contained,
One comes to live in one's own frame.
You deal in the Name, you utter the Name,
And then you happen to merge in the Name.
Wandering stopped, having met the True Guru
You arrive at the Tenth Door*. P-441
Where you sip Amrit and create the melody called *Sahaj*
And the *Shabad* that supports the core.

* The stage where one experiences meeting with the Divine Entity.

Where so many instruments reverberate in abandon,
identifying with the Master.
Says Nanak, wandering ends on meeting the True Guru
And one comes to live in one's quarter. (4)

Man, you are the image of the Divine.
You should forget not your identity.
Man! The Lord is ever by your side;
Living the Guru's way enjoy the life in plenty.
Marking your identity, you'll know the Lord,
And gain the secret of immortality.
Blessed by the Guru, when you realise the Supreme,
You will be rid of the curse of duality.
Your mind at peace with joy all around,
Acceptable you will stand.
So says Nanak, you are the image of the Divine,
Your identity you must understand. (5)

Man, you are afflicted with conceit.
Loaded with conceit you depart.
Ensnared by the bewitching Maya,
In the cycle of life and death you are caught.
Stupid, you go soiled with conceit,
And come to grief in the end.
Afflicted with ego and avarice,
A meaningless life you spend.
Egocentric fool, you remember not God.
You will repent hereafter at the past.
So says Nanak, you are afflicted with conceit,
Loaded with conceit, you depart. (6)

Man, never be proud that you know it all.
The Guru-conscious should be humble and mean.
Your pride is your ignorance,

The Divine *Shabad* washes it clean.
You should be submissive before the True Guru.
Don't you ever be vain.
You disintegrate with conceit,
Let yourself not be slain.
You should do what the True Guru desires,
Submit yourself to the True Guru.
So says Nanak, peace lies in quitting conceit,
Man, you must your ego subdue. (7)

Blessed is the hour when I met the True Guru
And on the Lord God I contemplated.
I attained the supreme joy in poise,
My mind and body exhilarated.
Remembering the Lord I enshrind Him in my heart,
Discarding evil from my mind.
Blessed by Him I became virtuous,
The True Guru Himself was kind.
Those who remembered the Name were accepted,
And were rid of duality inflated.
So says Nanak, blessed is the hour when I met the True Guru
And on the Lord God contemplated. (8)

They are deluded who forget Him;
The Lord Himself makes them do so.
Afflicted with duality,
Their misdeeds are a reflection of their ego.
Those forgotten and misled by the Master are ill-fated.
Their lot is known only by Him
Who has this cosmos created.
Your command is too tall to carry
The Guru-conscious only have met.
So says Nanak, what can the poor mortal do
When you yourself delude and forget. (9)

P-442

My True Lord! True is Your glory.
You are the Supreme, Limitless Master,
It's difficult to tell Your story.
Your glory indeed is true;
Those whom You bless with meditation,
They sing Your praises their life through.
They sing Your praises as You please
And remain devoted to the True Deity.
Those whom You grant audience, they meet.
So says Nanak, my True Lord, true is Your glory. (10)

Raga Asa IV
Chhant Score 1

There is but One God.
He is realised through the grace of the True Guru.

I have found life,
Life I have found in loving devotion of the men of God.
They impart the Lord's Name,
The Lord's Name they impart which has come to lodge in my heart.
With the Lord's Name lodged in my heart,
Of illusions and suffering I am relieved.
As advised by the Guru, the Invisible, Unknowable I meditated,
And the Supreme state of sanctity, I've achieved.
The unstruck melody is daily struck,
I chant the Holy Word of the Guru.
Says Nanak, the Lord Bestower has been gracious,
My light has merged with the Light True. (1)

The egotists here or there, asserting possession of lucre perish.
It comes and goes in an instant, the stupid are attached to stinking flesh.
Attached to stinking flesh is like the glow of *kasumba* flowers,
Turning now to the east then to the west, frail shadow of the potter that hovers.

It is painful in consumption, painful in use and hoarding the pain does ever increase.
Says Nanak, one may easily swim across the arduous ocean if one sits at the Guru's feet. (2)

My Master, the Master mine is Superb, Inaccessible, Unfathomable Lord.
I seek Him as capital, as capital Him I seek from the True Guru,
the banker as reward
I seek Him as capital to purchase Name that I should love His virtues and laud,
My sleep and hunger I quit and in the cosmos void I get absorbed.
There is a string of traders, they make profitable bargains of Name.
Nanak, offered his mind and body to the Guru, he who is destined would gain. (3)

With jewels of various sorts is the ocean laid,
Those who are devoted to the Word Holy, it is they who raid.
Devoted to the Word Holy, they raid the invaluable, wondrous jewel.
They attain the Name Immeasurable of which Your divine treasures are full.
Having churned the ocean I looked within and came across something utterly new
That the Guru is God and God is Guru, there is no difference between the two. (4)1

Asa IV

It rains ambrosia in gentle showers Lord!
Guided by the Guru, by the Guru guided I behold my cherished God. P-443
My cherished God, the Saviour of all, Whose Name is an exaltation,
The Lord's Name is the boat in *Kaliyug*, the Guru's guidance ferries to the other station.
The life here and hereafter is felicitated, the Guru's guidance lends virtuous Deeds,
Says Nanak, in His grace the Lord bestows, Name to liberation leads. (1)

Meditating on the Lord's Name,
Of my sins and sufferings I was relieved.
Meeting the Guru into the Name I was initiated,
the Master in my heart I conceived.

With the Lord in my heart, I achieved the supreme status,
As I came seeking guidance of my Guru.
My boat of greed and misdeeds sank,
As with Name I was inculcated by the True.
The Accomplished Guru blessed me with the help divine,
And in the Lord's Name I was absorbed.
The Lord compassionate in His grace blesses,
Says Nanak, who come to Him for reward. (2)

As I listened the Lord's Name,
All my problems were meaningfully solved.
With every bit of my body, the devotee in me,
In the Name of the Lord was absorbed.
Purified was I absorbed in the Name,
That has no features or form.
With the Lord and none else lodged in the heart,
All my thirst and hunger were gone.
A peaceful mind and body were my frills,
The enlightenment the Guru True gave.
Says Nanak, He Himself was benign,
I am slave of the slave of His slave. (3)

Those who remember not the Name of the Lord,
They are egotists, ignorant and unfortunate.
With attachment to Maya in their heart,
Every moment they are in this state.
Soiled by Maya the ignorant are unfortunate,
Those who to the Lord's Name are not devoted.
In their egoism they perform many a ritual,
From the Name of the Lord alienated.
Extremely arduous is Yama's painful path,
Darkened by the ignorance of their mind.
As guided by the Guru, Nanak meditated on Name,
The door of liberation he came to find. (4)

The Lord's Name can be attained from the Lord,
Or from the Guru it can be gained.
The mind wavers up and down every moment,
For constancy it has to be trained.
It has to be trained for constancy and introduced to the ways divine,
That it enjoys the pleasure of Name.
The Lord's Name vindicates his devotee's honour.
In His grace, to Prahlad's rescue He came.
The Lord's Name that we meditate upon is very high,
It is difficult to find its extent in laudation.
Says Nanak those who are absorbed in it in contemplation,
They get merged in the Lord in meditation. (5)

Those who have the Lord's Name lodged in their heart,
From all their worries they are relieved.
They gain all the wealth and all the merits of *dharma*,
Whatever they cherish and happen to be pleased.
They gain whatever they wish,
Meditate and the Lord's Name they laud.
Rid of foul thinking and folly,
Awakened, in the Lord's Name they are absorbed.
Blessed is his birth and body,
Who is enlightened with the Lord's Name.
Says Nanak, one should meditate on the Lord day and night,
As guided by the Guru in His frame. (6)

Those who have cultivated loving devotion to God,
To none other they are attached.
Should the entire earth turn into gold,
Other than Name to none else they are latched.
Attached to the Lord's Name, they enjoy supreme peace,
Which till the end by them abides.
They garner the wealth of the Lord's Name,
That sinks not, nor ever subsides.

The Lord's Name is the raft in the world
That Yama would never assail.
As guided by the Guru, Nanak took to Name,
His grace came out to bail. (7)

The Holy Name of God is the essence of truth
Which, guided by the Guru, one would realise.
The devotee employs himself in Guru's service,
And his body and mind would he sacrifice.
Sacrificing his mind and body in utter devotion,
The Guru's devotee is united with the Guru.
From the Guru Accomplished is found
The Protector of the poor, the Bestower of life true.
The Guru and the Guru's devotee are untied in spirit.
They subscribe to the same teaching.
With the spell of the Lord's Name lodged in the heart,
Says Nanak, spontaneous is their meeting. (8) 2.9

Asa Chhant IV Score 2

There is but One God.
He is realised through the grace of the True Guru.

The Lord Creator is the Reliever of suffering.
Reformer of the fallen is the Lord's Name.
Engaging the Lord's service is attaning the supreme bliss,
And whatever one does is a super-game.
It is a super-game meditating on the Name,
Meditation makes one's mind steadfast.
It relieves from the suffering of birth and death,
And spontaneously is one in a peaceful mind cast.
Master! Pray do be kind to me
That on the spiritual Lord I meditate.
The Lord Creator is the annuller of pain
For the fallen His Name is the bail. (1)

In *Kliyuga* Name is the coveted boon,
Which one should utter as a loving devotee.
Guided by the Guru we read and as guided we listen,
While reading and listening the sufferings flee.
Meditating on the Name the sufferings were shattered.
To the bliss supreme the Name led.
The True Guru brightened the heart's glow,
The darkness of ignorance dissipated and fled.
They alone meditate on the Name
Who have it written in their lot
The Lord's Name is the coveted boon.
Which one should utter with loving thought. (2)

As one is devoted to the Lord, one attains the supreme bliss,
And liberation from transmigration as reward.
He who cultivates the Lord, the Name becomes his guard, P-445
No more in the cycle of birth and death he is snarled.
Freed from the fear of transmigration,
He is devoted to Lord's laudation.
Rid of the sins and sorrows of many a life,
In the Name is he qualified for absorption.
He who takes to meditation has it allotted in his lot,
His life is a success and approval he gains.
Meditating on the Name he attains the status supreme,
And freedom from transmigration attains. (3)

Those who have found devotion for the Lord are superior,
Among their people they are pre-eminent.
The Lord's Name is their superiority and nobility,
With the Guru's Holy Word they exalt in the joy Divine-sent.
They enjoy the Joy Divine-sent and remain supremely uninvolved.
And the fortunate are with the Joy-Divine sate.
They are blessed, truly superior
Who as guided by the Guru come to meditate.

Nanak, the humble, asks for the dust of the feet of the holy
So that he is free from worries and anxious moments.
Those who cherish devotion for the Lord are superior
Among their people they are pre-eminent. (4)

Asa IV

In the *Satyayuga* everyone was content,
The society steadfast on four pillars, every being was engaged in meditation.
They lauded the Lord with heart and soul,
And attained bliss with His virtuous illumination.
The boon of Guru's enlightenment ingratiated them,
And the Guru-devoted were hailed.
Inside and outside the Sole Lord prevailed,
There being none other to be availed.
Devoted to the Lord, Name in their heart,
At the Lord's Portal they earned exaltation.
In *Satyayuga* everyone was content,
The society steadfast on four pillars, every being was engaged in meditation.(1)

Then came the *Tretayuga* with power as its potential,
When they laid stress on restraint and discipline.
The fourth pillar having collapsed, on the three pillars it came to stand,
With wrath in the heart serving as firebrand.
With wrath in the heart, a curse of vice,
The rulers knocked about fighting and came to grief.
Obsessed with attachment and greed, ego and arrogance on the increase.
My Master took kindly and the Name relieved of the vexation.
Then came the *Tretayuga* with power as its potential
When they laid stress on restraint and discipline. (2)

Ushered in the *Dwaparyuga* misled by illusions,
When Gopis and Krishna were created.
They underwent austerities and took to rituals

And many a time sacrificial-feasted.
With sacrificial feasting its two feet slipped.
It came to rest alone on the two feet.
There came many a mighty warlord
With ego and arrogance surfeit.
The Compassionate Lord brought about union with the Holy Guru,
And all the impurities retreated. P-446
Ushered in the *Dwaperyuga* misled by illusions
When Gopis Lord Krishna were created. (3)

Then the Lord created *Kaliyuga* when the three pillars of *dharma* collapsed,
With the fourth foot alone it was sustained.
People took to the Guru's Holy Word that served as cure,
In the Lord's laudation was the peace gained.
It was the wave of Lord's laudation, the Name became Supreme,
In the field the Name came to be sown.
In *Kaliyuga* who sowed the crop with other than the Name,
He lost his capital and also its gain.
Nanak the slave, realised his Accomplished Guru
With the Name in the heart contained.
Then the Lord created *Kaliyug* when the three pillars collapsed,
With the fourth alone it was sustained. (4) 4.11

Asa IV

Having taken to the Lord's laudation, the supreme status I gained,
In my mind and body, He came to be adored.
I enjoyed the joy of the Lord's Name, meditated on it as guided by the Guru
In the manner in the Primal Time implored.
Blessed from the Primal Time, the Name is my Spouse,
With the Name as I lauded the Lord.
The jewel of love on my forehead brightened,
The Name of the Lord earned me the accord.
My light merged with the Divine light,
My mind to the Lord was restored.

Having taken to the Lord's laudation, the supreme status I gained,
In my mind and body He came to be adored. (1)

Those who laud the Lord gain the supreme status.
They are noble, among men they are pre-eminent.
I venerate their feet, wash them every moment,
Those who cherish my Lord Proficient.

Cherishing the Lord, gaining the status supreme,
With glow of bliss on their face,
Lauding the Lord as guided by the Guru and lodging Him in the heart,
With the Name around my neck as necklace,
Everyone around appears to be alike.
In everyone I find the Master prevalent.
Those who laud the Lord gain the Supreme status,
They are noble, among men they are pre-eminent. (2)

Those who take to the holy company, their tongue is sweet
In the company holy, joy in the Lord prevails.
Meditating on the Name the Holy Word becomes manifest,
None other than the Name avails.
None other avails, He alone is the ambrosia,
He knows who has it tasted.
Blessed is the Accomplished Guru who united with the Lord,
In the holy company with the Name manifested.
Venerating the Name, meditating on the Name,
Other than the Name nothing avails.
Those who take to the holy company, their tongue is sweet,
In the holy company joy in the Lord prevails. (3)

The Lord was kind, ferried across the stone-blind.
Pulled me through with the Holy Word as a wand.
Caught in the mire, He gave me His helping hand. P-447

With His helping hand, I gained the sense of nobility
And I came to be devoted to the Guru's feet.
I meditated and repeated the Name of the Lord
With blessings on my figure and face replete.
The Guru was gracious to Nanak, the slave,
The Name became his sweet errand.
The Lord was kind, ferried across the stone-blind
Pulled me through with the Holy Word as a wand. (4) 5.12

Asa IV

Meditating on the Name, one comes to cherish the Lord,
The devotee's heart is ever in ecstasy.
He who dies and has found life, enjoys Amrit,
Guided by the Guru he is committed to the Almighty.
Committed to the Almighty with the Guru's grace,
He attains liberation in life and felicity.

With the Lord's Name both life and death for him become pleasant,
His heart is ever devoted to the Divine Entity.
The Lord lodged in the heart, its joy with Guru's guidance
The generous drops he quaffs in plenty.
Meditating on the Name one comes to cherish the Lord,
The devotee's heart is ever in ecstasy. (1)

None likes to die, they would try to hide,
Lest Yama catch hold and take them away.
Inside and out the Lord prevails,
None dare escape Him in any way.
How can one escape when He seeks?
He to Whom one belongs must take one away.
The egotist attempts in many a manner to mislead,
With a number of remedies tries to play.
He to Whom one belongs, the Master must possess.

One is saved with the Holy Word to pray.
None likes to die, they would try to hide,
Lest Yama catch hold of them and take away. (2)

One is destined to die, which the devotees do gladly comply.
It is through meditation that one is saved.
One earns Name with Name as exaltation,
At the Lord's Portal is one lionised and craved.
They are lionised at the Lord's Portal and liberated with meditation.
With the Lord's Name they gain felicity.
They are free from the torture of life and death
And merge in the spirit of the Divine Entity.
The Lord's slave meeting the Master becomes alike,
The Lord and the slave in each other fade.
One is destined to die which the devotees do gladly comply.
It is through meditation that one is saved. (3)

The world is created and destroyed, destroyed and dissolved.
Coming in contact with man-of-God stability it attains.
The Guru inculcates the m*antra** and blesses with joy,
And the ambrosia seems to flow in the veins.
Sipping the Amrit the dead become alive,
One does not have to die and depart.
The Lord's Name imparts the life eternal,
One gets in the Name absorbed.

Nanak has the Name as his anchor and support.
Other than the Name there is none to sustain.
The world is created and destroyed, destroyed and dissolved. P-448
Coming in contact with man-of-God stability it attains. (4) 6.13

* The Divine Spell

Asa IV
Chhant

My Lord is Supreme, Inaccessible and Unknowable.
He was there in the Primal Time, Immaculate and without any form.
His extent cannot be related, immeasurable is His exalation.
My Lord is mysterious and of wondrous charm.
The Lord is mysterious with wondrous charm,
Limitless, about Himself He alone knows.
What could the poor creatures do?
How on You could any light throw?
He on whom You are gracious,
The God-devoted takes to contemplation as a norm.
My Lord is Supreme, Inaccessible and Unknowable.
He was there in the Primal Time, Immaculate and without form. (1)

You are the Primal Being, beyond extent Creator,
Your extent cannot be apprised.
You lodge in every heart, pervade all over.
In everyone around You can be espied.
In every heart lodges the Supreme Master.
None knows His extent.
He has no form, no features, Invisible and Unknowable He is,
Of His secret only the devotee has the scent.
He is in the bliss of poise day and night,
The Name Divine is his guide.
You are the Primal Being, Unapproachable Creator
Your extent cannot be apprised. (2)

You are the True Lord, Eternal Master.
God Almighty, Treasure of Virtue.
You are Pre-eminent without a match,
There is none knowledgeable like you.
None knowledgeable like You, You are Pre-eminent.

There is none as Great as You.
You are primed of Your ordinance.
What You please must come true.
The Lord prevails among us all.
The God-devoted does the Name pursue.
You are the True Lord, Eternal Master,
God Almighty, Treasure of Virtue. (3)

You are the Creator, it is Your eminence.
The way You please, You do.
We do the way You wish us do,
Everyone must carry Your ordinance true.
We carry Your ordinance the way You please,
Your word is ever supreme.
By the guidance of the Guru one gains knowledge and sheds ego,
And remains with the Holy Word in tune.
Your Holy Word is unknowable, known only by the Guru's guidance.
Nanak is absorbed in You.
You are the Creator, it is Your eminence.
The way You please You do. (4) 7.14

Asa IV
Chhant Score 4

There is but One God.
He is realised through the grace of the True Guru.

Your Divine Excellency! My eyes are wet with ambrosia,
My heart is cast in the devotional mould.
The Lord has tested it with His touchstone,
It is found to be purest gold.
Guided by the Guru, I am dyed in deep red,
And my mind and body are drenched.
Nanak, the slave, is dipped in musk,
His life is totally blessed. (1)

Your Divine Excellency! With piked arrows of love is struck my heart.
He who suffers from this agony of love,
He alone knows this unbearable dart.
He is said to have found life in death,
Who dies in life with ego on his part.
Nanak was united by the True Guru,
The arduous ocean of life he could cross. (2)

Your Divine Excellency! I was stupid, ignorant, came to Your shelter,
And I was dyed in Your colour.
The Guru Accomplished helped me realise.
I had asked just for the Lord's prayer.
My mind and body were in bloom with the Holy Word,
Meditating in many a mood and layer.
In the company of the holy he realised
Nanak has been in congregation there. (3)

Your Divine Excellency! Kind and Compassionate!
Pray pay heed to my supplication.
I ask for Your shelter
With Name in my mouth for repetition.
It is Your wont to succour the supplicant,
Do please give my honour Your protection.
Nanak, the slave came seeking Your anchor,
The Name helped him swim across the ocean. (4) 8.15

Asa IV

Your Divine Excellency! Seeking under the guidance of the Guru,
I realised my noble Lord.
In the golden fort of my frame,
I had a glimpse of God.
My Lord is my jewel, my diamond.
In Him my mind and body are engrossed.

It was great good fortune that he gained,
Nanak in the ecstasy of Name was absorbed. (1)

Your Divine Excellency! A charming belle, day after day I watch Your path.
The Guru makes me meditate on the Name
And has Your Divine way sought.
The Name is the succour of my mind and body,
The vice of ego it has put to torch.
Nanak, the slave was united by the True Guru.
This is how he realised the Forest Lord.* (2)

Your Divine Excellency! Pray do come and meet me.
We have been separated for years.
I feel fiercely forlorn,
With my eyes brimming with tears.
My Guru has initiated me to my Beloved Lord,
By Him alone My heart now swears.
Stupid I was, He put me on the job,
Nanak now keeps occupied there. (3)

Your Divine Excellency! My body is soaked in ambrosia,
I sip Amrit in drops.
Those who take to the Guru's Word
They quaff Amrit a lot.
One gets it with the Lord's grace,
No more has one the doors to knock.
The Lord and the Lord's slave are identified.
Nanak is in his Master absorbed. (4) 9.16

Asa IV

Your Divine Excellency! Of the ambrosial devotion there is a treasure,
Which is held by the Guru.

* Vishnu who is said to wear a garland of wild flowers.

The Guru is the honest banker
Who offers the capital to the devotee true.
Blessed is the trader and his trade,
Blessed is the Guru and the banker too.
Says Nanak only they realise the Guru
Who had it inscribed in their lot by the True. (1)

Your Divine Excellency! You are our True banker.
The entire world is a trader.
You create all the vessels
And fill them with what You favour.
The vessel can produce only what You've put in it.
The man may make tidy endeavour.
Nanak, the slave has been blessed
With the Lord's devotion as a treasure. (2) P-450

Your Divine Excellency! How do I adore You, O Master?
You are beyond all praise.
Day and night I recite Your Name,
This is the hope and succour I crave.
Stupid as I am, I know not
How do I arrive across the enclave?
Nanak is the slave of the Lord,
The water-carrier of his slaves. (3)

Your Divine Excellency! Save me how You may,
I have come in Your care.
Day and night I falter,
Dear Lord! Vindicate my name fair.
I am a child, You are my father, Guru
Pray show me the way and with me do bear.
Nanak is known as His slave,
The Creator must listen to his prayer. (4) 10.17

Asa IV

Your Divine Excellency! He who has in his lot inscribed,
The True Guru he comes to imbibe.
The darkness of his ignorance is banished
And the Guru's wisdom in his heart lighted.
He gains the jewel of Divinity,
No more has he to be born twice.
Nanak, the slave meditated on the Name
The meditation brought about the union *as a prize*.
He who doesn't meditate on the Name,
Why had he to be born in the world?
Born to be human is rare indeed,
Without meditation it is all absurd.
He who sows not the Name at the sowing hour,
How would he have his hunger annulled?
The conceited are born again and again,
Says Nanak, as mentioned in the Divine Word. (2)

Your Divine Excellency! O Lord! All that exists is Yours.
By You alone has it been created.
None may do what he likes,
It works the way You have fated.
They alone do find the union,
With the blessed ones You are related.
Nanak, the slave, propitiated the Guru,
The Name ferried him across as slated. (3)

Your Divine Excellency! They adore Him with songs through music and scriptures.
In many a way they do but He isn't pleased.
Those with guile and malice in their heart,
It's no use their wailing, nor if they plead.

The Creator is aware of all that is there;
To Him should they hand over their ailing conceit.
Says Nanak, the Guru-conscious with their hearts pure,
Do in the Lord's devotion succeed. (4) 11.18

Asa IV

Your Divine Excellency!Those who've cultivated loving devotion for the Lord,
They are wise and genuinely accomplished.
They may appear to speak false,
But otherwise they are truly cherished.
The men of God have nowhere to go,
The Lord God is their honour merited.
Says Nanak, Name is their seat for justice,
The power of powerless and the rejected. (1)

Your Divine Excellency! Where my True Guru goes and sits,
Blessed is the place.
The Guru-conscious adore the spot
With its dust on their face.
The labours of the Guru-conscious are rewarded,
Those who meditate on His grace.
Nanak, the slave worshipped the True Guru,
He Himself created the base. (2)

Your Divine Excellency! The devotees dote on You.
They love You and Your Name.
Serving You my True Guru,
It helps me and does my hunger tame.
ıt also tames the hunger of the devotees,
Albeit they have more of the same.
Nanak, the slave, has sowed virtue of the Name;
There is no loss, it's all gain. (3)

Your Divine Excellency! I greet the Guru-conscious
Who has had a glimpse of my Lord.
He who mentions my Master's Name,
Such a devotee is sweet, in short.
They are lionised in the Divine Court
Who have been blessed by the Lord God.
Nanak, the slave, has become the Creator; P-451
The Creator has come to dwell in his heart. (4) 12.19

Asa IV

Your Divine Excellency! Those who emulate my True Guru,
He makes them meditate on the Name.
All their thirst and hunger is quenched,
Who take to the Name-remembering game.
Those who reflect on the Name deep,
How could Yama dare them frame?
Pray! Do be gracious to Nanak,
He should remember and have others do the same. (1)

Your Divine Excellency! The Guru-conscious who meditate on the Name,
They come never to harm.
Those who adore my True Guru,
They must everyone charm.
Those who serve my Beloved Lord,
They are found ever in form.
Says Nanak, those who propitiate the True Guru,
They are united with Lord Rama. (2)

Your Divine Excellency! The Guru-conscious who are devoted,
They have Him as their protector.
Who can dare deride them,
Those who love their Master?
Those who are attached to the Creator,

Their detractors come to disaster.
Nanak, the slave, meditates on the Name,
The Name is his benefactor. (3)

Your Divine Excellency! From time immemorial has the Lord raised the devotees
And protected them ever and ever.
God vanquished Hirnayakashyapa, the tyrant
And showed Prahlad His favour.
Turning his back to the conceited and the slanderer,
He received Namdev with honour.
Nanak, the slave, has served such a Master
Who would in the end take him in His care. (4) 13.20

Asa IV Chhant Score 5

There is but One God.
He is realised through the grace of the True Guru.

Dear my stranger self come back to your homestead.
Come and meet the Guru dear, and get with the Lord wed.
Make merry as much as you please with His favours fed.
When the Lord is gracious, the union will be consummated. (1)

Dear, I have not cultivated my love with devotion,
My mind remains unassuaged in daily expectation.
The youth slips every instant with Yama's breath confiscation. P-452
Blessed is the bride who has her Lord in her heart for veneration. (2)

Dear! My eyes yearn for the Lord the way *chatrik* thirsts for rain drop.
My mind is quenched, dear, with a drop from the Lord *as sop*.
My body bristles in separation, the sleep would never hop.
Nanak found his love it was the Guru's drop. (3)

Dear, it is the month of *Chet*, the cherished season of Spring.
In the absence of my love, my courtyard is with lust afling.
My mind lives in hope, my both the eyes in swing.
Beholding Nanak I am happy the joy a son to the mother does bring. (4)

Dear, my Lord's legends for me has my True Guru narrated.
I am sacrifice unto the Guru my dear, who has me to the Lord related.
All my desires are fulfilled, I fared myself for which I was fated.
The Lord has been benign my dear, Nanak in the Name Divine is sated. (5)

Dear, I love not anyone other than God.
How do I gain the Guru who would lead me to behold my Lord?
The Lord Compassionate brought about the union, I found Him in the Guru's Word.
Nanak realised the Cherished One, as was scribed in the primal record. (6)14.21

Raga Asa V
Chhant Score I

There is but One God.
He is realised through the grace of the True Guru.

I am blessed, greatly blessed,
I have had a glimpse of God.
I have tasted, I have quaffed
The sweet elixir of my Lord.
The sweet elixir of Lord I have tasted.
The Guru True has been gracious, in divine poise I reel.
He has come to lodge in my heart, I sing His paeans.
The five evils have taken to their heels.
I am at peace, fully quenched, pierced with the arrow of ambrosia.
With meditation of the Lord I am in accord.
Says Nanak, I have taken to the Preceptor,
I have had a glimpse of God. (1)

The portals of my house are pleasing, Lord.
My guests and invitees are the cherished men of God.
Cherished men of God have solved their problems fine.
As I salute them I take to their service,
They are guests and also hosts,
Themselves they are seekers divine.
They attend to their tasks themselves,
And keep everything in shape.
Says Nanak, come to lodge in my house is God.
The portals of my house look pleasing sort. (2)

I have attained the Nine Treasures in my mortal frame.
I have gained all that I wished as I meditated on the Name.
I meditated on the Name of the Cherished One
And spontaneously I got absorbed in the Lord.
My reckoning undone, freed from knocking about,
Never I find the times hard. P-453
Chanting the glory of the Lord, the unstruck melody is struck.
It is indeed a wondrous game.
Says Nanak the Lord lodges in my heart.
I have attained the Nine Treasure in my mortal frame. (3)

Lord! Happy, very happy are my brothers and friends.
A hard task with my Guru's help I have been able to fend.
Fended with the Guru, meditating on the Lord.
My doubts dissolved, illusions were shed.
I gained the treasure full of occult riches,
He came, stood by my side and led.
He is enlightened, he is supreme,
Whom the Lord His grace does lend.
Says Nanak, he who has Lord on his side,
Happy are his brothers and friends. 4.1.

Asa V

Untold is the story of my Lord, inexpressible,
It cannot be told.
The gods and humans, the holy and sages
Have on their own tried to unfold.
Unfold on their own, the ambrosial legend
And they got dyed in the dye of His Lotus Feet
Meditating on the Inaccessible and Immaculate Preceptor,
They gained for what they entreat.
Discarding ego, attachment and misdeeds
The light gets merged with the light.
Says Nanak, it is with the blessings of the Guru
That one enters the eternal delight. (1)

Lord! Godmen, the holy are my friends and helpers.
I am fortunate, blessed indeed in the company of fellow-travellers.
The blessed gain the company, meditate on the Name,
They are rid of their sufferings and sores.
Come to the Guru's shelter, their fears and illusions flee,
Themselves they shed their ego at the core.
In His grace He brings about the union,
Never again to retreat.
Nanak pleads to be Your slave,
Ever to remain at Your feet. (2)

Lord! Your dear devotees come to Your door,
Your door they come to adore.
I am sacrifice unto them, indeed sacrifice,
Hail them a hundred times, propitiate them,
Meeting whom one comes to realise the Lord.
He who lodges in every heart, everywhere,
My Ever Accomplished Creator God!

They who meditate on the Name gain the Endowed Guru,
They lose not in their life's stake.
Prays Nanak, I come to You,
Do kindly in Your shelter take. (3)

Lord! Endless are Your merits, without limit,
How do I chant?
The dust of Your feet is a blessing,
Which pray do me grant.
A bath in the dust of Your feet removes impurity.
Frees also from the suffering of transmigration.
One finds the Lord within and without
And remains ever in the Lord's association.
Annulled are sufferings, laudation lends liberation,
One doesn't have to be born again.
Says Nanak, come to His service one swims across,
Only if one can His pleasure claim. (4) 2.

Asa V
Chhant Score 4

There is but One God.
He is realised through the grace of the True Guru.

Your Divine Excellency! My heart is incensed with Your Lotus Feet,
Nothing else seems to be sweet.
I meditate in the company of the holy, P-454
And in every heart my Lord I meet.
I meet my Lord in every heart, soaked in ambrosia,
I am rid of the suffering of getting born and to die.
Lauding the Treasure of Virtue, freed from pain,
My knot of ego I untie.
I meet my Lord in a spirit of poise, no more His going away,
With His red colour I am totally replete.

Your Divine Excellency! Nanak is incensed with Your Lotus Feet,
Nothing else seems to be so sweet. (1)

Your Divine Excellency! The way fish to water is attached,
I am attached to my Lord.
As my Guru Accomplished guided,
In the Knower of the secret of life I'm involved.
In the Knower of the secret of life, Reader of hearts,
Himself He attached me to His apron.
The Lord is a manifest boon, the jewel perfect,
Never does He abandon.
The Master is endowed, pleasing and noble,
There is no end to His rewards.
The way fish to water is attached
I am attached to my Lord. (2)

Your Divine Excellency! The way *chatrik* yearns for a drop of rain,
The Lord is my life's mainstay.
Your Divine Excellency! property, wealth, progeny, brother and friends,
He is dearer to me than they.
Dearer than they, He is a Wondrous Lord.
Nobody knows the secret of His heart.
May I forget not my Preceptor for a moment, a morsel,
And indulge in life without the Holy Word of God.
The Preceptor is the sustainer of life whose elixir the holy sip,
Meditating on Whom the torture of illusion and attachment one can allay.
The way *chatrik* yearns for a drop of rain
The Lord is my life's mainstay. (3)

Your Divine Excellency! Meeting the Lord is gaining what is in one's heart.
Your Divine Excellency! The wall of doubt is dismantled.
It is propitiating the Guru of many parts,
Realising the Guru Accomplished as destined.

The Compassionate bestows all treasures.
He was there in the beginning, He would be there in the end,
He is there in the Middle,
My Creator, charming beyond measure!
There is peace, poise and plenty of bliss,
The dust of the feet of the holy purifies those in default.
Meeting the Lord, says Nanak, is gaining what is in one's heart. 4.1.3

Asa V
Chhant Score 6

There is but One God.
He is realised through the grace of the True Guru.

He to whom he is gracious, he meditates on the Lord.
Says Nanak, those devoted to the Preceptor,
Serve Him in the company of men of God. (1)

Chhant

The way water loves milk and would not let it be oppressed,
I love my Lord.
Like bumble bee involved in the fragrance of lotus,
Not for a moment it would part.
Part not for a moment, slacken the love,
Dedicate to Him all one's embellishment.
Where there is trouble on the path of Yama
Fear not the holy company as punishment.
Laud the virtuous Lord and sins and sufferings discard.
Says Nanak, sing songs of the Lord in His love,
Give Him devotion of this sort. (1) P-455

Like the fish loves water, not for an instant is at peace without it,
Let me the Lord God adore.

Like the *chatrik's* thirst, every moment craves for raindrop,
And is pleased when the rain drops pour.
Adore God, dedicate yourself to Him,
Give your heart to the Lord of Might.
Don't be ever egoist, come to His shelter,
To sacrifice yourself at His sight.
When the Guru is pleased and meets the separated spouse,
In a soulful supplication she would implore.
In the words of Nanak, to laud the limitless Master in love,
Let me the Lord God adore. (2)

C*hakwi* in love with the Sun longs passionately,
When she can meet her love in the day.
Like *koel* fond of mango sings songs sweet,
Let me be with the Lord God play.
Play with the Lord God as guest of the night
Shedding my ego.
With all the love-plays and passionate display,
When naked one comes and naked does go?
Safe in the Lord's shelter, lodged at His feet,
One is rid of all attachments one suffer may.
Nanak sings the Kind Lord's praises with devotion
So that he can meet his love in the day. (3)

Like the deer listening the musical call at night is enamoured,
One should love the Lord.
The way a youthful damsel incensed with her spouse, serves him,
One should be devoted to God.
One should be devoted to God, relish His company
And regale in all sorts of joys.
Thus realise the Love and get dyed in His dye
And gain the long-lost poise.
When the Guru became the witness, I beheld my Lord in essence,
There is no one like my Lord God.

Says Nanak, singing the Kind Lord's praises one should hold His feet,
And this way should one love the Lord. (4) 1.4

Asa V Sloka

I was sick of going about in jungles in His quest,
When Nanak came across men of God, he found Him in his chest. (1)

Chhant

He on Whom innumerable monks and ascetics meditate,
Millions of Brahmas and the enlightened contemplate.
Recitation, penance, discipline, rituals,
Worship, purification in many a way and prayer,
Going on pilgrimage and taking holy baths there,
Human beings, jungles, leaves, beasts and birds Whom propitiate;
From the compassionate Lord the Supreme Master learned Nanak,
That in the company of the holy only one does liberate. (1)
Millions of Vishnu incarnations and Shivas with matted locks
Seek after You, the Gracious Lord, with longings in their heart.
Limitless, Inaccessible, my Master Lord,
Provider of all and of wealth no end.
Angels, ascetics, divine musicians and their accompanists
With *yakshas**, *kinras***, themselves to your laudation lend.
Countless Indra and many a deity
Meditate and hail the Lord.
Helper of the helpless, the Compassionate, says Nanak. P-456
Is met in the company of the men of God. (2)

He Whom millions of goddesses with Lakshmi# serve in many a way
Meditate on Whom visible and invisible, air and water night and day.

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* A class of deities
** Dancers with human body and head of horse
Goddess of wealth.

Constellations, the Moon and Sun contemplate on Whom
While the earth and sky propitiate,
All the forms of creation in their various tongues ever meditate.
Talk about Whom the *Puranas* the four *Vedas,*
And the six *Shastras* Whose Name repeat,
The Reformer of the fallen, Friend of the devotee,
Says Nanak, in the holy company one can meet. (3)

The creation the Lord has created, my tongue has narrated.
Those who serve beyond my comprehension, I have not stated.
Beyond comprehension, computation and limit, Master!
You pervade in all and yet are distinct from the rest.
For the beggars You are the Bestower.
You are not remote but ever manifest.
You are in the discipline of your devotees and grant them union.
Their praise cannot be recounted.
Nanak asks for this boon and honour
That his head be on the feet of the holy mounted. (4) 2.5

Asa V
Sloka

The blessed ones get going and on the Divine King meditate.
Meditating on Whom, says Nanak, bestows peace,
And suffering, pain and illusions dissipate. (1)

Chhant

Never should you show sloth while meditating on the Lord.
Serving the holy one doesn't have to go toYama's ward.
One is not afflicted with suffering, pain and fear.
Contemplating the Name one is ever in felicity.
Meditating on the Name every instant,
One remains attuned to the Supreme Deity.

The Lord Compassionate, gracious, repository of joy and treasure of virtue,
Pray take me in Your service as a favour on Your part.
Says Nanak, propitiating His feet,
Never should you show sloth while meditating on the Lord. (1)

The Name of the Immaculate Lord is holy and reforms those gone astray,
Dissipates the darkness of doubt with the collyrium of His enlightened ray.
The Guru's collyrium of enlightenment and the Immaculate Preceptor
Prevail on the earth and ocean.
He in whose heart He comes to lodge for an instant,
He is rid of his anxious notion.
Unfathomable is the wisdom of the Accomplished Lord,
Everyone's illusion and fears He does allay.
Says Nanak, propitiating His feet,
The Name of the Immaculate Lord is holy, reforms those gone astray. (2)

Lord Compassionate, Bestower, Treasure of Grace, I come to You.
Your feet are my anchor, Your shelter is my fulfilment true.
The Lord's feet are facilitators, reformer of the those gone astray,
He ferries across the ocean of life, meditating on Name many have swum
across to the bay.
There is no end of those in quest in the beginning and end.
It is in the company of the holy one finds the liberation true.
Says Nanak, holding Your feet,
Lord Compassionate, Bestower, Treasure of grace I come to You. (3)

It is said in Your devotee Your love You invest. P-457
Whenever the devotee invokes, You must manifest.
You adopt the devotee on Your own and fulfil his tasks,
Forgetting all his sorrows in Your bliss and joy divine he basks.
Though Your refulgence is all over and yet the sole Lord You manifest.
Says Nanak, holding Your feet,
It is said in Your devotees Your love You invest. (4) 3.6

Asa V

Ever happy is the matrimonial bliss of the holy,
Their spouse dies not, nor would ever depart.
She who has the Spouse Lord at home,
Ever in bliss is her heart.
Immortal and Eternal, the Lord is youthful and immaculate.
Never far, ever close, the Master is in the ten directions in-state.
Lord of life who imparts wisdom and deliverance,
Cherishes those who to Him dedicate their heart,
Says Nanak as conceived by the Holy Word of the Guru,
Ever happy is the matrimonial bliss of the holy;
Their spouse dies not, nor would ever depart. (1)

She is in utter bliss who has the Lord as her spouse.
She is ever happy, spoken highly of in every house.
Honour and distinction, liberation and laudation,
And the company of the noble Master,
She enjoys all the occult powers and the Nine Treasures.
Nothing in her house that she hankers after.
Sweet of tongue, beloved of the Spouse,
Immutable is her matrimonial house.
Says Nanak, as conceived by the Holy Word of the Guru.
She is in utter bliss who has the Lord as her Spouse. (2)

Come sister-friends, let's go to the holy and in their service engage.
Grind their grain, wash their feet, and thus our ego efface.
Ego shed are sufferings fled, no more ourselves should we flaunt.
Seek their shelter, accept their favour and find peace in what they grant.
Discarding cynicism, become their slaves with folded hands day and night awake.
Says Nanak, as conceived by the Holy Word of the Guru
Come sister-friends, let's go to the holy and in their service engage. (3)

He who has inscribed in his lot, His service he gains.
His desires are fulfilled who the holy company attains.
In the holy company, dyed in His colour, he meditates on the Lord,
Doubts, attachments, misdeeds and duality does he discard.
With mind in peace, and poise and cool temper,
He takes to laudation in divine strains.
Says Nanak, as conceived by the Holy Word of the Guru
He who has inscribed in his lot, His service he gains. (4) 4.7

Asa V
Sloka

Meditating on Name, death does not bother,
Mind and body are in peace and in the end one meets the Lord Father.

Chhant

I come for the company of the holy, do please take me in Your care.
With folded hands, I beg to be blessed with Name, it's my prayer.
I ask for Name at Your feet so that I should shed my ego with Your grace.
Nowhere should I stray, at Your feet should I stay.
My Compassionate Lord! Take me kindly in Your care.
You are Accomplished, Inexpressible, Wondrous and Immaculate,
Pray pay heed to my prayer.
With hands folded Nanak asks for a boon P-458
From birth and death relieve me here. (1)

I am a stupid sinner, meritless, helpless and poor, Sire!
Hard-hearted, dull, low-born, caught in the attachment mire.
Soiled with illusions, ego and worldly love, death I remember not.
Pleasure of damsel company, joy of wealth and in utter ignorance I am caught.
Youth is slipping away, old age is creeping in, death waits for the day.
Prays Nanak, You are my hope, keep the low in the company of the holy if You may. (2)

Many a life I have wandered and undergone crises of many an incarnation,
Caught I was with gold and its sweet fascination.
I come loaded with endless weight of sins,
After having gone around many a place.
I now seek Your shelter my dear Lord,
Your Name is the only solace.
The Master-Protector, my dear Preceptor!
I have never done, nor can I do.
In peace, poise and bliss,
Nanak with Your favour will swim through. (3)

Saved are even those who merely subscribe to the Name.
The devotees need have no fear.
In whatever manner it is possible
The Name of the Lord you must listen with your ear.
Listening the Holy Word the enlightened gain the treasure of devotion,
Dyed in the colour of the Lord Creator, they take to laudation.
Should the earth serve as paper, vegetation as pen,
And the air sat to write on the sheet,
Yet would not be known the limit of the Limitless,
Of Whom Nanak seeks to sit at the holy feet. (4) 5.8

I have sought shelter of the Lord Creator.
I have become fearless, my worries are over.
I find in Him mother, father, progeny, friend, neighbour and relative fine.
He held and clasped me to His bosom, united me with the Guru
Whose sacred laudation the holy chime.
His virtues are endless, beyond count His honours,
Whose value cannot be caught.
The Sole Lord is Immeasurable and Inaccessible Master,
Whose shelter Nanak has sought. (1)

In the ocean of Amrit that is the world when the Lord Himself came to my aid.
Lodging the Name of God in my heart, my days of vice did fade.

I was rid of illusions, attachment, misdeeds and transmigration wrath,
The ocean of fire became cool as the apron of the holy I grasped.
Lord, Creator,Compassionate, Accomplished You are by Your devotees hailed.
Nanak meditated on the Perfect Master and the status supreme availed. (2)

Wherever I look, I find Him pervading all over.
That He lodges in every heart, of this not many are aware.
He is there on earth and ocean, equally in the elephant and worm.
He was there in the beginning, at the end and in the middle,
Only those blessed by the Guru can confirm.
The Preceptor is all pervasive, it is all His play,
Known by the devotees as the treasure of virtue.
Meditating on the Lord, privy of the heart,
Him alone Nanak does pursue. (3) P-459

Pleasant are days and nights, I meditate on the Name of the Lord.
I cherish His Lotus Feet, annulled are my sins and vice I discard.
I am relieved of pain, poverty and penury, to the highroad I am led,
In the company of the holy, dyed in His colour what I ask I am fed.
A glimpse of the Lord and my wish is fulfilled, the whole lot are ferried across.
There is bliss day and night as we meditate on the Great Boss. (4) 6.9

Asa V
Chhant Score 7

There is but One God.
He is realised through the grace of the True Guru.

Blessed are the thoughts, contemplation of God,
And company of the taintless men of God.
Nanak must forget not the Name for a moment,
Do me this favour, my Lord.

Chhant

The night is fragrant and the stars twinkle in swarm.
Those who adore God are awake, the beloved of Rama.
Those whom God loves are ever awake,
Contemplating on the Name day and night.
With their mind set on His Lotus Feet,
They forget not the Master for a trice.

Shedding conceit, attachment and evil thought,
Their suffering and sorrows forsake.
Nanak venerates the Holy who remains ever awake. (1)

My bed is done up with lavish care.
I am gladdened to learn of His arrival here.
I met my Master, the pilgrim of peace,
Overflowing with joy and ecstatic release.
As the limb touched the limb, all sorrows fled,
My breath, mind and body were in a moment refreshed.
My wish fulfilled, I remembered God at the auspicious hour.
Nanak prayed and met Sridhar* in a rapturous bower. (2)

My friends now ask for the features of my Spouse.
Delirious with pleasure, I can open not my mouth.
The virtues of the Creator are deep-rooted, endless and disguised,
Even the *Vedas* cannot their extent realise.
Give the Master loving devotion and His praises due accord.
Accomplished and enlightened if you are a favourite of God.
Lost in His devotion prayerfully, says Nanak,
You will merge into the Lord. (3)

When I took to singing the Preceptor's praises,
Friends were happy and foes were in blazes.

* Vishnu — Hari, God

My comforts multiplied, I was devoted to the Name,
The Lord God gracefully deigned to claim.
As I came in His protection, I was ever awake
And met Vishnu of the wild flowers.
It was the advent of the auspicious times,
I attained all the treasures in their own hour.
Prayerfully says Nanak, the devotees hasten to the Lord in His bower. (4)

Asa V

Get up and go you trader, why this delay?
Your time is over, it is false overstay.
False overstay, misled by Maya you do evils untold. P-460
Your body will be ashes, hunted by Yama and by death scored.
Your wealth and youth will be left behind,
And your indulgence in eating and dressing up well.
Says Nanak, your deeds alone would accompany you
What one does must one's future spell. (1)

You are caught like the deer in moonlit night.
Committing sins ever, your felicity turns into fright.
Committing sins you'll not be let off, held by the neck you'll be led.
Misled by the mirage of a city enjoying a false bed,
Lost in avarice, greed and ego, to pride you are given.
Says Nanak, the man like a deer dies in ignorance,
his transmigration not forgiven. (2)

The bee caught in the honeycomb, how can she fly?
The elephant fallen in the pit can't swim even if he were to try.
Swimming across becomes arduous in an instant
For them who remember not the Lord.
The count of punishment for misdeeds is endless,
One suffers for one's deeds ever hard.
What one does in secret comes to be known,

One is humiliated here and hereafter.
Says Nanak, in the absence of the True Guru's guidance,
The egoist is defeated and faces disaster. (3)

The Lord's devotees find life at the Preceptor's feet.
The Master clasps them to His bosom in His retreat.
He confers on them strength, wisdom, meditation
And makes them contemplate.
Himself He becomes the holy company for them,
Himself the world He liberates.
The Saviour saves ever with good deeds,
Says Nanak, they don't have to go to hell
The Lord's devotees find life at the Preceptor's feet. (4) 2.11

Asa V

Shedding sloth, I propitiate the Lord.
And enjoy my Spouse in utter accord.
In utter accord day and night my Spouse enjoys
Meditating on Whom every breath I live,
I laud Him in His employ.
Separation itself felt ashamed, I had the Lord's glimpse
And with His ambrosial sight I was surfeit.
Says Nanak, prayerfully, his prayer was heard,
He whom he sought He came to meet. (1)

Scare yourself woes! The Creator is at home to rest.
Dead are the messengers of mischief, the Lord is manifest.
Manifest is the Lord Beloved who is discoursed in holy congregation.
I witnessed the Wondrous, like a shower of ambrosia.
With the Guru's grace I cultivate His association.
I am now at peace, hailed all around,
His limit cannot be known.
Says Nanak prayerfully, union is a spontaneous happening.
Which the Lord Himself has shown. (2)

Meditating on the Lord there is no going to hell.
It is the victory of righteousness and the agents of evil are pell-mell.
Those who in *dharma* and contentment, poise and peace,
Meditate on the Lord in the holy company,
He saves them in His grace.
Their attachments and possessiveness are no more a worry.
He clasps them to His bosom, brings about union with the Guru.
Meditating on the Lord verily satiates. P-461
Says Nanak prayerfully, one should meditate on the Master,
Meditation provides all one awaits. (3)

The feet possessing Nine Treasure and occult powers I've clasped.
I fear no disaster.
He who is all-powerful,
He is my Master.
He held me with His arm,
Blessed me with Name
And put his hand on my forehead,
So that no harm comes to me in the ocean of life.
The ambrosia of the Lord's essence I tasted,
In the company of the holy with the Name I was dyed,
And the contest I won.
States Nanak prayerfully, no more I'm bothered by Yama,
Since in the Guru's shelter I've come. (4) 3.12

Asa V

What you do day and night is writ in your lot,
From Whom you try to conceal, is aware of the plot.
When the Creator accompanies and watches,
Why must you commit evil?
One should be grateful, meditate on the Lord
And no more fear hell or devil.
Day and night one should contemplate on the Name

Which ultimately gives you company.
Says Nanak, your accumulated sins determine your destiny. (1)

You stupid, good-for-nothing with guile yourself you feed,
Forgetting that it is the Bestower who meets every need.
The Bestower is ever Compassionate Master, why must you forget?
Lauding Him, fearless in the company of the holy, across the shore you get.
The occults, the adepts, the holy and the monks find Name as their power.
Says Nanak prayerfully, we should meditate on the One who is the
Only Doer ever. (2)

Don't you do evil,
The Lord is aware and at pain.
Those who live false and deceitful lives,
They are born again and again.
They swim across the ocean of life
Who meditate on God.
Discarding lust, wrath, sycophancy and slander,
Who come to the care of the Lord.
The Master prevails on the land and water,
All-high, Inaccessible, with Him no one can compete.
Says Nanak prayerfully, the devotees' support are
The Lord's Lotus Feet. (3)

Treat the world as a mere mirage.
Nothing in it lasts.
Maya has many colours,
Not one of them is fast.
The Lord alone is your constant companion,
He should be cherished day and night.
There is none other than the Lord,
Duality should be set aside.
Treat the Lord alone as your friend in mind.
Youth, wealth and other pleasures will last not.

Says Nanak prayerfully, it's with great good luck that
one attains peace and poise,
And gets in the Lord absorbed. (4) 4.13

Asa V
Chhant Score 8

There is but One God.
He is realised through the grace of the True Guru.

Maya is a wall of make-believe,
Indeed of make-believe.
It's intoxication is sharp and deep.
Involved in it, life goes waste and cheap.
It's a thick jungle,
The world is a thick and dreadful jungle
Where thieves come to burgle
Day after day the Sun does the life smuggle. P-462

The Sun smuggles away every day in the absence of the Divine,
The Lord Compassionate, pray do take pity and meet.
Many a birth and death have gone
Without the Lord there is no arriving at the Retreat.
Devoid of lineage, beauty, lustre and enlightenment,
Who is my protector other than You?
With hands folded, Nanak comes to You for shelter,
My Beloved Lord, my Narhar Master* for liberation supreme I sue. (1)

Fish without water,
Bereft of water the fish gives life.
Without love how can one live?
Facing the arrow-shot.

* The man-lion avtar of Vishnu.

The shot of arrow coming from front,
From the front coming shot of arrow
The deer dedicates his mind, body and breath,
Pierced with the melody his life he gives.
Love! I am infatuated, pray do meet the forlorn fated
Accursed is living for an instant without You.
Not a wink of sleep, I am in love deep.
Day and night my mind seems to scout You.
Dyed in the Lord's colour, in the Name absorbed,
I have shed all my fears and illusions.
Pray, do be gracious, my Accomplished Bestower,
Your loving devotion to Nanak accord. (2)

Intoxicated with the fragrance of flower
The humming bee is humming.
Humming in love with the lotus, it's encaged.
Chatrik is thirsty,
Thirsty is *chatrik* for a drop of water from the gathering cloud.
Wondrous is its longing.
With rain drop alone its thirst is assuaged,
Thirst assuaged, its sufferings depart.

Pray do meet me, I am in dire love divine.
My charming Master, clever and noble,
How do I Your glory define?
Pull me with Your arm and bless me with Name,
Your glimpse and my sins are washed.
Says Nanak, redeemer of the fallen is the Lord,
Seeing Whom all the sufferings are squashed. (3)

I meditate on You from the core of my heart, Master,
From the core of my heart I meditate.
Pray, take the helpless into Your shelter,
I am in fond infatuation with You.
I contemplate on your fancy figure,

On your fancy figure I contemplate,
My mind is longing for Divine love.
You respect the search of Your seekers true.
Lord! You fully, redeem the suffering
And fulfil all the desires.
Blessed are the moments,
When the Lord clasps to His bosom,
Meeting the Spouse in the bed one aspires.
The Lord was gracious, I met the Master
All my sins were annulled.
Says Nanak prayerfully, my dream came true
I met my Lord, a treasure of virtue heard. (4)1.14

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Asa I

Var with *slokas* including those of the First Guru in the measure of the ballad of Tunda Asraja,
I hail my Guru hundred times a day,
He who turned men into angels P-463
Without delay. (1)

II

Should there appear a hundred moons and a thousand suns embark,
Despite all their light, without the guidance of Guru, it remains pitch dark. (2)

I

Those who meditate not on the Guru, says Nanak,
And remain self-possessed,
They are like the seedless sesame plants
Standing in the field harvested.
Left over in the field, says Nanak, they have a hundred masters.
They may blossom and flower,
The poor are destined for disaster. (3)

Pauri

Himself He enacted the universe and Himself gave it name.
He then created the cosmos.
Sitting on the throne He enjoys His game.
You are the Bestower and Creator,
In Your grace You give and enhance Your fame.
You are omniscient.
You give life and order it back from the frame.
Sitting on Your throne You enjoy the game. (1)

Sloka I

True are Your continents
Of Your true firmament.
True are Your people,
True their form.
True what you do,
True is Your norm.

True is Your decree,
True is Your count.
True is Your ordinance,
True its import.
True is Your grace,
True Your support.

The True One! Millions and trillions propitiate You,
With the might and prowess of the Lord True.
True is Your honour, true is Your glory.
True is the creativity of Your Majesty.
Says Nanak, the true ones meditate on the True,
Those who are born and die remain in blue. (1)

I

Great is His fame, His Name is great.
Great is His fame for justice straight.
Great is His fame for immutable state.
Great is His fame, the caller to accommodate.
Great is His fame to know what is one yet to narrate.
Great is the Bestower's fame for consulting no mate.
Great is His fame for being ever in-state.
Says Nanak, no one can know His way.
He does whatever He may. (2)

II

The world is the abode of the True,
The Truthful in it lives.
Some as per His ordinance He saves,
Others are killed as He wills.
Some he redeems in His grace,
Others in Maya subsist.

It is difficult to surmise
What in His scheme of things would fit.
Says Nanak, he is God-directed
Whom He blesses with enlightened wit. (3)

Pauri

Says Nanak, after creating the human being,
The Lord installed in him the sense of justice to record his deeds.
Nothing but fair play is administered there,
And the malice of untruth is segregated like weeds.
The false have no place there.
With their blackened face to the hell they lead.
Those devoted to the Lord's Name come out with flying colours,
Defeated are those who mislead.
The Lord has set up the matrix to record one's deeds. (2)

Slok I

Wondrous are the tongues, wondrous the scripts.
Wondrous the creation, wondrous the way it's split.
Wondrous are the forms wondrous their variety.
Wondrous are the nudes not caring for impropriety.
Wondrous the air, wondrous the water. P-464
Wondrous is the fire playing with disaster.
Wondrous is the earth, wondrous the sources of creativity.
Wondrous are the pursuits in which involved is humanity.
Wondrous is the union, wondrous separation.
Wondrous is the hunger, wondrous its satiation.
Wondrous is praise, wondrous is laudation.
Wondrous is wilderness, wondrous glorification.
Wondrous is the proximity, wondrous the distance.
Wondrous is finding Him in one's presence.
Wondrous indeed are the ways in which He is involved.
Says Nanak, it is with good fortune that this mystery is solved. (1)

I

It's Your creation that we see, it's Your creation that we hear,
It's Your creation that is peace, joy and fear.
The nether world and the sky are Your creation.
It is Your creation, the entire manifestation.
Your creation are the *Vedas, Puranas* and the Semitic scriptures.
It's Your creation all their contemplation.
It's Your creation eating, drinking dressing and passion.
It's Your creation that reflects in species, castes, colours and creatures of the world.
Your creation are the good, Your creation are the evil,
Your creation are those honoured and in ego hurled.
Your creation is air, water and fire.
Your creation is the earth and its dust
It is all Your creation, You are the Creator
You are called Holy, Holy You be must
Says Nanak, the creation operates under His command
He watches, tries and then does trust. (2)

Pauri

Enjoying life the way he did,
He turned unto ashes and left.
A big name in the world,
And yet he was chained in the neck and handcuffed.
Hereafter they examined his deeds,
His reckonings explained and impressed.
He finds no place to hide.
Who would listen to the distressed?
His life blind the ignorant has messed. (3)

Sloka I

It is in the Lord's fear that the winds blow.

It is in His fear that rivers flow.
It is in His fear that fire functions perforce.
It is in His fear that the earth remains on its course.
It is in His fear that Indra flies headlong.
It is in His fear that the Dharmraja at His door throngs.
The Sun and Moon fear Him,
They move about millions of miles without end.
The ascetics, sages and savants live in His fear.
The span of sky is stretched in His fear.
It is in His fear live multitudes of warriors
And heroes who have glory won.
Everyone lives in His fear destined for Him.
Says Nanak, it is the Formless alone who fears none.

I

Says Nanak, it is the Formless alone who is Fearless,
The rest are the dust of the Lord's feet.
There are ever so many legends of Krishna,
No less who the Vedic lore treat.
There are ever so many professional dancers,
Who time and again repeat.
The way the professionals always do,
They come and perform in the street.
Even the kings and queens join them,
Singing in rhythm and out of beat.
With earrings and necklace of lakhs of rupees,
Says Nanak, those who wear, in the end forfeit.
Divine understanding is attained not with words,
It is a difficult task indeed.
It's one's *karma* that helps one gain,
All the rest endeavour is effete. (2)

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Pauri

Were the Lord to be graceful,
With His grace you gain the True Guru.
Yourself had suffered many a life
When the True Guru revealed to you the Word True.
There is none as great a Bestower as the True Guru,
This should everyone imbue.
Meeting the True Guru you meet the True.
You are rid of the ego in you.
The truth manifest itself to the true.

Sloka I

The moments are like *gopis,**
And the hours like Krishna, the cowherd.
The ornaments are air, water and fire,
The Sun and Moon Vishnu reincarnated.
The entire earth serves as property *of the play,*
And the wordly happenings as the plot created.
Says Nanak, without his knowledge
The world is a morsel of Yama fated. (1)

I

The disciples play on the instruments and their gurus dance.
They give tune with their feet and their heads prance.
The dust thus raised in their hair falls.
It makes the people in their houses laugh.
All this is done to earn a living.
Themselves they on the ground swing.
They sing acting as *gopis* and Krishna.

* Lord Krishna's Milkmaids.

They sing acting as Sita and Rama.
On the other hand, the Fearless, Formless of the True Name,
Who does the entire universe claim,
The devotees serve such a Lord with ritual passion,
In the dew-drenched hours with devotion true.
And learn this lore from their Guru.
That it is His grace that grants liberation.
While their oil press the quern, spinning and the potter's wheels,
Together with innumerable whirl winds reel.
Tops, churning rods and grain-treaders,
The birds wheeling around without pause altogether,

The living being whirled on the pike,
Their whirling about without an end,
All are bound by bonds of their deeds.
They dance according to their cultivated trend.
Those who dance for fun have to regret in the end.
They rise not, nor achieve their goal.
Dancing and prancing is the mind's passion.
Says Nanak, those who fear God
They alone give Him loving devotion. (2)

Pauri

You are called Formless
Hailing Your Name,Yama doesn't assail.
This body and life belong to You.
I receive what You give, no argument with You does avail.
If one were to seek good for oneself,
One should do good, but in a humble pale.
One may try to ward off death,
Old age must come in another veil.
Nobody lives after the filling of the pail. (5)

Sloka I

The Muslims are devoted to the *Shariat*,*
Which they study and which they contemplate.
The real devotees are those who for a glimpse
Undergo a host of restraints.
The Hindus laud the laudable Lord,
And as revealed in *Shastras*, in many a form they paint.
They have holy baths, make offerings and worship.
With aloe fragrance no more faint.
The *yogis* meditate in poise
With Alakh** as their patron-saint. P-466

He who is formless, whose Name is Immaculate,
Him in embodied form they celebrate.
The charitable should feel content with the fact of charity,
Instead they expect hundred times more and acclaim by small and great.
Thieves malcharacters, liers, lechers and evil-doers,
Whatever they had earned they spend and go a waste.
There are living creatures in water and land, crowds upon crowds,
What they ask You alone know, what You desire they can state.

Says Nanak, the devotees hunger for laudation
The Name True is their prop and fate.
They are ever happy day and night
Making themselves the dust of the feet of the virtuous great. (1)

I

The dust of Muslim corpse is by a potter kneeled.
He moulded it into vessels and bricks, in flames it squealed,
The dust wails as it burns, in cinders it is peeled.
Says Nanak, the Lord who has created, to Him alone is the secret revealed. (2)

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* Islamic Code
** Inaccessible.

Pauri

None without the True Guru's guidance,
Without the True Guru's help has the Lord attained.
What the Lord has installed in the True Guru's heart,
He has come out and proclaimed.
Meeting the True Guru is gaining liberation,
Who from attachment has *Refrain*ed.
It is a noble decision indeed.
Who have themselves to the True One aimed,
And thus the Bestower of boons gained. (6)

Sloka I

In ego he came, in ego he left.
In ego he was born, in ego he eternally slept.
In ego he gave, in ego he got.
In ego he earned, in ego he lost.
In ego he is truthful, in ego he is false.
In ego the issues of evil and good he solves.
In ego in the hell and heaven he dishes.
In ego he laughs, in ego cries.
In ego he is nasty, in ego he is nice.
In ego he loves his caste and species.
In ego he is stupid, in ego wise,
Of liberation would not himself apprise.
In ego it is Maya, in ego it is illusion.
In ego it is the produce of the species creation.
He who understands ego,
He can upto the Portal go.
Bereft of enlightenment its argument that goes to and fro.

Says Nanak, it's the Divine ordinance that does operate,
The way He views one should simulate. (1)

II

Ego is inherent, in ego does one function.
Ego is a bond that leads to transmigration.
Where does ego originate? And what is its destination?
Ego is ordained by the Lord, it leads to transmigration.
Ego is a malignant malady, its cure also lies in its formation
If He is gracious one takes to contemplation.
Says Nanak, pay heed, you men of God,
This is the way to get rid of this affliction. (2)

Pauri

Those who have devoted themselves to truth alone
Have served well and attained contentment. P-467
They never make a false move.
They do good and get into the divine involvement.
They break all worldly ties.
They have scanty nourishment.
The Lord, You are highly gracious,
What You bestow makes for enhancement.
It is the virtuous who attain the compliment. (7)

Sloka I

Of men, trees, places of pilgrimage, river banks, clouds and crops,
Of islands, continents, planets, the universe and cosmos,
Of those born from eggs, placenta, atmosphere and sweat,
Says Nanak, He keeps record.
Of oceans, mountains and of the human assets.
Maintains Nanak, that after creation He sees that their needs are met.
The Creator who creates, He has for them to frown and fret.
The Lord must take care Who has the world created.
To Him I bow, Him I hail, His Court is ever felicitated.

Says Nanak, bereft of Name what worth is the sacred thread and the forehead pasted. (1)

I

A million good deeds and virtues,
A million acts of approved philanthropy,
A million austerities at shrines of pilgrimage,
Practising *Sahaj yoga* in out-of-way place,
A million heroic deeds fighting and attaining *Nirvana*,
A million acts of absorption, learning and recitation of the *Puranas*,
With the Lord who has brought this about the world and ordained transmigration,
Says Nanak, of little avail are arguments, His grace alone gains true liberation. (2)

Pauri

You are the True Lord alone who has brought about truth.
He whom You bestow acquires and takes to it forsooth.
Meeting the True Guru one imbibes truth, and truth in the heart comes to roost.
The ignorant of truth remains unaware and wastes his life uncouth.
He came to the world for what fruit? (8)

Sloka I

You may read and read, and load yourself like a cart,
You may read and read, and equip yourself like a mart,
You may read and read, and yourself commit,
You may read and around you dig a pit,
You may read for years,
You may read for months and months,
As long as you live you may read,
You may read as long as you breathe,
Says Nanak, only one thing will be reckoned in the end,
The rest is all vanity and vexation in blend.

I

The more one reads and writes,
The more with anxieties one blights.
Going about many a place of pilgrimage
Is like chasing a mirage.
Changing many garbs
Is torturing the body with barbs.
Suffering with what one has ever absorbed,
Abjuring a feast is forfeiting a treat.
Suffered a lot, in duality caught,
Going without clothes, the life one loathes,
Lost in stubborn silence,
How can he be enlightened without the Guru's guidance?
Walking bare feet, one himself has sown what one reaps.
Eating junk food is like dirt in one's heart let loose.
The stupid purblind has forfeited his respect,
Without the Name he has no shelter left.
Living in wilderness and cremation grounds,
In the end he is ignorant with regrets profound.
Should he propitiate the True Guru, he has peace as reward,
With the Lord's Name in his heart, P-468
Rid of anxieties and illusions,
And the ego to discard. (2)

Pauri

You cherish Your devotees, Lord!
They come to Your Portal to laud.
The unfortunate like Nanak get about and knock.
There are others, not realising their identity,
Who flaunt their non-existing stock.
I am a musician, low by caste,
Others of high caste are called.
I seek company of those who meditate on God. (9)

Sloka I

False is the ruler, false are the ruled.
The entire world is false.
False are the mansion, false are the minarets,
Those who reside in them are false.
False is gold, false is silver,
Those who wear them are false.
False is the figure, false is the wear.
The wondrous charm is false.
False is the husband, false is the wife,
What they hanker after is false.
It is falsehood indulging in falsehood
If it is in the absence of the Lord.
Whom shall one make friend?
The entire world is false.
False is candy, false is honey,
Falsehood drowns the boatful.
Says Nanak prayerfully,
Other than You, it is all false in total. (1)

I

You will be truthful if you are true at heart;
The filth of falsehood washed away, your body is clean and smart.
You will be truthful if you love the True One;
Hearing His Name you will go in ecstasy
And qualify for salvation.
You will be truthful if you are aware of the true way of life;
Treating this body as the seed-bed, you sow His Name in it.
You are truthful if you follow true advice;
A heart full of compassion, you take to giving charity.
You are truthful if you live in the sanctum of your soul in parity,
Taking instructions from the Guru, you abide by them.

Truth is the remedy which washes away sin.
Nanak is supplicant to the truthful Kin.

Pauri

I seek dust of the feet of the holy;
Should I get it, I would my forehead plaster.
Forgetting the false greed,
I'd meditate on the Inaccessible Master.
One receives for one's reward
What one has been after.
If it is inscribed in the Primal Time,
One is blessed with the dust of their quarter.
It is narrow-mindedness that leads to disaster. 10

Sloka I

There is dearth of truth, falsehood is rife.
The falsehood of *Kaliyuga* has turned people into louts.
Since the kernel from the seed is removed,
How will it sprout?
It would have been different had it been unsplit and the season suitable.
Says Nanak, without the proper ground,
The plain cloth doesn't take dye of the chemical.
In the vat of God's fear the mind should be steamed,
And the leaven of modesty applied.
Says Nanak, no shade of falsehood would remain,
Should the mind in devotion be dyed. (1)

I

Greed and evil are the king and counsellor,
Falsehood is their treasurer.
Lust is the aide available for advice.

They get together to confer and conjure.
Their subjects are purblind and unenlightened,
Straw-stuffed carcases they appear.
The enlightened dance, play on instruments
And deck themselves in many a figure.
They sing ballads of battles
And the heroic deeds of their peers.
The stupid scholars who relish arguments,
This is what they amass and endear.
A man of God wastes his life lived in *dharma*
Asking for liberation, a reward and fare.
He calls himself a celibate but knows not the way,
From family and home himself would tear.
None does make a modest claim,
Everyone considers himself great.
Says Nanak, had he been weighed against his merit,
He would be recognised of adequate weight. (2)

I

Says Nanak, what the Lord wills must happen,
The True keeps a watch.
Everyone makes an endeavour,
What the Creator wishes comes to pass.
Caste and prowess have no consideration hereafter,
A different set of values they toss.
Those who are reckoned respectable there,
They are honourable in the eyes of the Boss. (3)

Pauri

Those who have been bestowed by You Above,
They take to meditation.

Man can do not much,
Your universe is of utmost variation.
There are some You united in Your grace,
Others are left in desolation.
It is with Guru's grace that one realises You.
Those whom You accord imagination,
They merge in truth on their own for its fascination. (4)

Sloka I

Suffering is the remedy; comfort the malady,
When there was comfort, You were not there.
I dare not do anything, You are the Creator.
Even if I tried, I may not succeed.
I am sacrifice unto You
Who is reflected in Nature indeed.
Your extent can't be known. (1) *Refrain*
You are in the universe like a candle,
The candle that enlightens.
You prevail all over the artless Artist!
You are the True, Praiseworthy Lord.
He who adores You finds salvation.
Says Nanak, the Creator has His own ways,
He does whatever suits the situation.

II

The creed of *yogis* is enlightenment.
That of Brahmins is following the *Vedas*.
The Kshatrias' creed is heroic deeds,
Of the Sudras is serving others.
Of all the creeds, there is One Supreme.
If one were to know the secret card.
Nanak is His slave
He is the Immaculate Lord. (3)

II

Krishna alone embodies in Him all the gods
And also beings other than gods.
His spirit is all-pervasive, only if one were to know the secret.
Nanak is His slave, He is the Immaculate Lord. (4)

I

The vessel contains water,
Without water the vessel is of no use.
The mind keeps concentrated with enlightenment,
Without the Guru enlightenment is diffuse. (5)

Pauri

Should a literate be found sinful,
Why the illiterate holy be rejected?
What a man tries to do,
In the same light he is projected.
One should play not a losing game
Which at the Lord's Portal is reflected.
The difference between the literate and illiterate
For consideration is subjected.
The self-opinionated is hereafter dejected. (12) P-470

Sloka I

Says Nanak, the world is a chariot;
It has a charioteer at its crest.
He keeps changing from age to age.
The devotees understand it best.
Satyayug was the age of contentment,
It had *dharma* as its charioteer.

Tretayug was the age of continence,
Its charioteer was a warrior.
Dwaparyug was the age of penance,
Its charioteer was truth.
Kaliyug is the age of fire,
Falsehood is its charioteer forsooth. (1)

I

Sam-Veda maintains that the Lord is clad in white,
In truth He evolves, in truth He abides.
Everyone is in truth absorbed.
Rig Veda states that all over pervades the Lord.
Rama's name like the Sun is supreme amongst gods.
Meditating on Name rids of sins.
Thus does Nanak obtain liberation.
In *Yajur Veda* is mentioned the seduction of Chandraval.
And appearance of Krishna, the Yadav on the stage,
Who brought a belle out of caste and in Brindaban became a rage.
In *Kaliyuga*, *Atharva Veda* appeared.
When God came to be known as *Allah* by name.
People took to wearing blue since Turks and Pathans did the same.
All the four *Vedas* reflected the truth of their time.
Those who study them know what is mundane and what is sublime.
He who in loving devotion adopts a humble appellation,
Says Nanak, he does in the end gain salvation. (2)

Pauri

I am sacrifice unto the True Guru,
Meeting whom I remember the Lord;
Who enlightens with the sermon
And I realise the truth of the world.
Forgetting the Master who takes to others,

Sunk is such a merchant, Lord.
The True Guru is the boat.
Only a few have contemplated on the Word.
In His grace He ferries across. (13)

Sloka I

The wool-tree that stands erect is thick and verdant.
Those who come to it with hope return disappointed.
Its fruit is tasteless, flowers are bland,
The leaves would no purpose serve.
Says Nanak, humility is sweet,
Of all the virtues it is the nerve.
He whom everyone pays reverence,
Who would not give others their due,
Weighed in the balance, he who is humble
Proves superior of the two.
Like those stalking to hunt deer the evil-doers bow a lot.
What use is bowing one's head if with impurity is littered the heart? (1)

I

They recite scriptures and prayer texts and yet engage in contentions.
They worship stones and like herons go in false absorption.
Uttering falsehood, they project their base-material ornaments as of gold.
And yet three times a day the *Gayatri* they unfold.
A necklace of beads around their neck and paste-mark on the forehead,
Two *dhotis* and a piece of cloth they have for their head.
He who is aware of godly ways,
No attention to all these he pays.
Says Nanak, it's best to meditate on the Lord with faith.
But without the Guru's guidance this path one can't take. (2)

Pauri

Your fine wear you'd leave here.
Good and evil that you do,
Its consequence must you bear. P-471
You may command as you would *in this world,*
In the next it's the narrow path you must fare.
When you leave naked, as you'd do, you would be a nightmare.
The misdeeds that here you do, you would have to regret there. (14)

Sloka I

With compassion as cotton, contentment as yarn,
Continence as knot and purity as twist,
This is the True sacred thread for one.
O Pandit! If you have the like of it,
Let me be blessed.
Such a one neither snaps, nor is soiled.
It is neither singed nor lost.
Blessed are those, says Nanak,
To wear such a one around their neck who have sought.
Bought for four *cowries* and worn in the purity of cooking space,
Then something whispered in the ear,
The Brahmin wielding the Guru's mace,
The moment one dies the thread falls apart.
One goes to the other world sans any thread-trace.

I

With countless thieving and floundering,
Millions of falsehoods and foul tongue,
Endless deceits and deeds done in secret
That day and night *with one are clung,*
The sacred thread of cotton spun, twisted by the Brahmin,

Then a goat is slaughtered, cooked and eaten
When everyone exhorts that it should now be worn,
When it gets old, it is thrown,
And another is brought to adorn.
Says Nanak, if the sacred thread had any power,
It would not snap nor be torn. (2)

I

Meditating on Name bestows faith,
His laudation is the true yarn.
Worn at His Portal,
Such a sacred thread never comes to harm. (3)

I

There is no sacred thread for sex organ,
Nor there is one for women.
Every morning it is the dirty phenomenon.
There is no sacred thread for feet or hands,
None for tongue or eyes to scan.
Himself *the Brahmin* goes about without this sacred thread,
He twists and keeps others duly fed.
Charging the fee the people he marries,
Consulting his record, meets their queries.
Listen, you men of the world, it is strange.
His mind is blind and he is declared sane. (4)

Pauri

Should the Master be compassionate and gracious?
He makes one do what He approves.
He whom He induces obedience,
He alone His service pursues.

He who carries out His ordinance is approved,
To the Lord's Mansions he concludes.
He who does what the Lord ordains,
Whatever he wishes the fruit he receives.
And thus to the Lord's Portal he proceeds. (15)

Slok I

On one hand you tax the cow and Brahmin,
On the other, your kitchen with cow-dung you plaster.
On one hand you wear *dhoti* and rosary with forehead pasted,
On the other, you eat with those said to be rascals.
You perform *pooja* and read the *Qura'n* on the sly,
But in the open you've adapted the discipline of alien masters.
Give up this hypocrisy.
Meditating on the Name alone you'll gain Eternity. (1)

Those gobbling human beings perform the Muslim prayer.
Those wielding the dagger, the sacred thread wear.
In their home the Brahmins would the conch blow,
They indulge in vice as much anyhow.
False is their capital and false their deals.
What they talk is false and false what they eat as meals.
Far from them is the abode of modesty and righteousness.
Says Nanak, falsehood is all-pervasive.
With paste-mark on the forehead
And *dhoti* around their waste with its loose end to tuck, P-472
They have dagger in their hands with which the whole world could be struck.
Wearing the blue garments, favour *of the ruler* they seek.
They worship the *Puranas* with the money from the *mlechhas** they wreak.
They eat meat of the goat slaughtered with Islamic grace,
And allow not anyone enter their cooking space.

* The opprobrious term the Hindus of the time used for Muslims.

Having plastered the cooking space with cow-dung they draw a line,
Then come the hypocrites to sit on it and dine.
They fear lest their food may be soiled,
Its ingredients spoiled.
They make hypocritical noise with their bodies dirtied with sins.
Their minds are impure, yet their mouths they try to rinse.
Says Nanak, on truth ever should one meditate.
If he is pure, the Truthful he would cultivate. (2)

Pauri

He takes care of everyone.
Under His care their activities He directs.
Himself He glorifies and makes them truthfully act.
He is the Lord Supreme, His creation to various tasks He sets.
Should He be unkind, the kings with misfortunes are met.
Were they to go begging they would find them among the reject. (16)

Sloka I

A burglar having burgled a home,
Were he to give it in charity in his ancestor's name,
In the hereafter it would be detected and his ancestor would come to blame.
Justice demands that the mediator's hands should be maimed.
Says Nanak, in the hereafter one is rewarded for what one earns hard and shares the same. (1)

I

Like a female having her periods again and again,
A liar has lies on his tongue which he repeats and comes to shame.
They are not pure who keep their bodies clean.
Says Nanak, they are pure, who have in them the Lord's esteem.

Pauri

With horses fully dressed running as fast as air,
And their harems decked with beauties of all sort,
Their houses, halls and mansions in whose grandeur they are absorbed,
Indulging in pleasure their hearts' content, remembering not the Lord,
They eat whatever they please, in their might the fear of death they have lost.
As the old age creeps in, the youth gets lost. (17)

Sloka I

Should you believe in *sutak* impurity,
Then everything is impure.
Your cow-dung and wood, the worms are there.
No grain of cereals is without the life here.
In the first instance water has life which it imparts everywhere.
How can *sutak* impurity be controlled, in the kitchen it would stare.
Says Nanak, *sutak* can't be got rid of, only enlightenment can it scare.

I

The *sutak* of mind is avarice,
Of the tongue telling lies.

The *sutak* of eyes is
Staring at others' wealth and wives.
The *sutak* of ears is listening to slander.
Says Nanak, the swan of man is caught and Yama derides. (2)

I

Sutak is sheer illusion
Which leads to duality.
Birth and death are ordained by Him,

One comes and goes accordingly.
Eating and drinking is all pure,
The food is created for the humanity.
Says Nanak, the devotees who realise it,
Sutak is no more their anxiety. (3) P-473

Pauri

One should laud the Lord Supreme,
Who is endowed with virtues great.
Were the Master graceful, one would be able to discriminate.
As it pleases the Lord, He does the mind stimulate.
Ordained by the Lord with His hand on the forehead,
He casts out the evil innate.
One attains the Nine Treasures
If the Lord in His pleasure were to grant in-state. (18)

Sloka I

He should be pure himself before he occupies a seat in the clean cooking space.
He is made a pure offering which none dared first taste.
Having eaten the pure meal, the scriptures he recites.
But when he execrates at the foul spot whom should one spite?
Cereals are a deity, water is a deity, fire is a deity and so is salt.
To them is added *ghee*,
Which makes everything pollution-free.
The body which is polluted is subjected to spitting spree.
The mouth that remembers not the Lord,
And eats delicacies without the Name,
Says Nanak, it should be understood,
That mouth must come to blame. (1)

I

Conceived in woman's womb, from woman one is born,
With woman is one engaged and then with woman is married.
With woman one makes friends,
And thus the creation is carried.
If the woman were to die, one looks for another.
The woman keeps man in discipline.
Why talk ill of her who gives birth to the sovereign?
From man is born woman,
Outside the woman there is none.
Outside the woman, says Nanak,
There is only the True Lord One.
The tongue that lauds the Lord's Name is blessed.
Its face is radiant and red.

Pauri

Everyone claims Him to be his,
Point out the one who does not.
One has to take care of one's deeds,
And also the reckoning one has wrought.
If one doesn't have to abide in this world,
Why then go about strutting that lot?
Don't again talk ill of others.
From learning is this to be sought.
With stupid in argument don't get caught. (19)

Sloka I

Says Nanak, the unpleasant talk turns unpleasant both body and mind.
The one unpleasant is called as such, and such a reputation he finds.
The one unpleasant is thrown out of the Portal and spat on the face.
The one unpleasant is known as stupid, he is beaten with shoes in disgrace. (1)

I

Those who are false at heart
But maintain the poise of virtue for the world,
Were they to take holy bath at sixty-eight places of pilgrimage,
Their impurity would not desert.

Those who are soft like silk within and rough without,
For the world they are alright.
They are devoted to the Lord
Intent on His Divine sight.
They laugh here, cry there,
And take to silence somewhere.
Other than the Name of the True
None else they seem to care.
Squatting at the threshold, they ask for their provision.
Only when He offers would they eat the fare.
There is one Court, only one, where all the sundry meet
At the time of reckoning on the Portal sufferings are shed,
Like the oil from the seed is squeezed. (2)

Pauri

P-474

You have created it all yourself.
With your might you have set.
You watch all your handiwork,
The weak and strong must you vet.
He who has come must go,
Everyone has his turn intact.
He who has bestowed life and breath,
How come, such a Lord you forget?
With one's own hands one sets one's job correct. (20)

Sloka II

What sort of love it is
That one can think of other than the Lord?
Says Nanak, the true lover is he
Who day and night in God is absorbed.
He who treats good as good, bad as bad
And is given to mundane discrimination,
He is no lover who is caught in such calculation.

II

He who is subdued on one hand and rude on the other,
Is undone, leaves no trace.
Says Nanak, either response is false,
With the Lord he finds no place. (2)

Pauri

Serving Whom is peaceful,
One should contemplate on that Lord.
For the doing one has to suffer,
Why do such a deed at all?
One should never do evil,
Ever take a look hard.
That one loses not in the game with the Master,
One should play such a part.
For profit should one throw the dart. (21)

Sloka II

He who is engaged in service,
And yet egoistically gets into argument;
He who talks too much,

Never enjoys the Master's compliment.
He who forgets himself and serves the Lord,
He is felicitated.
He who realises the one he is devoted to,
He is celebrated. (1)

II

What is in mind bears fruit,
Mere blabbering is playing with air.
He sows evil and expects Amrit,
It is not fair. (2)

II

Friendship with the immature is never blessed.
He does what he is capable of, one may test.
One can accommodate something somewhere
When the earlier one is no more there.
There is no commanding the Master,
What helps is the prayer.
He who practises falsehood remains false,
Laudation, says Nanak, brings cheer. (3)

II

Friendship with the immature and loving the superior
Is like a line drawn in water,
Which is neither here nor there. (4)

II

Should the immature do something, he would never succeed.
If he is a success here, there he would face defeat.

Pauri

He is success as its servant who follows the Master's direction,
He is respected a great deal and gets double the remuneration.
He who presumes equality with the Master faces humiliation,
Loses all his respect and suffers persecution.
One should be gratified to Him who is the Provider,
Says Nanak, what works with the Master is not command but prayer. (22)

Sloka II

One type of achievement is what one arrives at with one's endeavour.
Says Nanak, the other is the boon one receives at the Lord's pleasure.

II

P-475

What use is the service which relieves not of the Lord's fear?
Says Nanak, they are the true servants who to the Lord's command adhere. (2)

Pauri

Says Nanak, there is no knowing His end
And the ways He employs.
Himself the world He creates
And Himself He destroys.
Some have chains around their necks,
Others have horses to mount and enjoy.
He does and makes others do,
What use making noise?
Says Nanak, what has happened is done by Him.
The Lord cherishes His *toys*. (23)

Sloka III

Himself He makes vessels,
And fills them as He desires.
Some contain milk
Others are hauled onto the fire.
Some have a peaceful sleep,
Others keep a vigil,
Says Nanak, blessed are they
To whom he takes kindly, the Sire.

II

Himself He creates and brings about.
Himself He allots respective stations.
After having created the creatures,
He is responsible for their existence and annihilation.
Says Nanak, whom to blame?
All power is in His possession. (2)

Pauri

The Almighty is Supreme,
His greatness is beyond description.
He is the Creator, the Maker in grace,
He exhausts His stores while providing his creation.
One should do only that what is His primal ordinance.
Says Nanak, excepting His shelter there is no sustenance,
It happens what is ordained by the providence. (24) 1

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.

Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Raga Asa
Compositions of Bhaktas: Kabirji, Namdevji, Ravidasji

Asa
(Sri Kabirji)

There is but One God.
He is realised through the grace of the True Guru.

Prostrating on the Guru's feet, I crave to find out,
Why was I born?
What for is the world created and destroyed?
Pray, do reveal to me this charm.
Lord, show me the way in Your grace
That my dread of entanglement is shattered. (1) *Refrain*

I am relieved of the agony of birth and death.
Good deeds lead me to liberation as a token.
On my own I cannot be relieved of the snare of Maya
And attain the Absolute State.
I haven't realised the unalloyed truth of the self.
That explains why I am afraid of my fate (2)

I understood not the world which is Your creation,
And distinguish not between good and bad.
I am not aware of the secret of birth and death,
And live not in the state of poise that I ever had. (3)

The way the reflection in the pitcher merges with the water
When the pitcher happens to disintegrate,
Says Kabir with the grace of the Guru,
My illusion is broken
And I have merged in the Absolute State. (4) 1

Asa

Wearing three and a half yards *dhotis*
And ritual threads of three plies,
With rosaries around their necks
And in their hands jugs, polished with white dye,
They are no godmen; they are thugs, the Varanasi guys. (1) P-476
I don't much care for such men of God
Who would swallow branches with tree and odd (1) *Refrain*

Scrubbing utensils they place them on fire,
Even the firewood they would wash and not tire.
Digging the earth, they have a twin fireplace,
But they eat even men, leaving no trace. (2)

They are sinners, they go about committing misdeeds,
Though they call themselves recluse.
Afflicted with ego, they lead the entire tribe in noose. (3)

One does what He ordains.
Says Kabir, those who are devoted to the True Guru
They don't have to be born again (4) 2

Asa

My Father has come to my rescue,
A comfortable bed with nectar in my mouth too.
How can I forget such a Father?

Even in the next world, He looks after. (1)
My mother is dead, I am relieved.
I wear no shirt, nor with cold I am seized. (1) *Refrain*

My Father who brought me forth, I am pleased,
He had me from the five evils released.
Having vanquished the Five on them I tread,
Contemplating on the Lord my mind and body are fed.(2)

My Father is a mighty Master,
Whom nobody can take after.
Meeting the True Guru, the manner I am told,
I am now in the Lord God's fold. (3)

I am Your son, You are my Master.
Both of us have the same quarter.
As Kabir, the humble has Your acquaintance gained
With the grace of the Guru, he has everything attained. (4) 3

Asa

Laid on one side is roasted chicken,
On the other the aqua clear.
Around it sit the four *yogis*,
And amidst them the noseless peer. (1)
She goes about with great fanfare,
Her nose was chopped by a seer. (1) *Refrain*

The noseless abides in every living creature,
Everyone around her she has vanquished and trounced.
Sister of the one and niece of the other,
But handmaid of the one in wedlock bound. (2)

My brother is a man of many parts.
He is known as a great recluse.
As long as he is my saviour,
None may dare me push and squeeze, (3)

Deprived of nose and then of ears,
Decimated and done away in tears.
Says Kabir, she is hostile to the holy
But a beloved of the three spheres. (4) 4

Asa

He may be a *yogi*, celibate, ascetic and recluse,
Or a much-travelled pilgrim with a vow,
He may be a monk, a *bairagi,** taken to silence or with matted hair,
In the end the must go. (1)
Therefore, one must serve the Lord Rama.
He who has taken to contemplation on the Name,
Yama can do him no harm. (1) *Refrain*

He who has read *Shastras* and *Vedas*,
Knows astrology and grammar high,
Acquainted with spells, incantations and drugs,
In the end he must die. (2)

Enjoy royalty with umbrellas and throne,
And charming women around,
Chewing betel leaf, with fragrance of camphor and sandal,
In the end to death he is bound. (3)

Delved into the *Vedas, Puranas and Smritis,* P-477
None could assure salvation.

* Recluse.

Says Kabir, one must contemplate on the Lord,
From life and death who accords liberation. (4) – 5

Asa

The elephant plays on the *rabab*,
The bullock drums *pakhawaj** and the crow gives time,
Wearing costume the donkey dances,
And the he-buffalo enacts the temple-mime. (1)
Lord Rama has fried cookies of *aak*?**
Which he who knows the secret can only pluck. (1) *Refrain*

The tiger is at home to prepare betels,
And the dormouse to offer mouthfuls.
The mice sing songs of felicity,
And on the conch the tortoise has a pull. (2)

The barren woman's son sets out to marry
With golden canopies overhead.
He has enamoured a charming girl
While the hare and tiger with paeans of praise led. (3)

Says Kabir, listen ye men of God,
A mountain has been eaten by an ant.
The tortoise wishes to burn cinders,
I've given a mysterious story a slant. (4) 6

Asa

There is one pouch with seventy two stitches
And an opening of a sort.
Asking for nine continents,
There is a *yogi* much too smart. (1)

---

* A percussion Instrument
** A wild shrub of sandy region.

Such a *yogi* attains Nine Treasures,
Emerging from the lure of Maya he soars up high for pleasure (1)
Refrain

His patched quilt is enlightenment,
Devotion a needle and the Holy Word the thread.
His prayermat, the five elements,
Which enables him the Guru's path tread. (2)

Compassion is his ash-roller,
His body the pile of fire,
In which the energy is that of fairplay.
With the Lord's love in his heart,
In the eternal *samadhi* he must stay. (3)

The essence of all *yoga* praxis is the Lord's Name
Who created this body and soul.
Says Kabir, if He is gracious,
He shows the true path to reach the goal. (4) 7

Asa

Wherefrom have the Hindus and Turks come?
Who has cast this spell?
Think over it you disputant,
Who has created heaven and hell? (1)
Kazi, what scripture you seem to mouth?
The like of you have died reading and exploring.
None of them arrived at the truth. (1) *Refrain*

I don't believe in circumcision for the pleasure of sex.
If the Lord would like me to be a Turk,
It would on its own axe. (2)

If circumcision makes one Turk,
What about the women, I pray?
I can't leave my better half,
I would rather remain a Hindu, if I may (3)

Fool, forget the scriptures and remember the Lord,
It's no use continuing to be afflicted.

Kabir had the Lord God as his support.
And the Turks looked on discomfitted (4) 8

Asa

So long there is oil in the lamp and the wick at its mouth,
Everything can be seen around.
When the oil is burnt out, the wick extinguishes,
Nothing in the house is found. (1)
Stupid, none will bear with you for a moment, P-478
When you are no more.
The Lord God you must adore. (1) *Refrain*

Who is whose mother, father or spouse?
When the pitcher breaks none will spare you care,
Not for a moment would they have you there. (2)

The mother would wail at the door
When the brothers carry the hearse.
With dishevelled hair the wife would weep,
Alone would the man his journey traverse. (3)

Says Kabir, listen ye men of God,
In this ocean of dread the man must suffer as decreed.
The god of death would pay not heed (4) - 9 (couplets)

There is but One God.
He is realised through the grace of the True Guru.

Quartets and Couplets

Sanak and Sanand* could measure not Your extent.
Studying the *Vedas*, the Brahmin wasted his life and went. (1)
Brother, churn the milk of God's Name.
Churn in a poise so that the essence would remain. (1) *Refrain*

Your body is the vessel and the churning done in your mind,
The Word of God in the vessel you'll find. (2)

Churning of God's Name and contemplation to team,
With the grace of the Guru one finds Amrit flow in a stream. (3)

Says Kabir, if the Master were to be kind,
With God's Name on the shore across yourself you'll find (4) 1-10

Asa

The wick has dried, the oil is no more.
The drum is silenced, lies down the dancer to snore. (1)
The fire is extinguished, no smoke is found.
To Him alone I am devoted, none else is around (1) *Refrain*

The string is snapped, sounds not the *rabab**.
Forgetful, I have ruined my job. (2)

Chattering and jabbering, asking and cringing,
As the realisation came, I forgot even the singing (3)

* Brahma's sons
** A string musical instrument

Says Kabir, he who would the five evils mar,
For him the supreme state is not much far. (4) 2, 11

Asa

The son commits many a misdeed,
The fond mother would seldom heed. (1)
Lord,I am Your child,
Do forgive my going wild. (1) *Refrain*

Should in a temper I abscond,
The mother would mind not, nor reprimand. (2)

I am lost in a mental dross,
Without the Name how to go across? (3)

Pray, bless me with the gnosis,
Kabir would ever sing Your praises. (4) 3.12

Asa

My place of pilgrimage is Gomti, the river of song,
The place my Divine Master is said to belong. (1)
What a wonderful melody prevails!
The Lord's Name my heart assails. (1) *Refrain*

Narad and Sarad are there to serve
With Madam Maya sitting beside in reserve. (2)

Rosary around my neck and the Lord's Name on my tongue. P-479
I repeat it a thousand times, my head in homage flung. (3)

Says Kabir, the Lord's praises do I sing,
To Hindus and Turks this is what I bring. (4) 4.13

Asa

Quintets 9, Duets 5

There is but One God.
He is realised through the grace of the True Guru.

The garden-girl plucks flowers; in every petal life abides.
The stone-image she culls them for
Is known to be without life. (1)
Deluded is the garden-girl,
Her Lord, the True Guru is ever alert. (1) *Refrain*

The petal is Brahma, the twig Vishnu and the flower Shiva.
Having destroyed the three deities,
Whom does she the offerings give? (2)

The image is chiselled out of a stone
With a foot on its chest.
If he is a living deity,
He should devour the sculptor first. (3)

Rice, lintel, sweet pudding and fried flour
Are enjoyed by those who eat.
While the image is left with ashes
In its stony mouth for a treat. (4)

The garden-girl is misled, so is the world,
I refuse to be deluded.
Says Kabir, I have been sheltered by the Lord
In His mercy is grace exuded. (5) 1.14

Asa

Twelve years lost in childhood,
Twenty gone without discipline.
In another twenty solicited no god. (1)
Thus regretting, the old age set in.
In ego and avarice the life is lost. (1) *Refrain*

The ocean dried, its strength of the arms is a thing of past.
It's like damming a dried pond and fencing a harvested field.
The thief came and sneaked away
With what the stupid considered his shield. (2)

With head and feet trembling
And eyes in unrestrained flow,
The tongue unable to be coherent,
For *dharma* he takes the vow. (3)

Its God's grace that grants devotion,
And the Lord's Name as fruit.
It's God's grace that one meditates on Name,
Which accompanies the man en route. (4)

Says Kabir, listen ye men of God,
No one carries with him wealth and stores of grain.
When there is a call from the Lord God,
The money and mansions behind remain (5) 2-15

Asa

Some are bestowed with silks to wear,
Others have cosy beds.
Some don't have warm quilts,
Others live in straw sheds. (1)
Man, envy not any other,
Accept in gratitude what is offered by the Father. (1) *Refrain*

The potter kneaded clay and gave it many frills,
Some were done with strings of pearls
While others afflicted with ills. (2)

The miser was entrusted with wealth,
He claimed it to be his own.
With the baton of death on his head,
The truth in an instant would be shown. (3)

The men of God are known for their goodness,
They live in His discipline.
They accept as truth what is offered P-480
And pursue in truth His mission (4).

Says Kabir, do listen me, ye men of God,
All possessiveness is a false froth.
Breaking the cage the bird is swooped
Life is merely a loincloth. (5) 3-16

Asa

I am an humble man, O God,
Fond of Your laudation.
You are the Supreme Lord, Saviour of the helpless
Who approves not aggression. (1)
To the *kazi* it is best to make submission. (1) *Refrain*

Observing fasts, saying prayers and repeating *kalma*
Do not qualify you for heaven.
You have seventy *kaabas* in your heart,
Only if you were to look within. (2)

The prayer should reflect the fairplay,
And *kalma* acceptance of the Lord.
Vanquishing the five evils is like spreading the prayermat,
Only then does one comprehend God. (3)

Foster acquaintance with the Master,
Cultivate compassion and banish the petty conceit.
He who imbibes Him and helps others realise,
He is certainly in the heaven received. (4)

The clay is the same in multiple figures,
In them I spotted the Divine.
Regrets Kabir, ignoring the heaven
To hell he has been inclined. (5) 4.17

Asa

Not a drop of rain in the town celestial?
Where does the melodious sound rest?
The Lord God, the Supreme Master came
And along with King the swan left. (1)
I say, where have you gone,
The One who spoke and lived in this figure?
You danced in my consciousness,
One or the other discourse you'd trigger (1) *Refrain*

Where is the Composer who created this tune?
I understand not the truth of the *Shabad.*
From all the sheen who has rendered me immune? (2)

Ears hear not, senses conceive no more,
The feet stagger, not a word would the mouth pour. (3)

Exhausted are the five evil minions,
Who like thieves moved about.
Tired is the elephant of mind,
Also the heart who treaded with Master's power and clout. (4)

Friends and relatives gone, all the ten outlets are shut.
Says Kabir, he who meditates on the Lord,
Even in life his worldly ties are cut. (5) 5-18

Asa
Couplets 4

Asa

There is none mightier than Madam Serpent,*
She who has everyone deluded
And made Brahma, Vishnu and Mahdeo repent.
Vanquishing and precluded, (1)
The pure waters of enlightenment she has claimed.
She who has bitten the three worlds,
By the Guru's grace is tamed. (1) *Refrain*

Why be afraid of Madam Serpent, brothers?
Those who've realised Truth they make her serve others. (2)

None is as feeble as Madam Serpent.
If she is vanquished, Yama must relent. (3)

Madam Serpent is His creation,
He who does the strong and feeble fashion. (4)

* Maya

As long as she stays in the body, she is the boss,
With the grace of the Guru, Kabira swam across.(5) 6-19 P-481

Asa

What use reading *Smritis* in a dog's ear?
What use praising God in front of one
Who believes not in the Seer? (1)
One should remain merged in the Lord ever,
To the retrobate mention it never. (1) *Refrain*

Treating a crow with camphor is in vain,
The way feeding a serpent with milk is no gain. (2)

The company of the truthful enlightens the mind,
As iron in contact with *paras*** turned into gold will find. (3)

The non-believer and the dog do what is for them ordained.
Their deeds as logged in destiny are maintained. (4)

Says Kabir, even if you were to irrigate with Amrit a *neem* tree,
Yet from its nature it will not be free. (5) 7-20

Asa

Sri Lanka, a virtual citadel,
With the ocean as the moat around,
Ravana who lived in such an abode
Is nowhere to be found. (1)
What shall I ask?
Nothing seems to last,
As one sees
The world around disappears fast. (1) *Refrain*

** The philosopher's stone

With a lakh of sons,
And lakh and a quarter of grandsons to fight,
In the house of Ravana,
There was no lamp, no light. (2)

The cooking in whose kitchen
Was the charge of the Moon and Sun,
And the laundering of whose clothes
By fire was done. (3)

He who by the Guru's guidance,
Is devoted to the Name Ram,
He is imperishable,
He suffers no harm. (4)

Says Kabir, to his spouse Loi,
Do pay me heed —
Without the Name of Rama
No one does ever succeed. (5) 8-21

Asa

First came the son and then was born the mother.
The Guru sat at the feet of the follower. (1)
Brother, let me tell you about a marvel fine –
I noticed a tiger tending kine. (1) *Refrain*

A fish on a tree spawned,
I saw a cat with a dog abscond. (2)

With branches below and roots as cover,
The trunk of the tree bore fruit and flowers. (3)

Riding the horse, the buffalo went to graze,
Before the bullock, the sack arrived at its place. (4)

Says Kabir, he who solves this quiz,
Contemplating on the Lord he would prove to be a wiz. (5) 9.22

Asa Kabirji
22 Quartets and 5 Quintets
Eight Triptychs, Seven Duos, One Couplet

There is but One God.
He is realised through the grace of the True Guru.

Asa

He created you out of a sperm,
And installed in an oven of fire.
Retained in the mother's womb for months ten,
And then sent you Maya to roll in mire. (1)
Man, why waste this gem of life in greed?
Gained with good deeds in the previous birth
Why not sow now virtuous seed? (1) *Refrain*

The child you have grown to old age,
It has happened what was to be.
When the messenger of death comes and holds your tuft,
Why must you wail and make plea? (2)

You make plans for life,
While Yama is keeping the breath count.
This world is a juggler's show, says Kabir,
Take care in every attack you mount. 3-1-23

Asa

My body is the dyer's vat in which I dip again and again, P-482
The groom's party are the virtues five.

I tie my knot with the Lord God,
And get dyed in His love and thrive. (1)
Let us sing the wedding songs of felicity,
Come to my house has the Lord God, my Deity. (1) *Refrain*

The wedding altar being the navel lotus,
Hymns of the divine illumination are chanted.
With the Lord God as the groom,
I've got what I wanted (2)

Come to witness this wondrous spectacle are
Three and thirty crore saints and ascetics in their plane.
Says Kabir, I go as a bride in wedlock
With the Lord Supreme in His train. (3) 2-24

Asa

Nagged by the mother-in-law,
I found favour with the father-in-law.
My husband's elder brother I spurn.
Enchanted by husband's sisters, dear friends,
For the younger brother of my husband I yearn. (1)
Stupid as I was, I forgot the Lord God.
How do I live to learn?
He is in my bed and yet I see Him not.
With whom do I share this concern? (1) *Refrain*

My stepfather must quarrel with me,
Maya has turned my head.
When I lived with the elder brother
I am adored by Him I wed. (2)

Says Kabir, it is the mischief of the five evils,
With which I have wasted my life.

Maya, the false has the world in grip.
I meditated on the Lord and was free from strife. (3) 3-25

Asa

We have that yarn carded in our home everyday,
Of which the sacred thread around your neck you wear.
You just read the *Vedas* and *Gayatri*
In our heart abides the Peer. (1)
On my tongue is Bishan, in my eyes Narayan,
And about my heart lies Gobind.
When questioned by Yama at the portal,
How would you fare Mr.Mukund? (1) *Refrain*

We are the kine, you are the cowherd,
Our guardian for ever and ever.
I say, what sort of a Master you are,
You cruised us across never? (2)

You are the Brahmin, I am only a weaver of Kasi,
Try and learn my lore.
You ever beg from the worldly kings,
I have my eyes on the Divine door. (3) 4-26

Asa

Life in the world is like a dream,
To the dream does the world accord.
Taking it to be real with a knot I've secured,
Discarding the Lord God. (1)
Friends, with the love of Maya I am attached,
She who from the gem of Lord has me snatched. (1) *Refrain*

The moth attracted by flame sees not the fire,

The fool forgets the noose of death
for wealth and women's desire. (2)

Forget the rest, contemplate on Him,
Who is the Master of liberation.
Says Kabir, there is none else,
He alone is the Conceiver of the creation. (3) 5.27

Asa

I've tried many a garb, no more can I deceive. P-483
The string is snapped, the instrument mute,
In the spell of Lord's Name I conceive. (1)
I know not how to dance any more,
No more is the drumbeat in my scorecore. (1) *Refrain*

Having burnt lust, anger and Maya
The pot of avarice is broken.
Worn is the cloak of passion,
Doubt is left not even as a token. (2)

No more do the arguments remain,
All around I see my Lord.
Says Kabir, I've attained the Perfect
By the grace of the Lord God. (3) 6-28

Asa

You observe fasts and propitiate Allah.
Yet for the pleasure of the tongue you slaughter living creatures.
Conceited, you treat not anyone the like of you.
Why engage in pursuits of wasteful features? (1)
O Kazi! The same Lord dwells in us all,
You never pay heed.

Insane, you have no respect for your *dharma*,
You have wasted your life indeed. (1) *Refrain*

Your Allah's holy books declare,
Man and woman are the same.
It's no use your reading and remembering, crazy!
If your heart remains untamed. (2)

Allah, the Invisible, lives in us all,
You must realise it in your heart.
He is the same both in the Hindu and Turk,
Says Kabir, after due thought. (3) 7-29

Asa
Triptych and Couplet

To meet Him I dressed up best,
But the Master Creator of the world I never met. (1)
He is the groom, I am only a wee bride.
The Lord God is an ocean, I am a mere tide. (1) *Refrain*

The husband and wife live in the same house,
The bed is common, but the spouse never meets the spouse. (2)

Blessed is the bride who is beloved of her Master,
Says Kabir, she does not have to be born hereafter (3) 8-30

Asa Kabirji
Duos

There is but One God.
He is realised through the grace of the True Guru.

Asa

The diamond has cut the diamond.
The restless breeze of the mind is in poise.
This gem has concentrated the entire effulgence,
With the Word by the True Guru, I come to realise. (1)
The Lord's discourse is the unstruck sound,
Like the swan does a pearl, it has to be found. (1) *Refrain*

Says Kabir, I've seen a jewel which pervades the entire field.
The hidden gem is known
When by the True Guru it's revealed.(2) 1-31

Asa

The earlier one was unsightly, low-caste and ill-mannered,
Both at parent's house and in-laws she was reckoned poor.
The new one is comely, shrewd and good-mannered,
With baby in her womb she has the poise of a doer. (1)
Good that the earlier one died.
May that age after age the new one survived! (1) *Refrain*

Says Kabir, when the younger one arrived,
The knot of the elder one was untied.
The younger one now gives me company,
Some other home has the elder one occupied. (2) 2.32 P-484

Asa

My wife was called Dhanya,
I have renamed her Janya. (1)
The ascetics have done me grave harm.
They had my son propitiate Ram. (1) *Refrain*

Says Kabir, mother, do pay me heed,
The ascetics have disparaged my creed. (2) 3-33

Asa

Listen daughter-in-law, those who put on veil,
In the end they find it does not avail. (1)
The earlier one has gone with the veil.
Who put you on her trail? (1) *Refrain*

The veil has only one merit,
For a few days people give you credit.
The veil you wear will become of you,
If you sing and dance for the Divine Beau.
Says Kabir, the daughter-in-law earns her wages
If she spends her life singing His praises. (4) 1-34

Asa

I would rather be sawed than accept Your disaffection,
Come hug me Lord and heed my supplication. (1)
I am sacrifice unto You, pray turn this side.
I feel like dead if from me You hide. (1) *Refrain*

If You were to tear me into pieces,
I shall not resist.
Should my body perish,
From Your love I won't desist. (2)

Between You and me there is no strife,
You are the husband, I am the wife. (3)

Kabir tells his spouse Loi –
You are no more other than He. (4) 2.35

Asa

None has realised the secret of the Weaver Divine.
The entire world has He woven fine. (1) *Refrain*
When you listen to *Puranas* and *Vedas*,
I do a bit of weaving as laid (1)

I make the sky and earth my carding comb,
The Sun and Moon then work the loom (2)

With his feet joined in operation the weaver has realised.
As he looked within he found the Lord he prized (3)

Says Kabir, I have my loom smashed;
I find the thread of the weaver
With the Divine thread mashed (4) 3-36

Asa

With heart polluted if one were to bathe at a place of pilgrimage,
Into heaven one would not enter.
It helps not cheating the people,
Not so innocent a child is the Mentor. (1)
One should propitiate only the Lord
True bath is the service of God. (1) *Refrain*

Should bathing in water obtained salvation,
The frog does it so.
Like frog is the man,
He must come and go. (2)

If the hard-hearted were to die at Benaras,
He would avoid not going to hell.

Should the man of God die at Heramba,
Felicity for the entire tribe he would spell. (3)

Where there is no day and night, the *Vedas* and *Shastras*,
There lives the Formless Lord.
Says Kabir, meditate on Him alone,
The world is only the lunatics' ward. (4) 3-37 P-485

There is but One God.
He is realised through the grace of the True Guru.

Asa
(Namdevji)

He is one, all pervasive and inclusive,
Wherever I cast my look Him I find.
Caught in the sinuous spell of Maya,
Few do themselves with Him bind. (1)
It is all Lord, Lord is all over,
Bereft of the Lord there is no kind.
Like millions of buds strung in a thread,
Right and left, up and down twined. *Refrain*

Like the tide foam and bubble
Cannot be distinguished from water.
The world is a play of the Lord
On consideration, it is no other. (2)

Myth, delusive and dreamlike,
I treated as true.
With its realisation I was at peace,
As the Guru imparted the secret of virtue. (3)

Says Namdev, all this is Lord's creation,
One must realise it in the heart.

The all-pervasive who lives in every being
It is my only Lord God. 4.1.

Asa

I got a vessel, filled with water
To bathe the idol of my God.
Forty-two lakh creatures dirty the water,
How do I bathe my beloved Lord?
Wherever I go I find my beloved Master
Disporting in joyful play and laughter. (1) *Refrain*

I get flowers and make a garland
To offer in worship to my God.
The humming-bee has smelt them and smeared.
How do I offer it to my Lord? (2)

I get milk and make rice pudding,
My Lord God to woo.
The milk has been sucked and savoured by the calf first,
My beloved Lord what shall I do? (3)

The Lord is here, the Lord is there,
Without Lord there is no place in the world.
Having looked around says Nama humbly,
You are pervasive in every heart. (4) 2

Asa

My mind is the yardstick, my tongue the scissor,
The noose of Yama I snap at every measure. (1)
I've little use for my caste and fraternity,
Day and night I meditate on my Deity. (1) *Refrain*

I dye myself in His colour, so do I stitch,
Without my Lord not for a moment I live. (2)

Devoted to Him, I adore my Lord,
Day and night I remember my God. (3)

With the golden needle and the thread of silver,
Nama's heart is stitched to the Creator. (4) 3

Asa

The snake casts off its skin,
Its venom it doesn't shed.
Like heron in water,
Its mind *on fish* to be fed. (1)
What use is meditation and recitation of the holy text
As long as one's mind is not pure and at rest? (1) *Refrain*
P-486

He who, like the tiger, lives on meat.
He is known all over as cheat. (2)

Nama's Master has the problem solved.
The cheat should quaff the exilir of Amrit and be absolved. (3) 4

Asa

He who seeks the Lord Supreme
Has no use for other desires.
Devoted to the divine contemplation,
There is nothing that he aspires.
Man, how would you swim across the ocean of vice?
You are deluded by Maya that appears nice to the eyes. (1) *Refrain*

He gave me birth in a dyer's home,
But I was blessed by the Guru's sermon.
By the benign grace of the holy
Nama took to the Lord's devotion. (2) 5

Asa
(Sri Ravidasji)

There is but One God.
He is realised through the grace of the True Guru.

The deer, fish, humming-bee, moth and elephant,
Because of a single vice are undone.
He who suffers five incurable evils,
What hope is there for such a one? (1)
Lord, I am inclined to be ignorant
My lamp of understanding is not proficient. (1) *Refrain*

There are creeping creatures devoid of understanding,
With no sense of good or bad,
Yet with the rare human incarnation
The worthless company you have had. (2)

Wherever there are living beings,
They are subject to their deeds.
They must submit to the unavoidable noose of death,
No other effort would ever succeed. (3)

Ravidas, the slave, you should shed alienation from the Lord together with illusions,
And take to severe austerity under the guidance of the Guru.
He, the dispeller of the fears of the devotees
Should grant you the supreme joy, my Lord True. (4) 1

Asa

The holy are the like of You,
Their company is my life.
By the True Guru's teachings have I realised
That the holy are supreme among the odds. (1)
May I be granted company of the holy, joy in listening to their sermon.
I should cherish their love of the Supreme among the gods. (1) *Refrain*

Let me adapt the way of the holy, follow their path
And serve as their scavenger. (2)

In addition I ask for the wish-fulfilling jewel of devotion
That I should see not the evil-doer and the sinner. (3)

Ravidas is convinced, others may believe what they please,
That there is no distinction between the holy and the Limitless Master. (4) 2

Asa

You are the sandal tree, I am the mean castor plant;
I live by Your side.

From a poor plant I have turned a noble tree,
In perfume pleasant I reside. (1)
Lord, I come to Your holy shelter
I am evil-incarnate
You are the gracious do-gooder. (1) *Refrain*

You are the coiled skin of pale silk,
I am the poor worm.
Lord, let me live in the company of the holy,
The way a bee lives in the honeycomb. (2)

Low of caste, low of rank and low of birth,
Says Ravidas, the *chamar** having not served the Lord, *I am of little worth.*(3) 3

Asa

It matters not if this body is torn to bits.
Were I to lose Your love, your slave would be in splits. (1)
Your Lotus Feet are my mind's den,
Adoring them I've attained the wealth of divine devotion. (1) *Refrain*
P-487

Money and misfortune are the veils of Maya,
To them Your slave is not given.
I have tied You with the love-chord.
Says Ravidas, how would You relieve Yourself my Lord? (3) 4

Asa

Hari, Hari, Hari, Hari, Hari, Hari, Hare,
By repeating Hari's Name many became free. (1) *Refrain*
Because of Hari's Name Kabir became known.
His reckoning of multiple birth was foregone. (1)

Namdev propitiated with milk the deity;
He escaped the travail of birth as an entity. (2)

Ravidas, the slave, got in the Lord's colour dyed –
The Guru's grace and no more for the hell he was tied. (3) 5

Asa

A marionette of clay how he dances about!
Glances around, listens, speaks and rushes in and out. (1) *Refrain*

* Cobbler

When he gets something he feels proud,
Having lost Maya he wails aloud.
With his mind, words and deeds in pleasure he is involved.
Once dead, nobody knows what is he to be called. (2)

Says Ravidas, it is all His play.
I've cultivated the player of the day. (3) 6

Asa
(Compositions of Bhakta Dhannaji)

There is but One God.
He is realised through the grace of the True Guru.

Many a life is lost in wandering,
Yet body and mind with wealth are not content.
Involved in the vice of avarice and lust
The mind forgets the pearl Provident. (1) *Refrain*
The insane mind tastes the fruit of poison as sweet,
With little discrimination between noble and the misled.
Other than the virtuous my mind became attached,
With the warp and woof of transmigration spread. (1)

Cultivated not the way of liberation,
Caught in the flaming snare of Yama,
Gathering the vicious fruit made such a collection,
I forgot the Supreme Lord Rama. (2)

As the Guru granted me the riches of enlightenment,
With meditation I got merged with the Lord.
In loving devotion I was at peace,
Fully satisfied I became absolved. (3)

He who is enlightened realises the True Lord.
*Dhanna** has gained the wealth of the prop of the earth,
In the company of the holy in such a wealth he is absorbed. (4)

V

Namdev's heart with Lord was absorbed
The dyer of half a cowry become a big landlord. (1)

Casting off weaving and carding Kabir adored his Guru's feet,
The low-caste weaver became with virtue surfeit.
Ravidas who carried carcasses, Maya he came to discard,
Became prominent in the holy company and attained the Lord.
Sain, the barber, ran errands, as is known to all,
With the Lord in his heart became the godman no small. (3)

Learning this the plebeian to meditation himself addressed. P-488
The Lord manifested Himself to Dhanna, the blessed. (4) 2

My self, why don't you contemplate on the Lord Compassionate
Beside Whom there is none other?
You may go around the entire universe and beyond,
Only what the Creator wishes does occur. (1) *Refrain*

In the water of the mother's womb,
Who created your body with ten apertures?
Then nourished it in fire
Such is my Master!
The mother tortoise remains in water,
With her offsprings on the shore.
She can give them protection neither of wings nor feed with milk,
It is the Lord Perfect, the charming Master of supreme bliss alone.
You should observe and understand at the hearts core.

* Wealth

The worm exists hidden in stone without an outlet,
Says Dhanna, He is perfect, you need not fear and fret. (3) 3

Asa
Sheikh Farid's Compositions

There is but One God.
He is realised through the grace of the True Guru.

There are True devotees who from their heart love the Lord.
Those whose hearts belie their tongue are inconsistent sort.
There are those who are given to Lord's love, longing for His glimpse in-state,
And those who forget the Name, on the earth who are a virtual weight. (1)
Refrain

Those whom He attaches to Himself are devotees and soulful.
Blessed is the mother who bore them, their life is fruitful. (2)

The Lord Provider, Wondrous, Unfathomable and Limitless are You.
Those who have realised the truth, I kiss their feet and woo.(3)

I come seeking Your shelter, pray grant Your pardon
And bless Sheikh Farid with the alms of Your devotion. (4) 4.1

Asa

Says Farid, dear ones come to God.
This body of yours will be reduced to dust,
And end up in a humble graveyard. (1)
Maybe it is the day of the union;
I must restrain the swallows *of desires*
Clamouring for communion. (1) *Refrain*

If one were to understand that one must die
And come not back,
One would waste not life in the World's false track. (2)

One should speak the truth as *dharma*,
And *Refrain* from the untruth.
The path laid out by the Guru,
The follower must adopt forsooth. (3)

Yonder goes a charming youth –
It gives a tug at the heart of the belle.
Those given to lucre and luxury
Have a saw awaiting them like hell. (4)

O Sheikh, to live for ever no one in this world is fated.
The seat that you occupy, by many has already been vacated. (5)

The swallows in *Kartik*, fires in *Chet*, lightning flashes in *Sawan*,
And the pleasing spectacle of arms around the neck of the lover in winter. (6)

Everything passes along with its passion.
It takes six months to form
And not a moment to splinter. (7)

The earth asks the sky,
Where have the oarmen disappeared?
They waste in graves
And suffer reproaches ugly and weird. (8)

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There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Raga Gujri
Quartets Score I

Had my mind been a rubbing slab,
The sandalwood I would make Your Name.
Mixing it with the saffron of deeds,
In my heart I'd play the worship game. (1)
Worship the Lord, meditating on Name,
All other worship is verily tame. (1) *Refrain*

Giving bath to the idols serves,
If the mind too has been cleaned.
As the mind is free from waste,
For liberation it is redeemed. (2)

The cattle earn praise,
They eat grass and Amrit of milk they yield.
The man without Name,
Accursed is his life, accursed his every deed. (3)

The Lord is ever close, consider Him not apart.
Day in and day out He takes care.
We eat the Master's fare.
Says Nanak, He is the True Lord. (4) 1

Gujri I

Born from the naval of Vishnu, an outcome of lotus,
Brahma recited the *Vedas* in his tongue melodious.

Yet he could not realise His extent,
And remained coming and going in utter darknes. (1)
Why make me forget You, my Beloved Sustainer of life?
Whom the accomplished worship,
And the monks serve with their inspired treatise. (1) *Refrain*

Whose three worlds are enlightened by the Sun and Moon,
Whose divine refulgence is spread all over,
Whose devotees are immaculate day and night,
The self-possessed in darkness hover. (2)

The ascetic try hard in meditation
For the Divine glimpse with their eyes.
The moment they are enlightened with the Word Holy
The True Guru settles their hows and whys. (3)

My celestial Lord, Limitless, Unincarnate,
Residing in an eternal, unsurpassed mansion,
Says Nanak, the life-force is attained in poise,
With His grace, one is accorded liberation. (4) 2 P-490

Raga Gujri III
Score I

There is but One God.
He is realised through the grace of the True Guru.

Accursed is the life without God's love,
The activities that distance from the Lord

And to others masters shove. (1)
Man, you should propitiate the True Guru
Who cultivates in you the love of God,
And makes you forget the untrue.
Attached to the Lord, you fear not age
And you are granted liberation in life too. (1) *Refrain*

The love of the Lord leads to poise
And also to devotion,
Which rids one of ego,
Cleansing the mind and merging into God
Like a rivulet into the ocean. (2)

It's only the fortunate who find the True Guru,
Though everyone for Him yearns.
When the wall of untruth is demolished,
Perennial peace is earned. (3)

What should the devotee do,
Asks Nanak, for such a Guru?
He should dedicate himself
And accept His decree.
Thus would pleased be the Beau. (4) 1.3

Gujri III

You should serve God,
Serve no other lord.
Serving God you gain what you like,
Serving others is a waste of life. (1)
God is my way of love, God is my story.
Devoted to the Lord I am satiated,
A gift of the divine journey. (1)

God is my *Smriti*, God is my *Shastra*,
God is my friend, God is my brother,
God is my collateral,
Who in the end is my only helper. (2)

Other than God everything is false,
It accompanies you not in the end.
God is my treasure which abides with me,
He goes the way I wend. (3)

He is false who associates with the false
And indulges in false ways.
Says Nanak, whatever happens is ordained by God;
Man is nobody to have his way. (4) 2.4

Gujri III

The Name in the world is hard to obtain;
The Guru-conscious only can help it gain.

There is no emancipation without the Name;
All other ways are tried in vain. (1)

I am sacrifice unto my True Guru,
I am sacrifice unto Him a hundred times.
Meeting the True Guru you imbibe God,
And the bells of *sahaj* begin to chime. (1) *Refrain*

When He inculcates His fear in mind
It gives birth to dispassion.
Dispassion in turn leads to the Master Divine,
And one arrives at one's destination. (2)

He is liberated who disciplines his mind;

He is no more afflicted with lure.
Stationed at the exalted Tenth Door,
He has the Three Worlds in his care. (3)

With the grace of the True Guru, Nanak became Guru;
It's a strange phenomenon.
The Creator does many such miracles,
And the river merges into ocean. (4) 3.5

Gujri III

Everyone repeats the Name of God. P-491
Uttering the Name alone doesn't please the Lord.
With the blessing of the True Guru
If He comes to dwell in the heart,
Only then one gains the prescribed reward. (1)
He who loves Him from the core of his heart,
The Lord God never forgets him,
And the devotee remembers Him on his part. (1) *Refrain*

With malice in their heart,
Who are known as holy of a sort,
Their greed is never quenched,
They regret it in the end. (2)

They may try many a temple,
The ego of their heart is banished never.
He whose duality is not quelled,
By the Divine Judge he is punished ever. (3)

He who is of good *karma*, eventually scores.
Says Nanak, who kills his ego,
To the territory of Lord God he goes. (4) 4.6

Gujri III

He is ever at peace and contented,
Who is rid of his conceit.
He is immaculate who cultivates the devotee
And remains devoted to the Lord's Feet. (1)
O man, meditate on the Lord even when unconscious,
You'll attain what you cherish.
With the grace of the Guru you gain the divine elixir
Sipping which the life you would relish.(1) *Refrain*

He who propitiates the True Guru becomes *paras*.*
He who has the qualities of *paras*, he is respected.
He who respects him is rewarded
With gospel and truth reflected. (2)

Without the qualities of *paras*
One is not respected.
Unenlightened who tries others to teach,
The misled purblind assumes to be a teacher.
How on earth can he preach? (3)

Says Nanak, without His grace nothing can be had.
He attains whom He favours.
With the blessings of the Guru he is exalted,
And the Holy Word he savours. (4) 5.7

Gujri III
Quintets

One is neither enlightened at Kasi,
Nor one remains there ignorant.

* Philosopher's stone

Meeting the True Guru awakens the gnosis,
And the ignorant becomes refulgent.
Man, you must heed God's discourse
With the *Shabad* in your heart.
It will steady your mind,
And your misgivings will depart. (1)

Remembering the Lord's Lotus Feet,
You will be rid of your sins.
When you discipline your five senses,
You will live with the Lord within. (2)

The ego-incensed is stupid,
He knows not how to fend.
Unaware of the Lord's ways,
He regrets in the end. (3)

The mind is Kasi and all other places of pilgrimage together with the *Smritis*,
The True Guru has it inculcated.
The sixty-eight temples live with the one
Who is with the Name sated. (4)

Says Nanak, meeting the True Guru one learns to follow His command,
And the Preceptor comes to live in one's heart.
What the Lord approves is truth;
The truth should be the ultimate resort. (5) 6.8

Gujri III

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Name is the only treasure –
O Pandit, bear this truth in your mind.
Whatever else you read,
Your reading and imbibing will ever lead to pain you'll find. (1)
You should remain devoted to the Lord's feet,

The Guru's Word would give you a glimpse of the Divine.
Tasting the Elixir of the Lord's Name
Your mind will come to be refined. (1) *Refrain*

Meeting the True Guru the mind is at rest,
Desires and longings are abated.
Having attained the treasure of Name,
Going to another's house isn't contemplated. (2)

He who indulges in mere talking,
The self-possessed is utterly uneducated.
When guided by the Guru he is enlightened,
With the Name of the Lord he is satiated. (3)

Despite listening to *Shastras*, you have realised not the Lord,
You'll have to come and go uncouth.
He is stupid who realises not himself
And has faith not in truth. (4)

Deluded by the True Himself, whom to complain?
Says Nanak, He does what He pleases,
As He Himself ordains. (5) 7.9

There is but One God.
He is realised through the grace of the True Guru.

Raga Gujri IV
Quarters, Scole I

To the True Guru! My Immaculate Master! a man of God, I come to beseech;
A tiny worm, I come seeking Your refuge.
In Your benign grace do me with the Name imbue. (1)
My Friend, my Guide, enlighten me with the Name true.
Let the Name bestowed by the Guru be my sustenance
And the Lord's adoration my maintenance. (1) *Refrain*

Supremely fortunate are the devotees
Who cherish and thirst for the Lord.
As they imbibe the Name, they feel quenched.
And in the company of godmen
They are bestowed the nobility of God. (2)

Those in whose lot it is not to relish the Name,
The unfortunate are in Yama's noose caught.
Those who come not to the True Guru's refuge,
Cursed is their life, cursed is their lot. (3)

Such as are blessed with the holy company,
From the primal hour they have been therein cast.
Blessed manifold are those who relish the holy company,
Meeting Nanak they are in the Name engrossed. (4) 1

Gujri IV

Gobind, my Beloved, my Guru Master,
He is met in the holy company
And with His word He charms.
One should utter His Name and repeat it
Everyone He bestows it and warms. (1)
Fellow travellers! I am enamoured by Lord God.
I sing His praises chanting Gobind, Gobind.
And in the company of the holy I laud. (1) *Refrain*

The Lord's devotion is an ocean of peace,
Guided by the Guru the occult powers touch his feet.
The Lord's Name is the support of the devotee, P-493
He is exalted, with the Name to repeat. (2)

The unfortunate misled of meagre intellect,
Hearing the Name they go into rage.
The way a crow, rather than Amrit, shit would prefer and get. (3)

The True Guru is the pool of truthful living,
A bath and the crow his wings like a swan would beat.
Says Nanak, blessed are those of great good fortune.
Guided by the Guru who wash their hearts clean and neat. (4) 2

Gujri IV

Blessed are the holy, blessed are their utterances;
What they speak is for everyone's weal.
Those who hear them with devotion and reverence,
The Lord in His grace must listen to their appeal. (1)
Pray, grant me the company of godmen.
The beloved True Guru is my accomplished life-force,
The sinners, the Guru is said to heal. *Refrain*

The devotees are blessed with great good fortune,
Who have the Name as their seal.
They mix the Divine elixir into the Lord's Amrit,
In the treasure of Guru's spiritual deal. (2)

Those who did not have a glimpse of the True Guru,
The unlucky before Yama reel.
They get in the incarnation of dogs, hogs and donkeys,
The way the Lord does murderers deal. (3)

The Lord Compassionate, be kind to Your slave,
In Your grace pay heed to his appeal.
Nanak, the slave, has come to Your protection,
The Lord may liberate Him if He so feels. (4) 3

Gujri IV

Pray, do be gracious that day and night
To the Lord's meditation I take.





Lord, You are the treasure of peace and virtue
Meditating on Whom the suffering and hunger forsake. (1)
The Name is my comrade and the kin namesake.
Guided by the Guru I chant paeans of Name,
Which in the end my liberation at the Divine Portal would make. (1) *Refrain*

Lord, You are the Bestower, Knower of heart;
With Your grace the yearning divine in my mind is awake.
My mind and body long for the Lord;
May this longing be fulfilled in the True Guru's wake. (2)

The incarnation human is gained through good deeds,
Without the Name it goes waste to break.
In the absence of Name the pleasures turn pain,
A faceless face and the mouth filled with tasteless intake. (3)

He who comes to Lord's protection,
The Lord exalts him at the Divine Gate.
He is blessed and lionised by the Lord,
Says Nanak this is how the Divine bliss he partakes. (4) 4

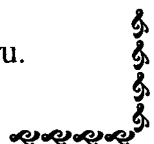
Gujri IV

Guru-devoted my sister-friend! Bless me with the boon
That the Lord God becomes my life's support.
I should be the slave girl, hand-maiden of the devotees
Day and night who their Lord do court.
My mind and body long and yearn
With my hands the Guru's feet to hold.
Pray tell me, my friends of life, my fellow-travellers,
How I meet the Lord and get in the fold? (1) *Refrain*

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Should it please the Lord one comes across a devotee
Who has endeared himself to the Holy Word of the True Guru.





Blessed are the fond devotees of the Guru
Who from the Truthful have gained the status true. (2)

Those who are fond of the holy company of the Guru,
Relish the sweet Name of the True.
Those who have cultivated not the holy company of the Guru True,
They are the accursed sinners whom Yama would subdue. (3)

If the Kind Himself takes kindly,
He gets a devotee meet the holy.
Nanak repeats the Word of the Guru,
The Word of the Guru helps merge in the Divine Entity. (4) 5

Gujri IV

The True Guru who has realised the Preceptor,
May guide me how I relish the Lord.
My mind and body should be at peace and refreshed,
Fortunate, I meditate on God. (1)
Brother! May I come across someone
Who would the Name Divine to me impart.
To such a beloved I'd dedicate my mind and body
Who would relate to me the story of my Lord. (1) *Refrain*

I've cultivated poise and righteousness at Guru's instance,
And am ever devoted to Name and the Master.
The True Guru's utterances are Amrit,
He who imbibes quaffs the nectar. (2)

The Name is immaculate which takes no impurity,
Guided by the Guru I meditate and concentrate.
He who has not been blessed with the boon of Name,
The unfortunate is dead would certainly obliterate. (3)

The Source of Bliss, Bestower of Boons, pray do be gracious,
That everyone should with the Name be excited.
You are the Creator, all are Your creation,
Nanak, the slave, should be pardoned and united. (4) 6

There is but One God.
He is realised through the grace of the True Guru.

Gujri IV Score 3

The mother, father and progeny are God's creation.
Among all of them the Lord Himself has carved relation. (1)
We remain helpless, my brother, (1)
The body and mind are under the control of the Master. (1) *Refrain*

Himself He blesses the devotees with devotion,
They combine being a family with passion. (2)

One who is devoted to the Lord at heart,
Whatever he does pleases God. (3)

Whatever task ourselves we engage,
We do whatever He does envisage (4)

Those with whose devotion my Lord is pleased,
Says Nanak, they are devoted to the Lord indeed. (5) 1.7.16

Gujri V
Quartets Score I

There is but One God.
He is realised through the grace of the True Guru.

Why must you feel anxious
When your Master is at the helm of affairs?
He provides for those embedded in rocks
With their feed ever ready there.
Dear my friend, he who cultivates the Holy attains salvation.
With the Guru's grace he arrives at the top,
Like the dry woods in the course of afforestation. (1)

The mother, father, friends, son and wife,
Nobody comes to one's aid.
The Master provides for everyone,
Why must you be afraid? (2)

She flies hundreds of *kos* leaving chicks behind.
Who does feed and nourish them?
She remembers them only in her mind. (3)

All the treasures, mystic powers, the Lord keeps in His hand,
Nanak is sacrifice unto Him a hundred times.
He cannot fathom His content, nor untangle His strand. (4)

Gujri V
Quartets Score 2

There is but One God.
He is realised through the grace of the True Guru.

Involved in rituals and prescribed six acts of good conduct,
The worldly-minded remain absorbed,
The filthy ego not shed,
In the absence of Guru's guidance the game *of life* is lost. (1)
My Master! I have Your favour sought.
One in millions there is a true devotee,
All the rest are a trading lot. (1) *Refrain*

I have studied *Shastras*, *Vedas* and *Smritis;*
All of them have this taught.
Without the Guru there is no deliverance,
One must bear it in one's heart. (2)

Holy bath at sixty-eight places of pilgrimage,
And wandering about in the entire world apart,
With cogitation day and night,
Without the Guru it is nothing but dark. (3)

Having knocked about the entire world,
At the Guru's door I am cast.
Effacing evil and illuminating thinking,
Guided by the Guru the ocean of life has Nanak crossed. (4) 1.2

Gujri V

My meditation, asceticism and ever sustenance are the wealth of Name.
I put it out not for an instant from my mind,
Which in the company of the holy I obtain. (1)
Mother, your son having earned much has returned.
Walking and sitting, awake and asleep
The Name alone I have chimed. (1) *Refrain*

The Name has been both my enlightenment and meditation,
The Name is my raft and boat.
The Name ferried me to the destination. (2)

The Name relieved me of my anxiety,
The Name dispelled my doubts.
The Name earned me the Nine Treasures,
The Name won me bouts. (3)

I eat and spend, there is no end.
Here and hereafter with me it abides
It is treasure that Guru Nanak is bestowed,
In the colour Divine he is dyed (4) 2.3

Gujri V

Meditating on Whom one is freed from sins and ancestors liberated,
Remember that Lord day and night Whose extent is not estimated (1)
The son is thus blessed by his mother,
Forget not the Lord for a moment.
Ever should you His Name utter. (1) *Refrain*

May the Lord be gracious to you,
And the holy company you cultivate.
Your robes be the Divine protection,
And the Lord's laudation what you ate (2)

May you sip Amrit and live long,
Contemplate on God and enjoy the bliss ever.
Enjoy fun and frolic with desires fulfilled,
Afflicted with anxieties never. (3)

May your mind be a humming bee,
Going around His Lotus Feet in a strain.
Nanak, the slave is devoted to Him
Like the *chatrik* blooming with a drop of rain. (4) 3.4

Gujri V

You decide to go west, He may take you to the east.
In a moment He makes and unmakes,
He knows which way to treat. (1)
No cleverness ever helps.
The way my Master has destined.
It must inevitably happen. *Refrain*

Planning to go abroad to earn wealth,
He may suddenly breathe his last.
Leaving behind *lashkars*, deputies and elite,
With Yama he may cast his lot. (2)

Considering himself firm, he makes a stubborn decision.
Condemns and rejects that which is not to be condemned.
Yet he comes back to the same provision. (3)

He on whom the Lord takes kindly in His benign grace,
His noose is snapped.
Says Nanak, he who propitiates the Accomplished Guru,
A householder, he is accepted unattached. (4) 4.5

Gujri V

He who contemplates on the treasure of Name,
His bonds are snapped.
Lust, wrath, attachment with the vicious Maya,
From the evils of the sort, he is detached. (1)
You should take to laudation of the Lord in holy company.
Blessed by the Guru the mind gets immaculate
The life becomes a peaceful symphony. (1) *Refrain*

Welcoming the Lord's Will should be the discipline of your devotion,
Treating friends and foes alike be the symbol of your yoga perfection. (2)

You'll find the Lord Accomplished prevail all over; none else ever,
Every heart enjoying His presence and dyed in his colour. (3)

When the compassionate Lord is kind, fearlessness is the award.
Sufferings are annulled in an instant, says Nanak,
and in poise you are absorbed. (4) 5.6 P-497

Gujri V

Whomsoever I go with plaint,
Him I find with his own complaint.
He who meditates on the Lord in his heart,
He crosses the dreadful ocean *of life* unrestraint (1)
Without the Lord no one can the sufferings alleviate.
He who serves other than the Preceptor
His honour, respect and repute he would forfeit. (1) *Refrain*

Of little avail are the Maya-formed ties,
The Lord's devotee of the low lineage is high.
His company awards whatever one tries. (2)

Enjoying millions of passion-inducing dishes slake not the thirst.
Meditating on Name enlightens million-fold,
The Divine secret comes to burst. (3)

Knocking about I come to Your door, my shatterer of fear, Lord!
The dust of the feet of the holy, pray to Nanak do accord. (4) 6.7

Gujri V
Quintet Score 2

There is but One God.
He is realised through the grace of the True Guru.

To start with you were lodged in the mother's womb,
Giving up which you came to the earth.
Your art galleries and palaces with orchards,
While returning will be of no worth. (1)
All the rest is wasteful covetousness and greed.
The Guru Accomplished blessed you with Name that you need. (1) *Refrain*

Your loving friends, relatives, progeny, brother,
And the spouse in whose company you are pleased,
When the last hour arrives, in their very presence you are relieved. (2)

You hoarded wealth with malpractices, gold, silver and copper coins,
The labour received his wages alone, the rest went to the aliens. (3)

Horses, elephants, chariots and all that you cling to as your property,
Where the long, long trek starts not one with you will accompany. (4)

Name is your wealth, Name is your supreme felicity.
Name is your family and your friend.
Nanak is blessed with the Name
Which never dies nor would ever end. (5) 1.8

Gujri V
Triptychs Score 2

There is but One God.
He is realised through the grace of the True Guru.

Sufferings stopped, peace prevails.
Extinguished is the fire of desires.
The True Guru has bestowed the treasure of Name,
Which is neither lost nor expires. (1)
The bonds of Maya are snapped by meditation.
My Lord Benign took kindly.
The company of the holy has earned emancipation. (1) *Refrain*

Day and night I laud the Lord lost in His divine love. P-498
I am above both weal and woe, I have known the Creator Above. (2)

He to whom I belonged, he took care.
Every strategy has worked.

Says Nanak, the Lord is ever compassionate,
His greatness cannot be assessed. (3) 1.9

Gujri V
Duos Score 2

There is but One God.
He is realised through the grace of the True Guru.

Those gone astray You retrieved,
Everyone gave them regard a lot.
No one cared for their caste or creed.
The dust of their feet was reverently sought. (1)
Lord, such is *the sanctity of* of Your Name,
He is known as master of the entire universe.
Whose fancy You have caught. (1) *Refrain*

Nanak gained awareness in the company of the holy,
With Lord's laudation as his prop.
What to speak of Namdev, Tralochan and Kabir,
Even Ravidas, the cobbler, was lifted aloft. 2.1.10

Gujri V

No one has the gift to know
How He can be realised.
Shiv, Brahma and all the sages
Of His secret aren't apprised. (1)
The Lord's legend is inaccessible, impenetrable in stride.
He is heard different, He is found different.
For speech and discourse He is far too wide. *Refrain*

Himself He is the devotee, Himself the Master,
In Himself He remains imbibed.

Nanak's Lord prevails all over,
Here and there He can be espied. (2) 2.11

Gujri V

Understanding, advice, expedience,
Your slave knows not.
Whenever I came across a problem,
I have Your succour sought. (1)
To love His devotees the Preceptor ought.
Must tend them like children
And cherish them a lot (1) *Refrain*

The *devotee in return should* meditate, undergo austerities, observe discipline
And chant the praises of Lord.
Nanak sought the shelter of his Master,
Fearlessness and a gift of peace he got. (2) 3.12

Gujri V

Meditate on the Lord day and night,
Without a moment's delay.
Serve the holy with devotion,
Giving up pride and stubborn display.
My Lord, my life force, my pride and joy,
You lodge in my heart and charm with Your play.(1) *Refrain*

Meeting Whom one is in bliss; the rust of mind would no more stay.
The glory of union with the Lord cannot be described
It is beyond Nanak's capacity, pray! (2) 4.13

Gujri V

The monks, yogis and those adept in *Shastras,*
All of them under Your discipline lie.
The Three gods and thirty-three crore deities
Are wonderstruck as on You they espy. (1) P-499
They are all under the sway of Maya high.
None of them is primed of Your secret,
With the grace of Guru they do try. *Refrain*

Maya has vanquished everyone around
And captured as many on the sly.
Says Nanak, she has ever avoided the holy,
Yet like a handmaid at their feet comes to lie. (2) 5.14

Gujri V

With folded hands I made my supplication,
Meditating on the Master.
He extended His hand protecting me
And all my failures to plaster. (1)
The Master was benign,
I was liberated; became an image of bliss
And was saved by the Lord kind. (1) *Refrain*

The ladies got together and sang songs of joy,
Hailing the Master.
Says Nanak, I am sacrifice unto my Guru,
Who does everyone look after. (2) 6.15

Gujri V

Mother, father, brother, progeny and relatives others,
Frail is their support

Many manifestations of Maya I've known,
Not one seems to hold. (1)
Master! Other than You none is my forte.
Helpless, meritless, without any virtue
I come to Your benign port. *Refrain*

I propitiate Your feet time and again,
Here and hereafter You are my Court.
Nanak had a glimpse of You in the company of the holy,
No more need he clamour for support. (2) 7.16

Gujri V

Ridding of doubts, illusions and attachments,
It drives towards the Lord.
Inculcating the sermon
That one should laud the Master in the heart. (1)
My Lord is verily of many parts.
Propitiating Whom the bonds of Maya are broken
Never for a moment He should be lost (1) *Refrain*

Having tried many a measure,
I have arrived at the accord.
One should laud the Lord in the company holy
And, says Nanak, cross the ocean of life hard. (2) 8.17

Gujri V

In an instant He locates and dislocates,
His status can't be assessed.
The kings He turns beggars in a moment,
And the low with light are blessed. (1)
One should remain with the Lord possessed.
Why entertain any misgiving
When your stay here is for an hour at best? (1) *Refrain*

My Lord Accomplished! You are my anchor,
I come seeking Your behest.
An untutored ignorant child,
Pray Nanak seeks to be caressed. (2) 9.18

Gujri V

You are the Bestower of boons to all,
Pray, abide by me.
Your Lotus Feet I lodged in my heart,
From the darkness of illusion I am free.
Master wherever I contemplate I find Thee.
Do be gracious, the Sustainer of all!
To the Preceptor I ever make my plea. (1) *Refrain*

I contemplate on Your Name every breath,
And You alone I see.
Nanak adopted the Creator as his anchor, P-500
Let no other support there be (2) 10.19

Gujri V

In Your grace, pray, bless me with a holy glimpse,
That day and night Your praises I chant.
I should dust off the feet of the holy with my hair,
This is what I want. (1)
Master! Nothing else You may grant.
In my mind I contemplate You, with my tongue You I laud,
My eyes towards Your path ever slant. (1) *Refrain*

Benign Master of boons for one and all,
With folded hands a prayer I chant.
Nanak, the slave, should meditate on Your Name
And salvation in the twinkling of an eye I want. (2) 11.20

Gujri V

Descending from Brahma and Shiva's domain,
Maya charmed Indra's estate.
But the Holy Company she dare not assail,
Instead she washes their feet with utter faith.
Here she has now come to my gate.
She is a simmering fire who has singed so many
My True Guru about her had this to state: (1) *Refrain*

She has embroiled occults, ascetics, choristers and *yakshas*, their mate.
Nanak, the slave, was protected by the Creator
Who has hundreds of such on Him to wait. (2) 12.21

Gujri V

Redeemed from ill-fame with enhanced repute in the world,
I have a seat in the Divine Court.
The dread of Yama lost in an instant,
The life is virtually a veritable sport.
No effort goes ever overboard,
If one were to meditate day and night,
With heart and mind in the Master's fold. (1) *Refrain*

My Reliever of suffering, I come seeking Your shelter,
What You offer I gratefully hold.
Nanak is attached to Your LotusFfeet
Pray, do give Your slave the support. (2) 13.22

Gujri V

The Creator, Provider of the living creatures
Whose devotees suffer no want,
Whose service never goes waste,
In an instant liberation Who grants. (1)

O man, remain devoted to His Lotus Feet
He who is revered by all the living,
To Him you should entreat. (1) *Refrain*

Nanak has come for your protection, Creator!
You are the Preceptor of my life, the anchor.
He whom You protect in Your grace,
With him the world dare not tamper. (2) 14.23

Gujri V

Of His devotee the Lord Himself protected honour.
He prescribed the remedy of Divine Name,
That relieved the patient of fear and fever. (1) *Refrain*

The Preceptor saved* Hargobind in His grace,
Rid of the malady; it's all peace.
By lauding the Lord, the Saviour
My Guru Accomplished, cherished,
He is indeed bountiful.
Guru Nanak had laid an eternal foundation.
It must succeed and be more successful. (2) 15.24

Gujri V

Never my Lord have I remembered and applauded. P-501
Wasted my life in the affairs of the world.
Never Name, the mine of virtue I have lauded. (1) *Refrain*

With wile I've collected cowries after cowries,
With many a malpractice have I frauded.

* It refers to Guru Arjan's son who was afflicted with small pox.

In forgetfulness of the Lord suffering can't be counted,
By Maya, the mighty temptress, one is swallowed.

Pray, do be gracious my Kind Master,
My failures may not be recorded.
Lord Compassionate, Bestower of ocean of peace
Nanak has come to You *to be rewarded* (2) 16.25

Gujri V

With my tongue I repeat Name of the Lord.
Giving up wasteful pursuits I meditate on God. (1) *Refrain*
Nanak is the only prop of the holy here and hereafter,
Bestowed by the Lord and enlightened by Guru, the Master. (1)

The Lord Almighty, Doer and making others do,
I seek Your protection.
Liberation and success is the dust of the feet of the holy
Nanak has obtained this treasure as benediction. (2) 17.26

Gujri V
Score 4 Quartets

There is but One God.
He is realised through the grace of the True Guru.

Ridding yourself of clever means,
You should seek God's protection.
The Preceptor is the Lord Supreme,
Sing His praises, Who is the symbol of Perfection. (1)
O man, meditate on the Lotus Feet,
You will be blessed with peace and felicity
And all your misfortunes would retreat. (1) *Refrain*

Other than the Lord, mother, father, progeny and brother,
None belongs to you.
Here and hereafter He is your life-companion,
He pervades all over true. (2)

Million of means and efforts are false,
Not one is of any value.
Coming under the protection of the holy cleanses,
His Name ferries you through. (3)

Inaccessible, Gracious, the exalted Lord!
He is anchor of the men of God.
Only they realise Him, says Nanak,
Who from the Above have been inscribed by the Lord. (4) 1.27

Gujri V

Serve your Guru and meditate on the Lord ever.
Contemplating, every breath rids your mind of every fever.
O man, meditate on the Lord's Name,
You'll be accorded peace, poise and bliss,
And find place in the immaculate frame. (1) *Refrain*

Elevate your mind in the holy company,
And remember the Lord day and night.
You will be rid of lust, wrath and pride,
Together with ill omens and their fright (2)

Eternal, Inaccessible, Impenetrable is the Lord!
Come to His protection.
Your mind *intent on* the Lotus Feet,
And in Him alone absorption. (3)

The Preceptor took kindly and Himself liberated,
He blessed with Name and peace pervasive, P-502
And thus was Nanak consecrated. (4) 2.28

Gujri V

Blessed by the Guru I meditated on the Lord,
My doubts were all dissolved.
My sufferings, dark fears and dread ended,
Of all my sins I came to be absolved. (1)
I cherish the Name of God.
In the words of the holy I contemplate on the Lord,
Which is the supremely exalted path. (1) *Refrain*

Amongst recitations, rigours of austerities and rituals,
Meditation verily leads.
The Lord saved me in His grace.
My objectives have been achieved. (2)

My Accomplished Lord! Let me forget You not even for a moment.
How can my tongue recount Your virtues?
They are innumerable and ever beyond comment. (3)

Helper of the helpless, Compassionate Liberator, Gracious God!
Your meditation bestows eternal status,
Nanak is assured a permanent seat of devotion at the feet of his Lord. (4) 3.29

Gujri V

Egotistic understanding and deep involvement with Maya,
These are maladies malignant.
The Lord presented the remedy of Name
Which is fully proficient. (4)

One should yearn for the dust *of the feet* of the holy,
From heart and soul.
It washes the sins of millions of lives,
The Lord helps achieve the goal. (1) *Refrain*

Desire like a beastly bitch chases,
In the beginning, middle and end of life here.
Enlightened by the Guru, the Lord's laudation and meditation
Help snap Yama's snare. (2)

Lust, wrath, avarice and attachment
Lead to unending transmigration.
Love, devotion and Lord's meditation
Assure its termination. (3)

Friends, progeny, spouse and the good-hearted,
All of them suffer from the three maladies*.
Reciting the Lord's Name relieves suffering
And facilitates holy company. (4)

Everyone goes about wailing that they have no other source of liberation.
The Lord's feet are a wondrous seat where Nanak has firm confirmation. (5) 4.30

Raga Gujri V
Score 4 Duos

There is but One God.
He is realised through the grace of the True Guru.

Contemplate on the Lord, a glimpse of Whose Accomplishment is a manifestation.
Lauding Whose virtues, hearing Whose wondrous praises
Does away with alienation. (1)
O man! You should propitiate the Lord's feet.
Meditation frees from affliction,
And the fear of Yama's noose would retreat. (1) *Refrain*

* These are *aadh* (mental malady), *biadh* (physical ills) and *upadh* (phychological suffering).

To annihilate the enemy, Name is prescribed,
Nothing else avails.
Lord God! Do be gracious,
To Name alone Nanak is ascribed. (3) 1.31

Gujri V

You are the Accomplished Bestower of those who seek Your shelter,
Reliever from suffering and Provider of felicity.
Shattered are afflictions, doubts are dissolved
Where takes place the holy laudation of the Deity. (1)
Lord! There is none other than Your company. P-503
Pray, do be kind and let me remain in harmony. *Refrain*

Serving the True Guru, I came to be devoted to God,
The lotus blossomed in the holy company
And my foul-thinking I was able to discard. (2)

Day and night I lauded the Lord and meditated on the Compassionate.
I was liberated myself and liberated my company,
All the entanglement came to dissipate.
Master! Your feet are my prop, my support here and hereafter
Nanak has come seeking Your shelter, pray give me Your Hand, my Master! (4)2.32

Gujri I
Octets, Score I

There is but One God.
He is realised through the grace of the True Guru.

In this village there live five thieves,
They go and rob despite restraints.
He who can guard himself from the thirteen temptations,*

* Three qualities and ten passions

Salvation in the end he must attain. (1)
Keep the Creator, wearing forest green as garland, in your heart.
Remembering Rama is true meditation on your part. (1) *Refrain*

He who has roots going upward and the four *Vedas* as leaves,
He is realised in poise when the Preceptor one conceives. (2)

I have the wish-fulfilling tree in my courtyard
Whose branches, leaves and flowers are reflection of the Lord.
I cherish the Refulgent, Immaculate and Self-existent,
All other entanglement I discard. (3)

Listen you seeker, what Nanak has to say,
Forget the involvements of Maya's snare.
Contemplate in your mind and get attuned,
You will again not have to be born here. (4)

Like a physician who understands the ailment of the sick,
The Guru knows the needs of the devotee.
He doesn't have to involve himself with entanglements of the world,
He keeps himself from entanglements free. (5)

He discards lust, wrath and avarice,
Also greed, attachment and Maya factor.
He remains attuned to the Lord
And with the Guru's grace attains the Preceptor. (6)

Enlightenment and meditation are the blessings divine.
With which the agents of evil turn pale in terror.
Such a one tastes the honey of the Lord's Lotus,
And remains awake, would not sleep ever. (7)

The Divine Lotus is deep-rooted with its leaves in the netherworld.
Says Nanak, with everyone it is involved.

He who follows the Guru's sermon is not born again,
Discarding poison, Amrit is his reward. (8) 1

Gujri I

The Lord Bestower! How many look up to You?
Their's is no count of number.
You feed them according to their hunger,
You are the proficient Fount. (1)
Repetition of Name, austerities and discipline are the props of truth.
Pray bestow me the Name which brings felicity
Your treasures of devotion are full forsooth. (1) *Refrain*

There are some remaining absorbed in cosmic meditations,
Concentrating on the Holy Word.
The earth, ocean and sky have no meaning for them,
They have none other than the Creator Lord. (2)

Beyond the snare of Maya and shadows of illusion,
Also the wondrous illumination of the Sun and Moon.
They develop an eye which can view everyone, P-504
In a single glance with the worlds three they are in tune. (3)

You have created air, water and fire,
Also Brahma, Vishnu and Shiva in manifestation.
All are beggars, You are the Bestower.
You bestow as per Your perception. (4)

Thirty three crores seekers seek Your favour,
Lord God! There is no end to Your treasure.
The upturned vessel remains ever empty.
The vessel turned up takes Amrit any measure. (5)

Absorbed in Him, *siddhas* seek occult powers and His glory assert.
Depending upon the thirst one has the sort of drink one gets. (6)

It's great good fortune that one serves one's Guru,
There is no difference between the Guru and the Lord.
Death and Yama seek them not
Who in the Holy Word are absorbed. (7)

Now or ever I ask not from the Master
Excepting the Name Immaculate with love.
Nanak, the *chatrik,* begs for a drop of Amrit
Pray bless him with laudation of the Lord Above. (8) 2

Gujri I

I say, man is born, dies, comes again and goes,
Without the Guru he attains not salvation.
God-directed is devoted to Name,
The Name obtains salvation and exaltation. (1)
I say, you should take to Lord's devotion.
With the Guru's blessings, the Preceptor is realised.
The Name begets lionisation. (1) *Refrain*

I say, man adopts many a guise to ask for doles
Merely for his belly's satisfaction.
Without devotion of the Lord there is no peace, man!
One is free not from ego without Guru's guidance. (2)

I say, death is ever poised on our head,
A foe of many an incarnation.
They are saved who are devoted to truth,
The True Guru has bestowed this realisation. (3)

In the Guru's shelter none dare cast his glance at you,

No messenger may try oppression.
Devoted to the Unknown, the Immaculate,
In the Fearless Lord one is assured absorption. (4)

I say, you should contemplate and meditate on the Name,
The True Guru has bestowed you this succession.
It happens what He ordains,
Your doings beget no remission. (5)

I say, I am lucky to have sought the Guru's shelter,
I have no other bastion.
Now and ever I shout for Him.
Ever since Primal Time, He alone has been my Scion. (6)

I say, pray do give quarter to Your Name,
For You alone I've cultivated affection.
Let me have a glimpse in Your benign grace
My ego with the Holy Word has been undone. (7)

I say, what shall I ask? Nothing seems to last.
The world is like a transit station.
Nanak seeks Name as a divine boon
Which he would wear like a necklace as a fashion. (8) 3

Gujri I

I say, I am neither good, nor bad, nor in between.
Under His cover, I am the Lord's slave.
Devoted to Name, I am a recluse,
Sorrow, sequestration and sickness I stave. (1) P-505

Fellow travellers! Blessed by the Guru I took to meditation.
With the Lord's Holy Word in the heart,
I am afraid of neither Yama nor Yama's intimidation. (1) *Refrain*

The tongue lauding the Lord remains in the Lord's company,
As is the norm of the Lord.
Without the Name life is a waste,
Every moment comes to be abhorred. (2)

I say, the malcharacter has no place at home or abroad,
The slanderer has no respite.
They are admonished but are not denied the favour,
Day after day it multiplies. (3)

I say, the Lord unites those who seek His protection,
He takes not a moment to decide.
Even the slaves of slaves enjoy the essence of bliss,
If the True Guru were to unite. (5)

I say, the ever kind has come to lodge in my heart in His grace,
My wandering is over with Guru as my guide.
Coming in touch with *paras** I have turned gold,
What the company of the holy does provide (6)

I have a bath in the salubrious water of Lord's Name,
A bath which the True Guru prescribes.
I'll not have to be born again
As does the holy company provide. (7)

You are a lofty, inaccessible tree
We, the birds, in Your branches hide.
Nanak asks for the holy Name
That he should ever and ever to the Word subscribe. (8) 4

Gujri I
Score 4

There is but One God.
He is realised through the grace of the True Guru.

The devotees meditate on the Lord with love
And cherish thirst for the Kind.
They pray, wail and beg
For their well-being and peace of mind. (1)
O man, you should contemplate on the Name in Guru's presence.
The Lord's Name ferries across the life's ocean
In its munificence. (1) *Refrain*

O man, meditating on the Lord as guided by the Guru,
Even the death wishes well.
The mind is endowed with the essence of Name and the treasure of weal,
When the Name Divine in the mind comes to dwell. (2)

Lost in worldly attachments, the mind wanders and wavers.
It becomes stable with meditation when the Guru with His Word favours. (3)

By knocking about one is free not from doubt,
The world ever since its beginning suffers from this malady.
Immutable alone is the Lord's person,
Which one should yearn truly with mind in the Name steady. (4)

The world is engrossed in attachment
And suffers from birth and death affliction.
In the Guru's shelter one is saved with the mind in devotion. (5)

He who follows his Guru is stable and in poise would comment.
His mind is immaculate with truth and the jewel of enlightenment. (6)

* Philosopher's stone

With fear, love and devotion one swims across the ocean
With mind fixed on Lord's feet.
With Name in my immaculate and pure heart I come to Your Retreat. (7)

Pray, release me from greed and avarice
And bless me with the wealth of Name Divine. P-506
Do subdue my mind, my Immaculate Lord,
Nanak has come to Your Shrine. (8) 1.5

Gujri III
Score I

There is but One God.
He is realised through the grace of the True Guru.

Let me dance with my mind and heart,
Blessed by the Guru, my ego to abhort.
He whose mind is stable, he is liberated,
He receives whatever he sought. (1)
O man, you should dance before the Guru.
He who dances for the Guru, attains felicity,
He doesn't have the fear of death to rue. (1) *Refrain*

He is the true devotee whom the Lord makes to dance,
In whom He inculcates His devotion.
Himself He sings, Himself He listens,
And the mind deluded is given direction. (2)

Dancing day and night one is freed from Maya,
He who remains absorbed in the Lord knows no sleep.
The world dances and makes merry enchanted by Maya,
The egoist cannot his mind in meditation keep. (3)

Dance the divines, recluses and those devoted to the rituals performance,
Also the monks who seek enlightenment.
The occults and ascetics absorbed in the Lord dance,
Guided by the Guru who give them knowledge content (4)

Dance the continents, cosmos and the Three Qualities,
Who are absorbed in the Lord.
Dance all those created and the four fold source of life apart. (5)

They alone dance whom You favour,
The devotees who in the Holy Word remain absorbed.
They are devout enlightened with the core of truth
Who abide by Your award. (6)

Absorption in the True is real adoration.
In the absence of service there is no devotion.
He who dies in life and delves on the Holy Word
Truth is his marked destination. (7)

Many a people dance for Maya,
Rare is the one who cogitates on the truth.
He alone gets with blessings of the Guru
Who is favoured by You forsooth. (8)

The breath when one forgets the True goes waste.
If He is remembered with every breath one takes,
He forgives in His grace. (9)

They alone dance whom You favour
Under the Guru's guidance who contemplate on the Word Holy.
Says Nanak, they attain poise and peace
Whom You take kindly (10) 1.6

Gujri IV
Score 2

There is but One God.
He is realised through the grace of the True Guru.

I can live not without my Lord,
The way a baby without milk can't live.
Directed by the Guru, devotees realise the Unknown and the Inaccessible,
For such a Guru I would my life give. (1)
O man, lauding the Lord the ocean of life you could swim.
The Guru-devoted gains the ambrosial Amrit, P-507
Whom in His grace He comes to give. (1) *Refrain*

Sanak, Sanandan and Narad along with monks serve You,
Day and night contemplates on You the Lord Shiva.
Devotees like Prahlad come seeking Your shelter,
Your protection to them You give. (2)

Inaccessible, Immaculate, Pervasive,
All over Your light appears to live.
All are beggars, You alone are the Bestower,
They extend their arms submissive. (3)

Noble are the observations of the holy,
They utter the unutterable ever in a manner successive.
Their life is a success,
They liberate themselves with their people inclusive. (4)

The self-possessed is lost in duality,
He who is given to attachment as adhesive,
He gives not ear to the words of the holy,
And thus drowns with his family inclusive. (5)

The slanderer washes other's filth,
Himself he becomes filthy as Maya-possessive.
Engaged in traducing the holy,
He isn't active here nor there passive. (6)

It is all the game-plan of the Creator,
The Creator's might is excessive.
The Lord's own thread prevails all over,
He pulls it as a divine missive (7)

I sing Your praises with mellifluous tongue,
The tongue is with the Lord's love aggressive.

Nanak asks for nothing but the Lord,
It's Lord's love for which he is ever possessive. (8)

Gujri V
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Among the *rajas*, You are a *raja*.
Among the landlords, a landlord.
Among the elders, You are the eldest,
And amongst the nobility, the Noble You are called.

My Father is much too rich and exalted.
How can one praise the Creator?
Seeing Him one is flabbergasted. (1)

Amongst the happy, You are happy;
Amongst the benevolent, You are benevolent;
And among aesthetes, You are indulgent. (2)

Amongst heroes, You are a hero,
And among the pleasure-loving, the One who loves pleasure.
Amongst householders, You are an ideal family man,
And among the recluses, ever a Seer. (3)

Amongst the doers, You are a doer,
And among men of character, You are known for Your character.
Amongst money-lenders, You are a true money-lender,
And among traders, You are a trader. (4)

Amongst those who hold court, You are the court.
You are a shelter to those who seek Your refuge.
Your treasures cannot be counted,
I find them much too huge. (5)

Amongst the celebrated, You are a celebrity,
And among the learned, You are a scholar.
Amongst the men of wisdom, You are wise,
And among those who take ritual baths, You are the bather. (6)

Among ascetics, You are known for asceticism,
And among performers of rituals, You are a past-master.
Everyone is under Your charge,
You are the Supreme Commander. (7)

I speak the way You ordain.
I have no other status. P-508
Nanak adores You in the company of the Holy
Which is dear to You as a practice. (8) 1.8

Gujri V
Score 4

There is but One God.
He is realised through the grace of the True Guru.

Mighty Master, Helper of the helpless, Redeemer of the fallen, Lord!
Annuller of fear, Compassionate, Treasure of Virtue,
Rewarder of service, God! (1)
Provider of the universe, my Guru, my Guide,
I come for shelter at Your Feet, my Bestower of Bewitching Tresses,*
Pray, ferry me through the ocean of strife and stresses. (1) *Refrain*

Reliever from lust and wrath, destroyer of the dizziness of ego, honey sweet!
Grant me freedom from transmigration, Sustainer of the earth!
My Lord Supreme with tenderness do me treat. (2)

Save me many onslaughts of Maya with the Guru's sermon in my heart.
Puncture my pride, my Benign Preceptor! Free me from anxieties my Limitless Lord (3)

I contemplate the Accomplished every moment, mind attuned to the Serene.
He helps the helpless ever pleased, dust of His feet the devotees glean. (4)

Pray, free me from false attachments, foul proclivities, vice and misdeeds.
My Formless Lord! With faith in *dharma*,
Free from illusion and liberation I plead (5)

The unclad without a strip of cloth have become fabulously rich
Because of the Lord's treasure.
A glance of the Preceptor, and the utterly stupid becomes virtuous,
Enlightened and poised seer. (6)

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* Vishnu

One should meditate on Him who liberates in life and let
Him in the heart stay.
With pity and compassion in the mind,
Finding Him All-pervasive is the enlightened way. (7)

This is how He reveals Himself,
The ears listen His laudation and the tongue His Name chants.
The Preceptor comes ever to live by one's side
And, as testified by Nanak, to the fallen liberation He grants. (8) 1.2.5.1.1.2

Var Gujri III
(To be sung in the strain of Sikandar Ibrahim Var)

There is but One God.
He is realised through the grace of the True Guru.

The world lost in the filial love,
Knows not the essence of life.
He who takes to the Guru's path
Earns credit in the strife.
He lives for ever and ever
Who is devoted to the Lord's feet.
Says Nanak, if He deigns to dwell in his heart,
The Guru-conscious glides into His retreat. (1)

Sloka III

One is afflicted with doubts
And burdened with loads of tasks.
Those given to duality awaken not,
They are misled by the Maya's masks.

P-509

They remember not the Name, dwell not on the *Shabad*,
Which is the way of the conceited.

They who gain not the Name, live in vain.
Says Nanak by the Yama they are much ill-treated. (2)

Pauri

When the Lord revealed Himself in His creation
There was none else.
He took His decisions and carried them out on His own.
There was no sky, no nether world,
Nor the three spheres.
The Formless alone was there
And no one yet to rear.
He did what He pleased,
But for Him there was none else here. (1)

Sloka III

Eternal is my Master,
Revealed by living according to the *Shastra*.
He knows not death,
Neither he arrives nor He makes departure.
He must be served ever,
He who pervades every quarter.
Why serve another
Who is born and dies thereafter?
Waste is their life
Who realise not their spouse.
And opt for other pasture.
Nanak knows not the mind of the Creator,
He would inflict what disaster. (1)

III

One should abide by truth,
The True pervades over all.

Says Nanak, he who does what he is ordained is accepted,
And receives truth as a reward.
One may go on saying and doing what one may,
If he follows not the command,
He is insincere and false. (2)

Pauri

With union and separation
Was brought about the world's creation.
With His command it came into being
When light found in the light its fusion.
His light enlightens the entire world
With the Word of True Guru's intrusion
Brahma, Vishnu and Shiva
Find in the Three Qualities a solution.
In Maya He provided the root
As well of the Fourth State's conclusion. (2)

Sloka III

Of merit is meditation or asceticism if it finds favour with the Master.
If the True Guru is pleased one is exalted *and looked after*.
Says Nanak, free from ego one merges with the Guru faster. (1)

III

It is rare that the Guru's guidance one follows.
He does, says Nanak, whom the Lord thus honour bestows. (2)

Pauri

Weakness for Maya is ignorance, hard to get over.
Loaded with stones of sins, how can one the voyage cover?

Absorbed in meditation day and night, the Lord would ferry you there.
Cleanse your mind with the Guru's Word and free it from ego and evil fare,
Meditate on the Name of the Lord, the Lord is committed to take you there. (3)

Sloka

Says Kabir, narrow is the entrance of Eternity,
As narrow as one-tenth of the sesame grain.
With mind bloated into an elephant,
Trying to pass through it is in vain.
Were I to come across a Guru
In His grace who would provide a lane,
The entrance of Eternity would be widened,
One can go in and come out without strain. (1)

III

Says Nanak, the entrance of Eternity is narrow to the extreme,
You have to be small to cross.
How can you do so
When in ego your mind is gross? P-510
Meeting the True Guru one is free from ego,
The divine light comes to pass.
One is liberated for ever and ever,
In the state of poise one goes across. (2)

Pauri

The Lord created the world
And kept it under His sway.
No calculations help realise the Preceptor,
It's in mere duality one goes astray.
Meeting the True Guru is finding liberation in life.
Realising the Lord is merging in truth, *they say*.

The Holy Word frees from ego,
And in company Divine one comes to stay.
He knows it all, He does it Himself,
He enjoys this cosmic play. (4)

Sloka III

Devoted not to the True Guru,
With Name not lodged in your heart,
Accursed is such a life,
What have you gained in the world mart?
Maya is a false capital,
In an instant it departs.
When one is dead, the face turns ashes
And the body withers into parts.
He who is devoted to the True Guru,
He has peace prevailing in his heart.
Dyed in the divine colour he meditates on Name
And in the Name he remains absorbed.
Nanak was bestowed capital by the True Guru
That has becomes part of his part.
It is a fast colour
Which grows faster and blazes aloft. (1)

III

Maya is a she-serpant
Who has caught the world in her coil.
He who serves her,
Him she would sting and spoil.
The devotee is a snake-charmer
Who under his feet would have her moil.
Says Nanak, only they are saved
For the truth who are prepared to toil. (2)

Pauri

The bard asks for alms,
The Lord does respond.
With poise in his heart
One meets, the Lord Grand.
Whatever is inscribed in one's lot,
One must carry out the command.
If the Master is gracious,
One finds the Mansion as one's haunt.
The Lord is Supreme,
The Guru-directed may come to understand. (5)

Sloka III

He is the loving Lord of all,
He is everywhere.
Says Nanak, who heed not His ordinance,
Living in the house
They are not there.
They alone abide by His ordinance
Whom He takes kindly.
She listened and followed
And enjoyed the matrimonial felicity. (1)

III

She spent here the entire night in pangs,
Who didn't her Lord cultivate.
Says Nanak, they enjoy conjugal bliss,
Who give loving devotion to their Mate. (2)

Pauri

I've looked around the entire world,
He is the Sole Bestower.
He is attained not with any effort,
It is the deeds which find His favour.
With the Guru's Words,
He comes to live in the heart
When enlightenment is a spontaneous affair,
The fire of desire subsides.
It is like an ambrosial bath of a seer,
That the Lord is Supreme,
Of which realisation the devotee comes to share. (6)

Sloka III

What attachment has the spirit with the body P-511
That it forsakes it lying prostrate?
What use feeding it on evil
If it accompanies not when one has departure to make?
The body is like the blinding dust,
Ask the wind when would it take?
He who is deluded by Maya,
He comes and goes in the transmigration wave.
Nanak didn't follow the Master's command,
Which with truth would have him partake. (1)

III

Name is the only everlasting wealth,
All other riches come and go.
No robber can rob this wealth,
Nor a thief sneak somehow.
This wealth pertains to the self alone,

With the self it's used to grow.
It is obtained from the Guru True;
The self-possessed remains bereft of it though.

Blessed are the merchants, says Nanak,
The Name as their profit who show. (2)

Pauri

My Lord is Supreme, Solemn and Profound,
Everything is in His compass, He holds the ground,
Peace of mind is with the Guru's grace found.
With blessings the Lord lodges in heart, with the Mighty one is bound.
The virtuous come to laud the Lord, Eternal, Stable, Ever Sound. (7)

Sloka III

Accursed is their life who, ignoring joy in devotion,
Are engrossed in ego and commit misdeeds.
The misled self-possessing are lost in love for Maya,
To enlightenment they pay no heed.
They have no peace here and hereafter,
And regret in the end for their creed.
Blessed by the Guru, if one meditates on the Name,
In shedding ego one does succeed.
Says Nanak, he who has inscribed it in his lot from the primal time,
He finds a seat at the Guru's feet. (1)

III

The self-possessed is like a shrivelled lotus,
Wanting in devotion and meditation.
Acting under Maya's influence,
False is his mode of operation.

His heart is not dedicated,
His mouth utters profanation.
He has nothing to do with *dharma,*
With falsehood he has a fixation.
Says Nanak, such is the Lord's dispensation,
The egoists drown in untruth, the devotees swim across in veneration. (2)

Pauri

Unenlightened, caught in the whirl of transmigration,
One comes and goes.
Having not served the True Guru,
In the end one is in regret's throes.
If He is graceful one comes across the Guru,
No more ego his face shows.
Thirsts and hungers are annulled,
The mind is in peace and repose.
One lauds the Lord ever
With the heart attuned in a devotional pose. (8)

Sloka III

He who serves the True Guru,
He is revered by one and all.
Of all the ways the best is
If one comes across the Lord.
The heart is at peace and contented
Devotion does joy and felicity impart.
One eats Amrit, one wears Amrit,
Says Nanak, of the Name it is a reward. (1)

III

O man! Listen to the Guru's advice.
You gain the treasure of virtue.

P-512

The Lord comes to lodge in the heart,
The path of ego you no more pursue.
Says Nanak, you realise Him if He is benign,
Day and night you are attuned to the Beau. (3)

Pauri

The true devotee is a true image of truth and contentment,
Free from foul thinking and conceit.
The victory of his self is his achievement.
He is enlightened and blessed,
His misdirections find annulment.
He lauds the Lord day and night,
With his virtue's fulfilment.
He is the Sole Provider of all, the only Beneficient. (9)

Sloka III

He is Brahmin who has realised the Lord
And day and night to Him is attuned.
Guided by the True Guru practises self-control and truth,
His malady of ego is pruned.
Lauds the Lord and garners virtues,
His light with the Divine light gets perfumed.
In this age rare is the Divine enlightened,
His ego who has subsumed.
Says Nanak, it is ever a bliss meeting someone
Whose days and nights in devotion are consumed. (1)

III

With conceit in his mind, the misled egoist
Utters falsehood with his tongue.

No conceit does please the Lord,
It's an everyday experience sung.
He who conducts himself in the world in duality,
He remains in the vice of Maya hung.
Such action ever spells suffering
One is born, dies, is born again in death to be flung.
His illusions are never dissolved,
He is engrossed in filth and dung.
He whom my Master favours,
With the Guru's treasures he is strung.
He meditates on Name, lauds Name,
The Name in the end gets his liberation sung. (2)

Pauri

Those who come to abide by His ordinance,
In the world they are accomplished.
They serve their Master,
Meditating on the Holy Word established.
Serving the Lord is an assignment
Truthful, holy and cherished.
They come to the Lord's mansion,
Who have their ego savaged.
With meditation and Name in their heart,
Says Nanak, the devotees are united. (10)

Sloka III

The devotee attuned to the True Name
Enjoys the melody of poise in meditation.
The devotee remains dyed in the divine colour day and night,
With Lord's Name in utter devotion.
The devotee sees the Lord, the devotee hears the Lord,
Remaining ever with Him in communication.

Says Nanak, the devotee gets enlightened
With the darkness of ignorance in abdication.
He who is blessed by the Lord at the Primal Time,
The devotee takes to the Lord's propitiation (1)

III

He who has served not the True Guru
And cherished not the Holy Word,
Meditated not on the Name in poise,
What use He came to the world?
He goes in incarnations again and again,
Languishing ever in filth absurd,
Lost in false involvement,
He is neither eastward nor westward.
Says Nanak, the devotees are saved P-513
If the Lord Himself has them heard. (2)

Pauri

The devotees are glorified at the True Portal,
By the True Word sustained.
They cherish fondness for the Lord.
In loving devotion maintained.
They remain dyed in the Divine dye ever,
With the joy Divine on the lip of their tongue retained.
The devotees who have realised, their life is a success,
With the Lord in their heart contained.
They wail about without Guru's guidance
With duality those who are baned. (11)

Sloka III

In Kali age the devotees earn the spiritual treasure,
And the status supreme gain.
They serve the True Guru with the Divine in their heart,
And day and night meditate on the Name.
As guided by the Guru, they are recluses living in the family,
And the love of ego they resign to flame.
They are liberated and liberate their clan,
She who bore them, blessed is the dame.
He alone comes across such a True Guru,
Who from Time Prime with the inscription came.
Nanak, the slave, is sacrifice unto his Guru
Who brought the misled into the right lane. (1)

III

The world is deluded by Maya of Three Qualities,
As the moth by the lamp is smothered.
Time and again the pastor pries at the offerings,
How much, who has offered?
Given to duality their daily studies are vicious
With the Name they are not bartered.
Yogis, mendicant-on-legs and recluses are misled,
Their ego with pride empowered.
They accept not ordinary eats and garments as holy alms,
In sheer obstinacy their life is soured.
Of all these he alone succeeds,
The devotee who has himself to the Name offered.
Says Nanak, the slave, to whom should all this be attributed
When the Creator Himself has this proffered? (2)

Pauri

The weakness for Maya is evil
Also lust, wrath and pride.
All these are a *ryot** of Yama
By whom they are chastised.
The self-possessed walk the path of death,
With duality who are allied.
They are bound and beaten by Yama,
No one would listen when they cried.
He whom He favours, he meets the Guru,
The devotee is ever with liberation prized. (12)

Sloka III

Ego and attachment are a temptress,
She eats up the self-possessed.
Those who are tempted by these,
She keeps them in her coils pressed.

Consumed with the Guru's Word carefully,
One is no more with it obsessed.
The body and mind become pure,
The heart with the Name is possessed.
Name is the antidote of Maya, says Nanak,
With which the devotees are addressed. (1)

III

The mind has wandered many an age.
Never steady, it wavers ever.
The Lord tempts it to wander
And makes it play His game-clever.

* Tenant

When the Lord is gracious, one finds the Guru.
The mind gets steady and attuned.
Says Nanak, as guided one comes to have faith.
Neither one dies nor is subsumed. (2)

Pauri

The body is a wondrous citadel
Attained by a happenstance.
The Lord Himself lodges in it,
Himself He plays the romance.
Himself He is a recluse, unattached,
The Lord's a *yogi* albeit *yoga* sans.
What He pleases He does,
It happens what the Lord wants.
When the devotee meditates on the Name,
Of separation remains no chance. (13)

Sloka III

Himself He prompts to hail Him,
The truth is contained in the sayings of the Guru.
Singing His praises is hailing Him,
Only a devotee catches this cue.
Hailing the scripture is search for the truth.
The truth helps meet the True.
Nanak realised the Lord as he hailed Him,
His grace brought him to the Guru. (1)

III

Hailing the Lord the tongue by the Holy Word is restrained,
Through the Holy Word union with the Lord is attained.
Fortunate are those who have hailed the Lord and the Holy Word reframed.

Those who hail are charming, in reverence by the Word maintained.
Hailing the Lord was a gift of God, Nanak from the True Portal obtained. (2)

Pauri

Barred by the doors adamant,
The citadel of body has falsehood, evil and pride.
Deluded the man notices them not,
The self possessed is utterly purblind.
He is realised with no strategy,
Many a manner have been tried.
The door opens with the Guru's Word
And the Lord's Name applied.
The Preceptor is the tree of nectar
He who sips it, he is satisfied. (14)

Sloka III

Hailing the Lord the night passes in dream sweet.
Hailing the Lord one lodges in the Lord's pleasure retreat.
He who is graced hails and makes others repeat.
Hailing the Lord one is with glory replete.
Says Nanak, he who hails His wishes he meets. (1)

III

Laudable is the Word Holy
Which after much search the devotee does find.
He hails the Holy Word
And retains it in his mind.
As he hails he attains the Lord,
In poise he comes across the Kind.
Blessed are they, says Nanak,
Who keep with the Lord God aligned. (2)

Pauri

O man, you are highly greedy,
Ever in greed lost.
Deluded by Maya, the temptress,
Day and night in her charm engrossed.
Your name and caste will not help you hereafter,
Self-possessed, you will suffer a lot.
Your tongue hasn't tested the essense holy,
What you utter has its grace lost.
Those who have tasted Amrit,
They do get whatever is sought. (15)

Sloka III

P-515

He should be hailed who is truly Deep and Profound.
He should be hailed who bestows virtue and is ever sound.
He should be hailed all over who pervades.
He should be hailed everyone who assuages.
Says Nanak, He alone should be hailed
Who with the True Guru my contact has made.

III

The devotee hails the Lord ever,
The self-possessed swallow poison and die.
They pay heed not to hailing the Lord,
In one suffering or the other they do lie.
The devotee drinks Amrit,
He hails and with the Lord Himself would tie.
Says Nanak, they are immaculate who hail the Lord,
Knowledge of the Three Worlds is their standby.

Pauri

If the Preceptor so provides,
The devotee meets and serves the Guru.
If the Preceptor so provides,
The Lord lodges in the heart and in poise one sips the celestial brew.
If the Preceptor so provides,
One is in peace and has daily profits due.
He is seated on throne in the Divine Court,
And in his own house he has felicity true.
They alone abide by the will of the Preceptor
Who have realised their Guru. (16)

Sloka III

They hail Him ever
Whom the Lord Himself inspires.
Hailing the Lord one becomes immaculate,
And the element of ego from the inside expires.
The devotee who hails the Lord daily,
He attains whatever he desires.
Pleasant are the people who hail the Lord,
Pray, let me meet the sires.
Let my heart take to laudation
And with my mouth hail the Master.
Says Nanak, who hail the Preceptor,
My body and mind to them I offer. (1)

III

I hail the True Master,
Who is the dispenser of nectar.
He who serves Him, he is rewarded,
May I be sacrifice to the Benefactor?

Hail the treasure of virtues
He whom He offers, he receives.
Hail Him who prevails over land and ocean,
Whom the devotee alone perceives.
Fellow travellers, hail Him day and night,
The Guru Accomplished feels pleased.
Says Nanak, he who hails the Lord with heart,
By Yama's minions won't be squeezed. (2)

Pauri

The Lord is Truth Incarnate.
The Holy Word is true indeed.
Truth is realised through the True Guru
And one merges on one's own in the true creed.
He then remains awake day and night, sleeps not,
Awake would his night recede.
Those who taste essence of the spiritual joy,
They are the people of accomplished deeds.
No one ever realised the Lord without the Guru True,
The misled come to concede. (17)

Sloka III

Hail the Holy Word of the Formless,
There is nothing as great.
Hail the Inaccessible and Unfathomable,
Hail the True-in-State.
Hail Him Who does do and create.
Hail Him Whose Name is immortal
On which the devotee of the Lord contemplate.
Hail Him Who is realised by the blessed,
Himself in His grace does He placate.

Says Nanak, the devotees come to hail day and night P-516
And to the Lord themselves dedicate. (1)

III

Peace and quiet is not obtained without the Guru's service,
There is no other recourse.
One may long for it much as one may,
Without His grace there is no other source.
Those who are smitten with greed and misdeeds,
They are lost in duality perforce.
There is no end to the cycle of their life and death,
In ego they suffer, of course.
Those who are devoted to the True Guru,
They need no support no other force.
They are summoned not by Yama,
Nor to any torment would Yama take recourse.
Says Nanak, the devotees are saved,
As the True Word they conceive and endorse. (2)

Pauri

He is the real bard who loves the Lord,
Waits at His Portal
And contemplates on the Holy Word.
The bard would gain admittance,
If he has devotion in the heart.
The bard's status is high,
Committed as he is to the Lord's Word.
The bard's duty and service is meditation
And thereby gaining liberation as reward. (18)

Sloka III

The milkmaid of the so-called low-caste
As she realises her Master,
She contemplates on the Holy Word day and night.
She who comes across the True Guru cultivates fear
And thereby becomes of noble lineage bride.
She abides by the wishes of her spouse,
Whose the Creator Himself takes the side.
She is ill-mannered, ill-omened,
Who is cast off by her husband in snide.
In fear one becomes pure, free from filth,
The body gets immaculate and sound.
The mind enlightened, understanding is exalted,
Meditating one cultivates virtues profound.
He who lives in fear, remains in fear
And in fear acts.
He enjoys felicity and glory here
And hereafter liberation gets.
Fear attains the Fearless,
The light infuses with the wondrous light of the Lord.
Says Nanak, she alone is virtuous with whom the Spouse is pleased,
She who has been forgiven Himself by God.

III

The Lord should be lauded ever,
I am sacrifice unto the True.
Says Nanak, he who forsakes Him and adopts another
That tongue would be burnt *and ever rue.*

Pauri

With a shade of divinity,
Some incarnations of God were given to duality.

They ruled like sovereigns
And suffered sorrow and enjoyed felicity.

Shiv and Brahma, despite their devotion,
Have found not the limit of Almighty.
The Lord is Fearless, Formless and Inaccessible,
Revealed only to the Guru's devotee;
Who suffers not sorrow and separation,
He is there unhinged till eternity. (19)

Sloka III

Whatever is created must come and go,
He who realizes this truth,
To him the Lord His acceptance would show.
Says Nanak, he who takes airs,
He is ignorant who beats his brow. (1)

III

Mind is the elephant, the Guru its trainer
Enlightenment the goad whereby it is driven away.
Says Nanak, the elephant without the goad
Must again and again go astray. (2)

Pauri

I pray to Him Who had me created. P-517
Serving my True Guru with reward I've been satiated.
Immortalising is the Lord's Name
On which I've ever meditated.
In the company of the holy,
My sufferings are mitigated.

Says Nanak, they become free from fear
With Name who have been perpetuated. (20)

Sloka III

With paths carved in the field,
I look upto the heavens for rain.
Should she be truly devoted,
Her Love's visit she must gain.
If it is going to rain, let it be in showers.
What use if it comes late?
Nanak is sacrifice unto them,
The devotees who have the Lord as their mate. (1)

III

What pleases the heart is sweet,
Who is helpful is a friend indeed.
Says Nanak, he is truly devoted,
Whom the Lord Himself with light would lead. (2)

Pauri

The humble comes to the True Lord with prayer –
You are the Protector ever and ever.
I meditate on You and swear –
It is all Your creation.
You are everywhere.
He who slanders Your servants
You destroy and tear.
Says Nanak, free yourself from fears
Worshipping His feet here. (2)

Sloka III

The world is destroyed in the grip of desires.
But desires don't die, nor quit.
Says Nanak, His desires are fulfilled,
He who would to the True Lord submit.

III

All desires should die.
He who creates them, He alone can tame.
Says Nanak, nothing shall last,
Except the Preceptor's Name. (2)

Pauri

He created the world Himself with its elaboration,
Himself He is the banker, Himself the trader.
Himself every sales-station.

Himself He is the sea, Himself the boat,
Himself He is the helmsman of the ocean.
Himself He is the Guru, Himself the disciple.
Himself He leads to the destination.
Says Nanak, you should meditate on the Name
From all the sins you will get redemption. (22.1)

Var Gujri V

There is but One God.
He is realised through the grace of the True Guru.

* (correct)

Remembering the Guru at heart and repeating with tongue His Name,
Seeing Him with eyes and hearing with ears the same,
Devoted thus to True Guru, you fit into the Divine frame.
Says Nanak, with His Grace on whom He bestows this lead,
There are only a few who attain this honour indeed. (1)

The Saviour must save; Himself He sustains.
If you fall at His feet, The Lord must retain.
In His mercy, He would never let you complain.
In the company of the Holy, He will cruise you across the ocean.
The misled, the revilers, the foes are in an instant undone.
Nanak has faith in such a One in his heart,
Remembering Whom it gives comfort and all sorrows depart. (2)

Pauri

P-518

You are beyond the bonds of tribe, Immaculate and Inaccessible Lord!
Born out of truth, You are True and the Truthful Loving God.
Nothing appears to be false in Your formation.
You provide for all Your creation.
Knitting them with a thread, You infuse them with light.
Some are lost in the sea while others go across the dike.
Only he remembers You who is blessed with Your Grace.
I am sacrifice unto You whose extent I cannot trace.

Sloka V

If You are gracious, imperceptibly You come and lodge in the heart.
If You are gracious, the Nine Treasures at the house You award.
If You are gracious, the Guru's *mantra* You impart.
If You are gracious, says Nanak, one gets in truth absorbed.

V

Many sit on seats of authority and get themselves famed.
Says Nanak, without the Name True, no honour is gained. (2)

Pauri

Those who subscribe to *Vedas* and *Smritic* scriptures,
Meditate on You with due regard.
There is no count of those
Who would at Your Portal call.
Brahma meditates on You and Indra on His throne too.
Shiva and numerous incarnations of Vishnu with their tongue woo.
Pirs, prophets, *shaikhs* and the Muslim holy on You meditate,
The Formles Lord in each being You pervade.
You destroy the false and the righteous You respect,
Whatever task you assign we must accept. (2)

Sloka V

Slow in doing good and ever ready for evil deed.
Thoughtless, know for certain
In a day or two the snare'll be around your feet. (1)

V

My deeds may be evil, Your love for me remains not concealed.
Says Nanak, You are my True Lord,
Like a true friend in my heart revealed.

Pauri

My Gracious Lord! I beg to be made slave of Your slaves.
I should live uttering Your Name

And attain Nine Treasures in a sovereign state.
Treasure of the immortalising Amrit the slave should have plenty.
Listening to Your Name, I should be blessed in the holy company.
I should serve them and purity of body gain.
I wave fan for them, wash their feet with water and grind the grain.
Myself I can do nothing, Lord do be kind.
I am meritless, pray allot me a seat where the holy I find. (3)

Sloka III

Lord! I cherish the dust of Your feet ever.
Nanak has sought Your shelter,
And finds Your presence everywhere.

V

Millions of sinners have became saints sitting at the feet of the Lord.
The Lord's Name is holy bath at eight and sixty places of pilgrimage
For him who has inscribed it in his lot. (2)

Pauri

With every breath, every morsel, let me meditate on the Lord,
He whom He favours, He forgets him not.
He is the Creator Himself, Himself He destroys all.
He knows it ever, He considers and weighs, *big and small* P-519
Many a guise in a moment He can call.
He whose side He takes, knows no fall.
His Court is eternal with solemnity I recall. (4)

Sloka V

Give up lust, wrath and greed,
And consign them to flames.

As long as you live, says Nanak,
Meditate on the True Name. (1)

V

Meditating on the Lord, you are rewarded.
Nanak meditated on the Name and with the Guru Accomplished was united. (2)

Pauri

He who is guided by the Guru is liberated in the world.
He is free from woes and his fears are no more heard.
His glimpse, and the world is blessed,
Blessed in the company of the holy and the impurity of sins shed.
The immortalising True Name is in their company meditated.
The mind gets at rest and the hungers are satiated.
He who comes to meditate on Name, his bonds are snapped.
Few are blessed by the Guru who have this wealth tapped. (5)

Sloka V

I make up my mind that I shall be ever alert,
In laudation of the Lord, Nanak's true friends assert.

V

Saved by the Lord's glimpse, my body and mind in the Divine Essence are absorbed.
Says Nanak, were the Lord so ordain, not by the thorns I would be harmed.

Pauri

Whatever your heart desires, you should pray to the Lord.
Quitting all cleverness, dedicate your body and mind to God,

Propitiating the Lord's feet, foul-thinking you should discard,
And in the company of the holy swim across the ocean hard.
Serve the angel of the True Guru and do not fear the next world.
In an instant He blesses, filling to the brim the empty pots.
The mind is at rest by meditating ever on the Lord.
He alone takes to the True Guru's service who is graced by God. (6)

Sloka V

I am attached to the right spot;
The Maker of Unions has brought about the union.
Says Nanak, let there be ever so many tides,
The Divine Beloved would not let me drown.

V

In the frightful forest, I have come across a fellow-traveller
Who relieves suffering and bestows the Lord's Name.
I am sacrifice unto the dear saint
Who to Nanak's rescue came. (2)

Pauri

Dyed in Your colour, I have gained every treasure.
Meditating on You one need have no fear.
He who has Your support, no one dare him vie.
Blessed is the Accomplished Guru, meditating on Him is felicity.
If He is graceful, the treasure of Guru's laudation one gains.
If the True Guru is kindly inclined, one is born not again.
The compassionate Lord looks after those in His service whom He takes.
Listening His Name the prop of life makes. (7)

Sloka V

To protect my honour, I offer the 'scarf' of love to You.
You are my wise, wide-awake Master
Nanak has yet not caught Your cue. (1)

V

Meditating on You I attain everything,
I see nothing beside.
He whose honour the True Lord protects.
Says Nanak, none dare deride. (2)

Pauri

Meditating on the Lord, enjoyments abound;
One is free from sufferings acute.
Lauding the Lord sound,
Peace prevails in the mind.
Were the Lord God found,
What you long is met,
With the Name if you are bound,
No harm will come to you.
Out your ego if you hound;
The boon of enlightenment and wisdom
With the Guru True is found.
He receives whatever he sseeks,
With Lord who is abound.
Lord! You are the Master of all.
You sway over and surround. (8)

Sloka V

Drowned in Your love, while swimming in the stream,
I am struck not in mire.

My heart is bound with Your feet, Master,
You are the raft of my boat Sire. (1)

V

Serving Whom one is free from foul thought,
He alone is my friend *kind.*
I have gone around looking the world over,
Says Nanak, not many do I find. (2)

Pauri

Meeting Your devotees, You I remember,
My impurity of mind is shed in the holy chamber.
The terror of transmigration is annulled meditating on the Holy Word.
The holy relieve the bonds, Yama's is no more heard.
I take to the One Whose is this creation.
Inaccessible, Unapproachable, Highest is His station,
Day and night with every breath and folded hands on Him I meditate,
When the Lord God is gracious with the holy I mate. (9)

Sloka V

In the wilderness of jungle, there is lot of commotion,
And howling on the way.
His mind attuned with You,
Nanak in bliss goes about as he may. (1)

V

Their's is the sacred company wherein one meditates on Name
One should meet them not, self-interest alone is whose aim. (2)

Blessed is the hour when the True Guru you meet.
Meeting the holy no illwill would dare you cheat.
No more lodging in the womb, you will gain the immortal seat.
And you will see Him Who is all over replete.
Absorbed in the Resplendent True, you will concentrate and *greet.*
It's all the Lord's laudation from Your mouth what you repeat.
Blessed is he who follows His command with the life sweet.
He is tested and enters the Devine Treasury no more spurious beat. (10)

Sloka V

The torture of separation is like the excruciating pain of pincers.
Were I to meet my Banker Lord,
Nanak will be blessed with all the true pleasures. (1)

V

P-521

Earth on water rests, in wood exists fire.
Says Nanak, He who is the support of one and all, you should love the Sire. (2)

Pauri

My Lord! What You do only You can do.
It happens in the world what in the Heaven occurs to You.
Seeing Your might, I am struck with wonder.
Your slave seeks Your shelter, do take care.
With You is the treasure, You give him with whom You are impressed.
He to whom You are kind, with name he is blessed.
Inaccessible, Unknowable, Limitless, Your extent is not conceived.
He whom You favour, meditate on Your Name he would indeed. (11)

Sloka V

Ladies stir the dish but enjoy not the taste, and remain sterile.
Only they appear happy, says Nanak, who to the Lord their mind apply. (1)

V

From the searcher I learnt the secret who my crop ravaged.
Lord! You provided the fence, my crop is no more savaged. (2)

Pauri

Contemplate on the True, of all Who is the Master.
He is the chief here and hereafter, in an instant averts disaster.
Giving up other devices, come to His care.
Meditating under His protection, all pleasures you share.
In the company of the holy one gains virtues, *dharma* and enlightenment.
Contemplating on the immortalising Name, one faces no impediment.
He to whom He is gracious, He comes to lodge in his mind.
One attains all treasures, were the Lord to be kind. (12)

Sloka V

By the grace of my Beloved, I've found Whom everyone can find.
He alone is the Creator, says Nanak, no one else comes to my mind. (1)

V

With the arrow of righteousness evil you kill.
Meditate on the Guru's *mantra*, says Nanak, and you'll suffer no ill. (2)

Pauri

Hail the Creator who provides peace galore.
Gracious on all the creatures, Him alone you adore.
When the Accomplished takes kindly, one finds nothing sore.
Shed are sufferings, pain and ailments at the Accomplished Guru's door.
Cherisher of the poor, He gives His protection and more.

Himself He has us liberated, snapping the bonds we bore.
Quenched the thirst, desires fulfilled, there is peace at the heart's core.
He is the Supreme Lord, good and bad who keeps no score. (13)

Sloka V

He on whom the Preceptor is gracious, on the Lord contemplates,
Says Nanak, who has cultivated the Lord in the holy company he meditates. (1)

V

You the blessed! Contemplate on the Lord.
He prevails on land and water.
Says Nanak, meditating on Name
You'll experience no disaster. (2)

Pauri

What the devotee says is accepted.
It is honoured at the Portal of the Guru.
The devotee has the Name as his prop,
He is dedicated to the True.
He to whom the Lord is gracious, P-522
He suffers no blue.
The devotees are Yours, my Compassionate Lord!
With mercy You must imbue.
Let them suffer not with pain and malady,
From Maya You must rescue.
The devotees have the only prop,
Lauding the Lord True.
Day and night, and ever and ever
They contemplate alone on You.
They sip the nectar of immortalising Name,
This pleasure they pursue. (14)

Sloka V

Those who forget the Name suffer a million impendiments.
Says Nanak, they wail day and night like a crow in deserted hutments.

V

Blessed is the season when one meets the Lord.
Says Nanak, forget Him not for an instant, He should be ever in your heart.

Pauri

No brave fighter or hero could humble
The horde of wicked force of five evils assembled.
Even the anchorites were with ten females* bundled.
Those who could join them for them they fumbled.
With Three Qualities in their control they never tumbled.
How the citadel of illusion and the moat of Maya could crumble?
Meditating on the Guru Accomplished the wicked horde can be humbled.
With folded hands day and night before Him I stand and tremble. (15)

Sloka V

Lauding the Lord day and night all the sins are swept.
Says Nanak, they suffer a million pangs the Name who forget.

V

Says Nanak, propitiating the Accomplished Guru fulfils the mission.
Laughing and playing, dressing up and feasting, one finds liberation. (2)

* Source of ten sensations

Pauri

I hail the True Guru who demolished my citadel of illusion.
I hail the True Guru who brought about the Divine union.
Name is inexhaustible treasure offered by the Guru as a remedy,
Which relieved me of the dreadfully malignant malady.
From His inexhaustible treasures I had Name as a booty,
I succeeded in the wonder of life, realising my identity.
His praise is beyond expression; the Guru is the Accomplished identity
The Preceptor is the Supreme Lord, Mighty and Imperturbable Deity. (16)

Sloka V

O man, endeavouring and earning you enjoy felicity.
Meditating, you meet the Lord and you are free from anxiety. (1)

V

I should have noble thoughts, maditate on the Master in holy
company of the men of God.
Says Nanak, I should forget not the Name for a moment,
this is what the Lord I asked. (2)

Pauri

If it is Your doing why should I fear?
In whose company I meditate, by Him I swear.
As the Lord lodges in the heart, my joy knows no bound.
Who dare harm him, who for His favour can on the Formless count?
Everything is in His control, nothing is outside.
He comes to lodge in the heart of His devotees and does abide.

Your slaves meditate on You, You are the Protector
You are at everybody's head, the Benign Master! (17)   P-523

Sloka V

Pray rid me of lust, wrath, ego, avarice and attachment,
Together with evil desires.
My Lord, save me in Your mercy,
Nanak is sacrifice unto You, my Sire! (1)

V

Eating ever, my mouth and wearing clothes my limbs are worn.
Says Nanak, accursed is their life with truth who have no relation borne. (2)

Pauri

As You command, one must obey.
Where You station, one must go and stay.
Absorbed in You, the foul-thinking keeps away.
Meditating on the Formless fears the illusions stray.
Dyed in Your colour, transmigration is no more in the way.
Within and without, on You alone their eyes stay,
Those who follow Your command never regret what they may.
Says Nanak, the Name is a boon, for the heart is to pray. (18)

Sloka V

He contemplated not on the Lord when alive.
After death in the dust he became dust.
Says Nanak, this is how he lived through,
The reprobate, stupid, a foul crust!

V

While alive he contemplated on the Lord and died remembering the Lord.
He achieved the boon of life in the company of the men of God. (2)

Pauri

Since the Time Primal and beginning of the time cycle,
You provide sustenance.
Creator, Your Name is True,
Here and there I see Your Presence.
No corner is left uncared for.
Everywhere You provide maintenance.
Compassionate and Accomplished!
You make us do for existence.
The mind You come to occupy,
It is ever full of exuberance.
You create the creation Yourself
And then attend to its maintenance.
You prevail everywhere.
Without an extent, without limitation.
Support of the Guru Accomplished is Nanak's sustenance. (19)

Sloka V

In the beginning, in between and towards the end,
The Preceptor gave us protection.
The True Guru blessed with the Name,
We had Amrit as delectation.
Day and night with wondrous company of the holy I laud the Lord.
My objectives achieved, no more I wander in transmigration ward.
Everything is in the Creator's hand.
He does what is in His heart.
Nanak asks for charity,
Dust of the feet of the men of God. (1)

V

Lodge in your heart Him who brought you about.
Those who meditate on the Master they enjoy no doubt.

Their birth is welcome, their life bears fruit.
His command be carried as the Lord does moot.
He on whom He is gracious, he is never in doubt.
Whatever is bestowed by the Lord brings peace, its fruit.
Says Nanak, on whom He is gracious, he comes to realise.
He whom He forgets, he is born and dies. (2)

Pauri

The traducers were undone instantly,
Not for a moment were they allowed to stay.
The Preceptor would not bear His devotee's suffering,
Of transmigration the traducers became prey. P-524
Held from the forelock into Yama's lane were they pushed away.
They wail in pangs, in the hell they stay.
Clasp to His bosom His slaves, says Nanak, is the Lord's way. (20)

Sloka V

The blessed! You should contemplate on the Lord
Who over earth and ocean prevails.
Says Nanak, meditating on the Name
No impediment ever assails. (1)

V

They suffer a million impediments, the Name who forget.
Says Nanak, they wail day and night like a crow in a house shut.

Pauri

Contemplating on the Bestower, objectives are achieved,
Desires are fulfilled from anxieties is one relieved.

One finds the treasure of Name which one seeks.
The light merges in the Divine Light, there are no more aches.
Peace, poise and bliss visit the house.
Their transmigration ended, they die nor are born in course.
The Master and the devotee become one in accord.
With the blessings of the Guru in the Name is Nanak absorbed. 21.1.2

Raga Gujri
Compositions of Bhaktas

There is but One God.
He is realised through the grace of the True Guru.

Revered Kabir
Quartet, Score 2

With four feet, two horns, a mute mouth,
How would you then laud the Lord?
Kicked while sitting, kicked while standing,
Hiding your head you would find it hard.
Torn nostrils, battered shoulder, eating the straw coarse,
You will be called a stray ox disowned by God. (1)

Roaming in the jungle the whole day through,
You would find yourself much starved –
Listening not to the men of God,
Suffering on your own accord. (2)

Sunk in delusion with pleasure and pain,
With many a birth and death as award,
Remembering not God lost the gem of life,
Finding an opportunity of the sort is hard. (3)

Going round and round like the oil-presser's bullock,
It's losing the night of life without reward.

Says Kabir, without the Name of God,
Your hair pulled, you'll regret it hard. (4) 1

Gujri
Score 3

Sobs Kabir's mother in despair,
Lord, how would these children he rear?
Carding and weaving Kabir has quit,
With God's Name he would quietly sit.
Says Kabir as through the bobbin I pass the thread,
Away from the Lord God I am led. (2)

I am mean, of weaver tribe,
The Lord's Name I would not imbibe. (3)

Kabir tells his mother dear,
God is mine and our common Peer. (4) 2

Gujri Revered Namdeva
Couplets Score 1

P-525

There is but One God.
He is realised through the grace of the True Guru.

Were You to make me a king, what is there to be elated?
What difference would it make for begging if I am fated?
O man, you should meditate on the Lord the Supreme to gain.
You will not have to come and go again. (1) *Refrain*

O Lord, You have created the world in illusions involved,
He whom You bless gets informed. (2)

Meeting the True Guru the doubts flee.
Whom shall I worship, none else I see? (3)

Here a stone you propitiate *and dread*,
There a stone under feet you tread.
If this is a deity that too is God.
Says Namdev, I serve alone my Divine Lord. (4) 1.

Gujri Score I

He is not tainted nor any stigma to Him does stick.
Like fragrant scent, in Himself fixed He remains.
No one has seen Him coming,
How could anyone acquaintance with Him claim? (1)
How do I realise Him? The Master belongs not to the tribe same. (1) *Refrain*

The way path of a bird cannot be traced in the sky,
The way the course of fish in water one can't espy, (2)

The way the heavens are a vessel full of valleys,
Nama's Master is illustrated with these three similies. (3) 2

Gujri Sri Ravidas
Couplets Score 3

There is but One God.
He is realised through the grace of the True Guru.

The calf having sucked milk from teats of the cow,
The flower by humming-bee and water by fish fouled *I know*.
Mother! How do I propitiate my Lord?
To find untainted flowers it is hard. (1) *Refrain*

Malayagiri* is infested with serpents,
Poison and Amrit are both its habitants. (2)

Incense, lamplight and food offerings I have not,
How does Your slave worship You my Lord? (3)

I offer my body and mind, and propitiate,
With the Guru's grace I realise the Immaculate. (4)

To You I have not been able to dedicate.
Says Ravidas, what will be my fate? (5) 1

Gujri Sri Trilochan
Couplets Score I

There is but One God.
He is realised through the grace of the True Guru.

The impurity of the heart uncleansed,
You have put on an anchorite garb.
You have sought not Lord in the lotus of your heart,
How can you be a recluse called? (1)
Jai Chand, deluded is the world at large,
He who is the source of joy it has not sought (1) *Refrain*

P-526

Fed on alms collected from various houses and weight reared,
Wearing patched robe and false earrings,
With ashes of the crematorium smeared,
Without the guidance of the Guru
No one has attained the essence of truth, it is feared. (2)

* Mount of sandalwood

Why repeat texts? Why undergo austerities?
Why churn water?
He who has created four and eighty lac species,
You should contemplate on the Immaculate Master. (3)

Why wear saffron robes?
Going eight and sixty places of pilgrimage with begging bowl is in vain.
Says Trilochan pay heed to me, man!
Why harvest straw without the grain? (4)

Gujri Trilochan

He who remembers Lakshmi* at the hour of death
And dies in this pain,
He is incarnated a serpent time and again. (1)

He who remembers his wife at the hour of death
And dies in this anxiety,
He is incarnated courtesan of the society. (2)

He who remembers his sons at the hour of death,
And dies in this worry,
Swine is the incarnation in which he has to scurry. (3)

He who remembers his house at the hour of death,
And dies in this concern,
As a ghost he is reborn. (4)

He who remembers the Lord at the hour of death,
And dies in this thought,
Says Trilochan, he is liberated, the Lord comes to live in his heart. (5) 2

* The Goddesses of Wealth

Gujri Sri Jaidev
Couplets Score 4

There is but One God.
He is realised through the grace of the True Guru.

In the beginning there was the Lord Eternal, beyond compare,
Who in truth was absorbed.
Wondrous, Supreme amongst the creation,
When contemplated liberation was one's reward. (1)
One should cherish the Name of the Lord, utter the Name ambrosial, essence of all existence,
And relieve oneself of fear of birth and death,
Old age and eventual extinction. (1) *Refrain*

He who wishes to discomfit Yama and his lot,
He should laud the Lord, offer Him obeisance and do good deeds.
In the present, past and future, the Lord Eternal is joy indeed. (2)

He should look not at others with avarice and lust,
Rid himself of evil deeds and foul thinking,
And seek protection of Lord Vishnu he must. (3)

Also devote himself to the Lord in deed and word with a pure heart.
Yoga, ritual sacrifice, charities and austerities play no part. (4)

O man, meditate on the Name alone.
Jaidev has seen for himself,
He who in the past and present with liberation has come to atone. (5)

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Raga Devgandhari IV
Score I

P-527

Those who take to Your service,
With Master's absolute devotion they are blessed.
Those who laud You under the Guru's guidance,
Good fortune in their lot they have fetched. (1) *Refrain*
Their bonds of Maya are snapped,
With Lord's Name enmeshed.
The Lord God has charmed my heart,
I am most deeply impressed. (1)

The entire night of life I slept in ignorance,
With Guru's grace, I am redressed.
You are the beautiful Beau of Nanak, the slave,
None else has ever him impressed. (2) 1

Devagandhari

Tell me, in which street can I meet my Beau?
The Lord's devotees, pray show me the way,
I shall follow as led by you. (1) *Refrain*
I have come to cherish the utterances of my Love,
It is a path true.

The Master fancied the short statured with dishevelled hair,
Thus she met her charming Beau. (1)

He is the only Groom, all others are brides,
The one whom He blesses, she meets the True.
What else can Poor Nanak do?
The path prescribed he must pursue. (2) 2

Devgandhari

My self with my tongue I repeat the Name of God.
Guided by the Guru I am dyed in the deep red,
My garment is drenched in the love of my Lord. (1) *Refrain*
Like mad I move about, upset, unhinged,
In search of my Divine Bard.
Someone should bring about my union with my love,
Like a slave of his slave I shall serve him *from my heart* (1)

I propitiate my Accomplished Guru,
And in quaffing the ambrosial drink take part.
With the Guru's blessing Nanak found
He whom he was looking for hard. (2) 3

Devgandhari

To my Master I submit,
I come seeking shelter of my Lord.
You may reject, you may admit. (1) *Refrain*
The people's praise for my cleverness P-528
I consign to flames *and resist.*
They may call me good, they may call me bad,
To You I'm dedicated every bit. (1)

Lord, who comes under Your protection,
In Your grace You have him set.
Nanak, the slave is at Your service Master,
Lord God! Pray do his honour protect. (2) 4.

Devgandhari

Unto him I am a sacrifice, he who sings praises of God.
His sight is my source of life, he who has the Name in his heart.
You are Pure, Immaculate, Divine Master,
How does a defiled meet You, Lord? (1) *Refrain*
In my heart I've something and on my face something else,
I am unfortunate, false. (1)

My looks are holy, my Lord; my heart is that of an evil-doer hard.
Save me the way You please Master, Nanak has sought Your award. (2) 5

Devgandhari

Devoid of the Name Divine the one comely is hideous,
Like a son born by a harlot is considered spurious. (1) *Refrain*
He who bears not Name of the Lord in heart, he is deformed and leprous.
One without a Guru may talk too much, at the Portal Divine he is ludicrous. (1)
He on whom the Lord is gracious, at the holy feet he is solicitous.
Says Nanak, the fallen are redeemed and liberated by the holy if the True Guru is gracious. (2) 6

Devgandhari V
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Mother, let us devote ourselves to the feet of the Guru.
If the Lord is gracious, the lotus blossoms.

One adores Him day and night through.
He is inside, outside is He.
He abides in us all.
Pervading every heart and soul
Is my many-splendoured Lord. (1)

Many an ascetic sing Your praises;
Your extent they find not true.
Bestower of comfort and reliever of pain,
Nanak, the slave, is sacrifice unto You. (2)

Devgandhari

Mother! What has to happen must come to pass
He prevails in His creation; here it is gain, there it is loss. (1) *Refrain*
At times it is bliss, at others it's vicious sorrow.
Here you cry, there they laugh.
Sometimes soiled with the dirt of pride,
At others in the company of holy awash. (1)

Nobody can undo what the Lord has done, none else I may ask.
Says Nanak, I am sacrifice unto the Guru
With whose grace a peaceful night I pass. (2) 2 P-529

Devgandhari

Hearing stories of life hereafter mother,
I am stricken with fear.
Forgetting mine and thine and ego,
I come seeking the Master's shelter (1) *Refrain*
Whatever He says, I accept and follow.
I dare not demur.
I lose Him not for a moment from my heart,
I forget and death incur. (1)

The Creator is Accomplished, Source of Peace,
He ignores when I falter.
Nanak is meritless, uncomely, of low caste,
My Master is an image of divine pleasure. (2) 3

Devgandhari

O man, ever you laud the Lord.
Those who sing, listen and recite are liberated,
Maybe of low or high caste. (1) *Refrain*
That they must merge from where they evolved,
They realised this secret *at their cost.*
Whosoever assumed this body,
Never it did with him last.
One gains peace, one's fears and illusion are shed,
Were the Lord His favours to accord.
Says Nanak, all my objectives are fulfilled,
As in the holy company my ego I discard. (2) 4

Devgandhari

O man, do what would please the Lord.
You should be humblest of the humble and humble of the lowest cadre,
In humility the Master you recall. (1) *Refrain*
Waste are all your endeavours for Maya,
The Lord's proximity they stall.
What with the Master finds favour,
Only that would you exalt. (1)

You should be slave of His slaves,
With the dust of their feet You should serve all.
You will have all the peace and all the glory,
Says Nanak, if you utter the Name of God. (2) 5

Devgandhari

Lord! Blessed by You, my doubts are dissolved.
Your grace and I've endeared all.
Millions of sins are washed at Your call, (1) *Refrain*
With Your glimpse my problems are solved,
Meditating on the Name I have joy supreme,
All my anxieties and ills depart. (1)

Lust, wrath, greed, falsehood and slander,
In the company of the holy part.
Bonds of Maya are snapped by the Benign Himself,
And Nanak comes to be absolved. (2) 6

Devgandhari

All the cleverness of my mind is at rest.
The Master who is the Doer Supreme,
His shelter Nanak has wrest. (1) *Refrain*
Surrendering myself, I've sought His protection,
The Holy has me blessed.
Conceding the Lord's command, I am at peace
The darkness of my doubts has left.
You are Excelling Omniscient Master,
For Your care I am in quest.
You make and unmake in an instant,
Immeasurable, Your value is beyond test. (2) 7

Devgandhari V

Lord! You are my life breath, bestower of felicity,
It's with the Guru's blessings that one realises Your Divine Entity. (1) *Refrain*
The holy are Yours; You are their Beloved,
From death they have immunity.

They are dyed in Your colour red of solemnity. P-530
And with the Name have merged their identity. (1)

Lord! Your glimpse and *I find* destroyed
Mighty sins, millions of evils and their malady.
Nanak, contemplated on the Lord, sleeping and awake,
Fallen at the feet of his Guru, the Deity. (2) 8

Devgandhari V

Here, there and everywhere I behold my Lord
Bestower of peace, Amrit is Whose every Word. (1) *Refrain*
The holy freed me from the darkness of ignorance,
And the life-force did the Guru accord.
In His grace He made me His own,
The one who was burning, is now cool at heart. (1)

My *karma* and *dharma* helped me not,
Nor the good deeds on my part.
Nanak shed all the shrewdness and rituals,
At the Guru's feet he became His ward. (2) 9

Devgandhari V

Meditating on the Name is the only gain
You are liberated, attain bliss, snapped is Yama's chain. (1) *Refrain*
I have looked around and come to realise,
It is with the holy that the Divine could obtain.
Only they who have it inscribed in their lot
Happen this treasure to gain. (1)

They are fortunate, they are glorified,
They alone can ordain.
They are of pleasant bearing and clever
Who have the Lord as their capital main. (2) 10

Devgandhari V

O man, why in ego have you a swollen head?
It is foul, impure and unholy within.
What you see must soon be dead. (1) *Refrain*

Meditate on Him who has created you,
And with life-force has fed.
Leaving Him, if you cling to others,
Stupid fool, to transmigration you'll be led. (1)

Blind, dumb, maimed and senseless,
Lord, save the one You have wed.
You are the Accomplished Doer,
Nanak, the poor, can only dread. (2) 11

Devgandhari V

The Lord is ever by your side.
You should contemplate, meditate and laud Him day and night. (1) *Refrain*
Your precious life will improve in the holy company,
If the Lord's Name you recite.
Delay it not for an hour, moment or an instant,
Death has you all the while in sight. (1)

Lord Creator! Pull me out of this dark dungeon,
What is it that is beyond Your might?
Pray, bestow Nanak with Name as prop
That fetches bliss and immense delight (2) 12

Devgandhari V

O man, in the company of the holy
You should devote yourself to Name.

With the essence of peace, poise, joy and delight,
You should start your life's game. (1) *Refrain*

In His grace He would make you His slave,
And would free you from Maya's frame.
You would chant praises of the Lord with devotion,
And thereby the minions of Yama you will tame.
When the Lord is gracious, resistance subsides,
And you attain the priceless gift you aim.
Nanak is sacrifice a million times.
Unto his Master Inaccessible, beyond any frame. (2) 13 P-531

Devgandhari 5

Mother! He who lauds the Lord
His coming to the world is fruitful; he remains attuned to God (1) *Refrain*
He is beautiful, accomplished, heroic and enlightened,
In the company of the holy who takes part.
He chants the Lord's Name from his tongue
No more is he in transmigration cast. (1)

He has the Supreme Preceptor prevail in his body and mind,
Never has he anyone else sought.
He is not inflicted the torture of hell,
Says Nanak, who has His apron caught. (2) 14

Devgandhari V

The restless mind is in the dreamworld caught.
Remembers not he may have to go any hour,
In Maya he remains cast. (1) *Refrain*

Devoted to the colourful and evanscient like a flower,
It is to poison that he is lost.

Greedy, where he hears of pleasure,
He rushes there very fast.
Knocking about he is dead tired
And comes to the men of God.
The Preceptor takes kindly to him,
And Nanak in the Lord is absorbed. (2) 15

Devgandhari V

Every felicity is found at the feet of the Guru.
The sins are annulled and mind purified.
Their support and one swims through. (1) *Refrain*
I worship, propitiate, serve and pray,
This is what I do.
I get blossomed, my mind gets enlightened,
No more into wombs I've to rue. (1)

To have the blessed glimpse of the holy,
This is what I pursue.
The Master was gracious to Nanak,
At the feet of the holy he came to. (2) 16

Devgandhari V

To your Lord you should prayers offer.
And obtain the four boons– bliss, the treasure of pleasure,
Poise and the occult power. (1) *Refrain*

Shedding ego, seek the Guru's shelter,
To clasp His apron you should hover.
You will come not to grief in the fiery ocean of life,
If the Master's shelter is your bower.
Untold sins of a confirmed ungrateful,
Many a time does the Lord gloss over.

Image of Compassion and Accomplished Lord,
Nanak has sought refuge under His tower. (2) 17.

Devgandhari V

I have my Guru's feet installed in my heart.
My ills, sorrow and suffering are annulled
And all my afflictions depart. (1) *Refrain*
Sins of several incarnations are washed,
It is as if I have millions of holy baths.
From the treasure of Name I chant praises
And my mind is attuned to the Lord. (1)

In His grace He made me His slave,
And my bonds were snapped in a trice.
I utter His Holy Word, my source of life,
Nanak, the slave, is a sacrifice. (2) 18
[Third Canto of six closes]

Devgandhari V

Mother, let me have a glimpses of my Lord's feet.
Pray do be gracious, my Master!
That from this position I never retreat. (1) *Refrain*
P-532
With the dust of the holy feet smeared on my face and forehead,
The poison of lust and wrath I beat.
Consider myself lowest of the low,
Let this thought in my mind repeat. (1)

I chant praises of my Lord Eternal,
And thereby all my ills I defeat.
Nanak asks for the treasure of Name,
Clasp it and accord it in my heart a seat. (2) 19

Devgandhari V

Lord! I long to have a glimpse Divine.
Let me be attuned to Your charming figure day and night,
Dearer to me than self and life of mine. (1) *Refrain*
I've studied the *Shastras, Vedas* and *Puranas,*
And the essence of *Smritis* I've tried to define.
Helper of the helpless, Master of life,
He who ferries across the ocean saline (1)

Since The time Primal and before that devotees serve You,
In the poison of Maya, You are their support prime.
Nanak seeks the dust of the feet of those
To whom the Preceptor has been kind. (2) 20

Devgandhari V

Your servant with the alchemy of Name is charmed.
He who has been blessed with the wealth of love,
Nowhere else can he be farmed. (1) *Refrain*
He utters the Name while waking, he utters the Name while sleeping,
Uttering the Name is the eating in which he is involved.
It is like bathing at eight and sixty places of pilgrimage,
Or the dust of the feet of the holy bath. (1)

The life of the Lord's devotee is blessed
Who has given Him a son of many parts.
He is liberated with all along,
He who with the Lord Accomplished is informed. (2) 21

Devgandhari V

Mother, there is no enlightenment without the Guru
In many a manner they wander about wailing,
But they never meet the Master True. (1) *Refrain*

They suffer from attachments
And sorrow in several incarnations through.
Without the holy company there is no peace,
Before whom should they go and rue? (1)

If my Master takes kindly,
The feet of the holy one would imbue.
In an instant would mighty afflictions resolve,
Says Nanak, if the vision Divine you pursue. (2) 22

Devgandhari V

The Master Himself has been kind
It has been bliss all over in the form of rejoicing,
His children He came to mind. (1) *Refrain*

With folded hands I prayed and meditated on Him in the heart,
He came to save with His own hands and all my sufferings were resolved.
The happily-married sang the songs of joy glorifying the Lord.
Says Nanak, I am sacrifice unto the devotee
Who brings liberation to one and all. (2) 23

Devgandhari V

P-533

To the True Guru I prayed,
Kind was the compassionate, killer of suffering,
All my fears He allayed. *Refrain*
Sinner, hypocrite and avaricious,
My failings the Lord stayed.
With His hand on my forehead He exalted me,
All my enemies were dismayed. (1)

Do-gooder, Benevolent to everyone,
His sight alone has in poise paid.

Says Nanak, He obliges even those who merit not,
His Lotus Feet in my heart I've laid. (2) 24

Devgandhari V

Helper of the helpless are You my Preceptor,
I come seeking Your shelter. *Refrain*
Pray protect me from every quarter,
In future, in the past and at the ultimate hour. (1)

It is You alone I harbour.
Cherishing You does me inspire. (2)

Listening the Guru's Word I laud You every hour,
I am sacrifice unto the Holy Sire. (3)

Only one support in my heart I share
Says Nanak, the Lord is my Creator. (4) 25

Devgandhari V

I ask for just one favour Lord!
Kind and Benevolent Master!
Make me a devotee of the men of God.
I should sit at their feet early in the morning,
And remain in their presence night and day.
Dedicating my mind and body I serve them
And sing their praises as I may. (1)

Remembering God with every breath
And living in the company of the men of God;
The Name be my succour and support,
Nanak yearns for pleasure of this sort. (2) 26

Raga Devgandhari V
Score 3

There is but One God.
He is realised through the grace of the True Guru.

Fellow traveller! I have realised such a Lord,
Who forsakes me never.
Him I laud in the company of my Guru, my Bard. (1) *Refrain*

I've met my Charmer, Provider of Pleasure,
He leaves me not to depart.
I have gone around and seen many more,
Nobody compares with the aura of God. (1)

Blessed is the home, bright the portal,
With an unstruck melody in accord.
Says Nanak, the life I enjoy ever,
The Lord Beloved to my home I've brought. (2) 1.27

Devgandhari V

I yearn for His glimpse, my heart for the Name longs.
Having gone all over,
At the gate of the holy I came to belong. (1) *Refrain*

Whom shall I serve and whom propitiate,
It is all alike a swan song.
I come to the feet of the holy,
For the dust of their feet I throng. (1)
Without any virtue, I know no device, P-534
It is an arduous ocean of Maya wrong.
As Nanak came and fell at his Guru's feet,
Gone were his evil desires strong. (2) 2.28

Devgandhari V

My love! Sweet are Your words,
melodious and beauteous!
You are like everyone and yet You are elite.
I ask not for raj, nor for salvation am I solicitous,
I long for the love of Your Lotus Feet.
Maybe there are Brahma, Shiva, Vishnu and Indra,
I yearn alone for Your sight as my meat. (1)

The humble comes at Your door, my Master!
Exhausted, he seeks Your light.
Nanak has now met his Enchanter,
His heart is full of delight. (2) 29

Devgandhari V

Uttering the Lord's Name, the devotee to the other shore is delivered.
The compassionate Lord takes kindly,
No more is he with transmigration severed. (1) *Refrain*

He chants praises of the Lord in company of the holy,
His gem of life is not wasted.
Lauding the Lord he swims across the ocean of vice,
His tribe too is wafted. (1)

The Lotus Feet come to lodge in his heart.
Every breath, every morsel the Lord's Name is related.
Nanak sought shelter of the Lord of universe,
Time and again to Him he is dedicated (2) 4.30

Raga Devgandhari V
Score 4

There is but One God.
He is realised through the grace of the True Guru.

They go about in various guises,
The Lord charming doesn't take them to His heart (1) *Refrain*

They read and listen sermons, sing sweet songs,
But their hearts remain ever dark. (1)

They are pretty and clever
With a tongue marked for eloquent spark. (2)

But the path doesn't permit pride and possessiveness,
Walking on it is like razor-edge sharp. (3)

Says Nanak, he swims across the ocean of life
Who has the Lord's grace as his mark. (4) 1.31

Raga Devgandhari V
Score 5

There is but One God.
He is realised through the grace of the True Guru.

I've looked around, the Divine Charmer is Supreme overall.
No one else compares with Him,
I have examined big and small. (1) *Refrain*

He is without limit and much too deep,
He is taller than anyone tall.
He can't be weighed, nor can He be evaluated.
How to attain the Beloved of Heart? (1)

Countless are in His quest, many have undergone austerities,
Without the Guru no one has ever attained the Lord.
Says Nanak, whom the Master took kindly,
I tasted essence Divine in the company of men of God. (2) 1.32

Devgandhari V

P-535

I have tried many a device to find, there is none other.
He prevails in planets and continents.
He is seen in every quarter. (1) *Refrain*

He is Inaccessible among the inaccessible, beyond glory,
I abide by His order.
In the four periods of life, men of the four castes
Serve Him and are liberated by the Master. (1)

Concentrating on the Guru's Word, I attained the supreme status,
Freed from duality I live in peace and laughter.
Says Nanak, as I swam across the ocean of life,
The treasure of Name came on its own in water (2) 2.33

Raga Devgandhari V
Score 6

There is but One God.
He is realised through the grace of the True Guru.

He is alone, treat Him as Sole.
Guided by the Guru, you will arrive at this goal. (1) *Refrain*

Why do you doubt? Doubt you should flout.
He is everywhere about. (1)

Like fire in wood, without device is no good,
Without the Guru, there is no arriving at Lord's Portal understood.
Free yourself from ego in the holy company ever,
This is the way, says Nanak, to get at the ultimate treasure. 2.1.34

Devgandhari V

It's difficult to know His Nature.
I may try any device.
Those who discourse on Him and listen,
Wonderstruck they make conjecture (1) *Refrain*

Celestial attendants and choristers, occults and ascetics,
Angels of men, gods, Brahma and those alike,
Day and night contemplate on the four *Vedas*'charter.
Yet the Master remains inaccessible of unrealised stature.
Nanak sings His praises ever,
And still he hasn't been His proximity capture. 2.2.35

Devgandhari V

I meditate, laudation of the Creator is my goal.
Unafraid, I am in peace, poise and bliss
He is many; He is single, He is sole. (1) *Refrain*

The symbol of success the Guru's hand is on my forehead.
Wherever I see, I find Him ahead.
His Lotus Feet are my life and soul. (1)
Accomplished, Unlimited, Mighty is my Lord.
He is lodged in every heart.
Nanak has sought His shelter,
My Preceptor who has limitless role. 2.3.36

Devgandhari V

Turn away, do turn away,
From the company of the reprobate turn away.
Flase is the friendship of the false,
If it snaps it brings liberation.
Friendship with the reprobate would never stay. (1) *Refrain*

Like the house full of black soot,
He who enters it must come out dark grey.
He would avoid it from distance,
He who has been blessed with the Three Qualities lay. (1)

I seek a boon from the Lord Compassionate,
I should never come in the reprobate way.
Nanak, the slave, should be the slave of Your slaves. P-536
On the path of holy should he stay. 2.4.37

Raga Devgandhari V
Score 7

There is but One God.
He is realised through the grace of the True Guru.

Lord! Your path is eternally sound,
I am sacrifice unto You.
I cherish chanting of Your devotees,
Their feet I wish to woo. (1) *Refrain*

My Glorious Lord, disporting in poise and compassion,
You are without limit, wondrous is Your abode true (1)

Pray, do be compassionate and show grace to Nanak,
I live on Your exaltation they woo. 2.1.38 6.44

Raga Devgandhari IX

There is but One God.
He is realised through the grace of the True Guru.

The mind would listen to me not for a moment,
I've tried to restrain it much,
From evil I could not prevent. (1) *Refrain*

It is mad with intoxication of Maya,
For Lord's laudation it has no intent.
Deceives the world with conceit,
In its own interest fervent.
Like the dog's tail which can't be straightened,
To no advice it would its ear lend.
Says Nanak, day and night one should meditate on the Lord,
It meets all that you meant. 2.1

Devgandhari IX

It is for the living all the fuss in life.
Mother, father, brother, progeny, friends,
Even back at home the wife (1) *Refrain*

The moment one stops breathing,
They call it ghost or wraith alike.
Would not let you remain in the house for half an hour,
Push you out in strife. (1)

One should consider it in one's mind,
The making of the world is like a mirage rife.
Says Nanak, day and night meditate on the Lord
Who gives you the wherewithal of life. (2) 2

Devgandhari IX

The worldly love is all insincere.
What to speak of wife and friends,
Everyone seeks his own pleasure. (1) *Refrain*

Everybody is given to avarice,
Their minds to their own interest adhere.
It is a strife, way of the world,
In the end one finds no one near. (1)

My foolish mind refuses to listen,
Advising it, I am in tears.
Says Nanak, they cross the ocean *of life*
In their heart who Lord's laudation bear 2.3.6. 38.47 P-537

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Raga Bihagda
Quartets Score 2

As evil I commit,
It's living in a serpent pit.
I do my bit, (1)
In meditation I sit.
I'm in peace and poise fit. (1) *Refrain*

In a false course,
Considering other's as yours,
It's whirlpool at source. (2)

Like fellow travellers
Under a tree gather,
And get attached in many a manner. (3)

The holy company lives for ever,
Where they laud the Master
Nanak seeks its shelter. 4.1

Raga Bihagda IX

There is but One God.
He is realised through the grace of the True Guru.

No one knows the Lord's mind.
Yogis, celebates, ascetics are exhausted,
And many of wit refined. (1) *Refrain*

In an instant He renders the king a pauper,
And the paupers He makes kings.
The empty He fills, and those that are full, He empties,
That is His way of doing things. (1)

He has created the world which He Himself beholds,
He assumes many a form and colour;
And yet He remains away from the fold. (2)

Beyond count, Wondrous, Inaccessible and Immaculate,
He has the entire world charmed.
Says Nanak, free yourself from all illusions
Your heart at His feet warmed. 4.1

Raga Bihagda
Chhant (Lyrics) IV
Score 1

There is but One God.
He is realised through the grace of the True Guru.

Meditate on God, dear me,
His Name gained under the Guru's guidance is beyond value. P-538
Entangled by the essence divine, devoted to the cherished Name,
Your heart should remain drenched in the Name True.

You should abide by the Guru's teaching, my dear,
And don't be in the minds two.
Nanak gained whatever he desired
By uttering the Word of his Guru. (1)

Guided by the Guru my mind has come to cherish Amrit, my dear
My tongue utters the Ambrosial Word.
Ambrosial is the Word of the Holy.
I listen and my mind gets absorbed.
Long separated I meet my Lord,
In His grace He clasps me to His heart.
The slave Nanak is in a state of bliss,
Struck is the unstruck melody of God. (2)

Dear my sister-friends of life,
Pray get me to meet my Lord.
I would sacrifice my body and mind to the one
Who would recite for me the Holy Word.
If one does meditate on the Lord as guided by the Guru,
Whatever one desires one gets as reward.
Says Nanak, one should contemplate under the Lord God's care.
He is fortunate who is devoted to God. (3)

Pray, come and meet me in Your grace, my love!
And let me by the Guru's Word abide.
Ever waiting for my Lord I am frustrated,
Like lotus without water is dried,
The Guru Accomplished has brought about my union,
My Lord, the true friend is ever by my side.
Blessed is the Guru who introduced me to the Name Divine,
Says Nanak, the Name has blessed me with joy wide. 4.6

Raga Bihagda IV

The Lord's Name is Amrit, my dear,
It is obtained by the guidance of the Guru.
Ego and Maya are vicious, my dear,
Their poison is annulled by the holy brew.
My shrivelled mind has blossomed, my dear,
By meditating on the Name True.
By great good fortune I realised the Lord,
Nanak, the slave is identified with the Name of the Guru. (1)

My heart is entangled with the Divine,
The way a breast-fed child hungers for milk of the mother.
I have no peace without the Lord,
The way the *chatrik* wails in the absence of rain water.
You should seek the shelter of the True Guru.
The Guru will tell you the virtues of the Master.
Nanak met his Lord God.
Many a note of the Holy Word were heard in his quarter. (2)

The self-possessed is alienated in ego,
Engrossed in the vice he is in ego consumed.
Like a bird which makes its nest in the air,
The egoist is consigned to death to be entombed. P-539
Those who are attached to Maya,
They are stupid, self-possessed like goblins groomed.
They come to the Lord pleading for shelter.
Says Guru Nanak, the Lord is ever Protective found. (3)

Those devoted to the Lord are saved.
It is great good fortune and they realise God.
The Lord's Name is the boat, my dear,
The boatman is the Guru's ward.
The Lord Supreme is Compassionate, my dear,

It is the Guru True who takes to the Lord.
In His grace He listened to the supplication,
Nanak, the Lord's slave, in the Name is absorbed. (4) 2

Bihagda IV

My dear, the world is for contemplation in gratitude.
One should remain in laudation absorbed.
The Lord's Name is holy,
Meditating on the Name gains success as reward.
All the sins, evils and sufferings are annulled, my dear,
The Name helps the devotee wash the dirt of the world.
It is great blessing meditating on the Name
Says Nanak, we the foolish and stupid are absolved. (1)

My dear, those who meditate on the Name,
The five evils they subdue.
They have in them nine treasures of Name
Revealed to them by the Guru True.
The Guru grants all one longs for.
Meeting the Lord no hunger is a problem too.
If it is inscribed by the Lord at the Primal Time Above,
Says Nanak, one takes to laudation of the Guru. (2)

I am a sinner and a crook,
Malevolent thug and a robber.
By a stroke of luck I came across the Guru,
The Accomplished Guru obtained me liberation and ardour.
The Guru fed me with drops of Amrit,

I was dying, it infused me with vigour.
Says Nanak, he who meets the True Guru,
All his problems the Lord does cover. (3)

The Name is Supreme, my dear,
Meditating on which all sins are atoned.
The fallen are redeemed by the Lord, my dear,
In all the four quarters and the four ages they are known.
The dirt of ego is washed,
It is like a holy bath in the pool of nectar in Amritsar town.
Criminals and sinners are saved, my dear,
Says Nanak, if for a moment the Lord God they own. (4) 3

Bihagda IV

I am sacrifice unto them, my dear,
Those who have Name Divine as their anchor.
The True Guru inculcates Name, my dear,
In the ocean of vice, it ferries to the other shore.
Those who meditate on the Lord with single mind, P-540
They are glorified by the holy galore.
Nanak attained peace in contemplation on the Lord,
Who takes care of all the suffering and more. (1)

Blessed is the tongue, my dear,
That lauds the Lord.
The ears are solemn and praiseworthy, my dear,
Which listen to the glorification of God.
The head is noble, pure and holy
Which to the feet of the Guru gives regard,
Nanak is sacrifice unto his Guru, my dear,
Who made him meditate hard. (2)

The eyes are worthy and welcome, my dear,
Which the saintly godmen behold.
The hands are clean and pure, my dear,
Which the Lord's virtues record.
His feet should be worshipped, my dear,

Who on the holy path would start.
Nanak is sacrifice unto them, my dear,
Who listen the Name Divine and give it due regard. (3)

The earth, nether region and sky, my dear,
All on the Name Divine meditate.
The air, water and fire, my dear,
Day and night the Lord's glory relate.
The forests, blades and other forms of life, my dear,
With them together the Name Divine state.
Says Nanak, he is lionised at the Lord's Portal,
The devotee who in meditation remains sate. (4) 4

Bihagda IV

They who remember not the Lord, my dear,
They are stupid, conceited and ignorant.
Those whose heart is engrossed in Maya, my dear,
They must come to grief in the end.
They want support in the Lord's Court, my dear,
The egoist to sin must themselves lend.
Says Nanak, the slave, they are retrieved by the Guru, my dear,
Meditating on the Name, in the Name they blend. (1)

All of them may meet the True Guru, my dear,
They who meditate on the Name deep.
Waste not a moment remembering God, my dear,
The next breath you may or may not heave.
The time, the hour, the moment, the split second is blessed, my dear,
When my heart for my Lord God leaps.
Nanak, the slave, meditated on the Lord, my dear,
Far from him the poor Yama has to keep. (2)

The Lord sees daily and hears, my dear,
He is afraid who commits misdeeds.
He whose heart inside is pure, my dear,
From all the fears he is freed.
The fearless who takes to the Name, my dear,
In vain his foes strive indeed.
Nanak propitiated the profound Guru
Who brought them all to sit at His feet. (3)

P-541

Meditate on Him alone, my dear,
Who is the Lord Superior.
Those who concentrate on Him, my dear,
They don't have anyone else to fear.
Serving the Guru gains access to His Mansion, my dear,
Despite the graceless slanderers.
Nanak, the slave meditated on the Name
As destined by the Lord up there. (4) 5

Bihagda IV

All the creatures are Yours.
You prevail all over.
You are aware what goes in our mind.
The Lord is ever with us inside and out
He is primed of it all, my dear,
We may try to deny and rescind.
The Lord remains away from the self-possessed, my dear,
All their effort goes waste, they find.
Says Nanak, the devotee who lauds the Lord, my dear,
He experiences the presence of the Kind. (1)

They are true devotees and servitors, my dear,
Who are by my Lord cherished.
They are housed in the Divine Court, my dear,

Ever with the truth they are wedded.
Their company frees from dirt, my dear,
Dyed in His colour, His favour and they are blessed.
Prays Nanak, my dear,
Let me in the company of the holy be caressed. (2)

O my tongue! Utter the Name Divine,
Meditating on the Name, my dear, rids you of avarice.
He on whom the Preceptor is gracious, my dear,
He comes in his heart to live.
He who realises the True Guru, my dear,
Him the treasure of Name He gives.
It's great good fortune attaining the holy company,
Nanak with the Lord's laudation lives. (3)

He prevails all over and in between, my dear,
The Lord Supreme is the Bestower.
It's difficult to know His extent, my dear,
He is the Accomplished Creator.
He nourishes every creature, my dear,
The way a baby is fostered by father and mother.
He is not met with thousands of clever devices, my dear,
Says Nanak, the devotee alone meets the Maker. 4.6.1
*[First canto closes]

Bihagda V Chhant
Score 1

There is but One God.
He is realised through the grace of the True Guru.

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*as recorded in the original

I have known secret of the Lord, my dear,
What He does is *dharma* and fair.
People make their entries and exits,
The Lord provides the theatre square. P-542
The entries and exits are controlled by Him,
He who has organised the fair.

Some are invited to the Mansion and received,
While others knock about, deluded and dissipated.
You alone know your extent,
You prevail everywhere,
Listen, ye fellow travellers, Nanak tells the truth,
What the Lord does is just and fair. (1)

Let's get together my cherished sister-friends
And meditate on the Name.
Serve the True Guru, my cherished friends.
Who would soften for us the Yama's lane.
It is an arduous path, but the devotee under the Guru's guidance
Attains glory in the Divine Court.
Those who have it inscribed in their lot at the Primal Time,
Day and night to the Lord themselves they devote.
They are free from ego and attachment
When they come to the holy company,
Says Nanak, the slave, who was liberated
Meditating on the Name solemnly. (2)

Let's get together with folded hands, my cherished friends,
And worship the Eternal Lord.
We have tried many a way of worship, my cherished friends,
Let's now devote our body and mind to God.
Body, mind and wealth all belong to the Lord,
What on earth could one offer in worship?

He on whom the Compassionate Master is kind,
He considers him for kinship.
He who has it in his lot,
He cherishes his Guru.
Says Nanak, the slave, in the company of the holy,
One should meditate on the True. (3)

I sought around all the ten quarters, my cherished friend,
And I found Him in my house.
The shrine *of my body* He created Himself , my cherished friend,
In it itself I found my Spouse.
The Master prevails all over,
It is to the devotee that He reveals.
The darkness dispels, sufferings flee,
The Nectar of the essence of the Name Divine reels.
Wherever I cast my look, I find the Lord,
The Preceptor is all over.
Says Nanak, the slave, I met my True Guru,
I found Him in my own bower. (4) 1

Raga Bihagda V

Dear Beloved, Enchanting, Captivator of heart,
The Lord is my life's prop.
The glory of my Cherished Bestower is bewitching,
He is the wonder of wonders at the top.
My Lord Bestower, Cherished Master,
Pray do meet Your humble mate.
My eyes long for a glimpse,
In sleepless nights I wait.
Your awareness my collyrium, Your Name my spice,
Those being my attractions,
Nanak supplicates meditating in the holy company,
Pray, my Spouse, the union do consummate. (1)

A million faults they found in me,
As long as I met not my Lord.
I make my efforts to meet You,
Without success, without reward.
In the absence of love, my clever mind, P-543
Not for moment is at rest.
Waste are eating delicacies and dressing,
Without one's love, how can there be rest?
Given to longing day and night,
I can live not for a day.
Says Nanak, servant of the holy,
Let me meet my Master, I pray (2)

Lying on the same bed and yet I see not my Lord.
My ills are many, how to the Mansion can I be called?
Sans merit, helpless, I humbly pray for union with the Kind,
Demolish the wall of doubt, sleep in peace.
In an instant the Master of Nine Treasures you'll find.
When the Cherished One comes home, it is living in Mansion.
In the company of the holy one should laud the Lord.
Supplicates Nanak, in the shelter of the holy
He may have a glimpse of God. (3)

Blessed by the holy, I realised the Sage.
My desires met, my mind at peace,
My heart is fully assuaged.
My day is fruitful, my night pleasing,
There is rejoicing and much flutter.
The Lord God, the cherished Master has revealed Himself,
With what tongue His merits do I utter?
Free from illusions, attachments and misdeeds,
In the company of sister-friends I laud the Lord.
Says Nanak, only he sings His praises
Who has the union inscribed in his lot. (4)

Bihagdra V

My Guru Accomplished, the Lord Supreme, do be gracious,
That I chant Your Name day and night.
I should recite the Ambrosial Word
And in Your sweet will take delight.
Lord God, pray do me a favour in Your kindness,
Master, I have none other than You.
Lord Almighty, Inexpressible, Without Limit and Accomplished,
My life and my body are Yours,
My substance and mind are Yours too.
Stupid, dull helpless and cunning,
I am feeble, mean and ignorant.
Says Nanak, I come to Your shelter,
Pray save me, between birth and death being a migrant. (1)

Let me seek shelter of the holy
And laud the Lord day and night.
With dust of the feet of holy smearing my body and mind,
I become pure and pious alright.
I turn tidy and holy in their company,
Who the Creator have come to realise.
Absorbed in Name, the bestower of life,
Their bounty ever enhances in size.
They attain occult powers and Nine Treasures,
Who have their mind disciplined.
Says Nanak, one attains in great good fortune
The holy as fellow traveller and friend. (2)

Those who trade in truth are merchants true.
They have a rich treasure.
Laudation of the Lord they pursue.
With lust, wrath and ego they are not afflicted
Who in the Lord are absorbed.

They know One, they subscribe to One.
They are inebriated with the Lord.
Coming to the feet of the holy they gain the Divine shelter.
Their body and mind are in ecstasy.
Says Nanak in humility, who meditate on the Name
They are truly wealthy (3)

Says Nanak, meditate on the Lord
Who has this world engineered.
The devotee forgets not the Name from his mind,
He is the Immanent Creator, the Lord revered.
They are afflicted not with pain, suffering and fear,
Those who take to meditation.
Blessed by the holy they swim across the ocean of life,
As mandated by Divination.
There is rejoicing, there is peace of mind,
One meets the wondrous Lord.
Says Nanak, meditate on the Divine
Fulfilment of desires is the reward. (4) 3

Bihagda V

There is but One God.
He is realised through the grace of the True Guru.

May the night pleasant be lengthened, when I am with my love!
May the sleep of suffering be shortened, ever His feet I serve!
I long for the dust of His feet, yearn for it,
A sucker of the rapture of Name,
Devoted to the Love, inebriated in poise,
My abject foul thinking I disclaim.
Extending His arm He took me over,
Excited in His love I tread the path of truth as we meet.
Says Nanak, pray do be gracious,
May I remain ever at Your feet. (1)

My sister-friends, let us be devoted to the Lord's feet.
With heart full of His intense love,
Let us His veneration seek.
Having gained His devotion, meditate on the Preceptor
And go and meet the men of God.
Shedding ego, attachment and foul deeds,
Dedicate body, mind and substance to the Lord.
The Preceptor is Perfection-Incarnate, Embodiment of Virtue,
Meeting Him the wall of illusion would collapse.
Says Nanak, sister-friends, pay heed to the spell,
Day and night in the uttering of Name should one lapse. (2)

Wedded to the Lord is in rejoicing ever.
Her Spouse is Eternal, she is widowed never.
She suffers not who meditates on the Lord,
Blessed is she of great good fortune.
Free from evil she has a peaceful sleep,
Inebriated on Name she is in perfect tune.
Living in love with Name as endowment,
Cherishing the Holy Words Sweet.
Says Nanak, my desire is met,
My long past Spouse I meet (3)

The house resounds with paeans and is blessed no end
Where the body and mind with the Preceptor blend.
He is the Eternal Spouse, Kind Master, Redeemer of the fallen.
My Lord God is gracious who ferries across the ocean.
He who seeks His shelter, He takes him into His heart's quarter.
It is the way of the Preceptor.
Says Nanak, I have found the Spouse
Who is ever a playful Master. (4) 1.4

Bihagda V

The Lord's feet are a pool where one should go for bath.
A bath in the holy pool and the sins are washed,
Such a bath with the Lord as Friend, ignorance and sufferings flee,
One doesn't have to be born and die, from the noose of death one is free.
Meeting the holy and getting absorbed in Name, one's desires are met.
Says Nanak, pray do be gracious, at the Lord's feet I should be kept. (1)

He is ever blessed with joy eternal and reverberation of the unstruck melody
Who lauds the Lord's glory in the company of the holy.
Lauding the Preceptor in the company of the holy pleases the Lord,
Also getting absorbed in the aroma of His love.
Freeing oneself of ego earns dividend
And union with the long-separated Above.
In His grace He grasped me by the arm
The Lord Unique, Inaccessible, the like of Whom is unheard.
Supplicates Nanak, He is ever Immaculate
Lost in the symphonic lilt of Holy Word. (2)

Listen you of great good fortune, the Lord's Holy Word is nectar,
He who has inscribed in his lot, it lodges in his heart's corner.
He on whom the Lord is gracious he alone has heard the untold story.
He becomes immortal, doesn't have to die, is relieved from suffering and agony.
Come to the Lord's shelter, he quits it not,
His body and mind cherish love of the Lord.
Supplicates Nanak we should ever chant the Holy Word. (3)

I know not what to state, my mind and body are charmed.
He who had me created, in Him I am absorbed.
Merged in the Light Divine like water mixes with water,
He alone prevails over land and ocean, none other can one decipher.
He is found in glades and blades of grass of the three worlds,
His greatness can't be estimated.

Supplicates Nanak, He alone knows,
Who this cosmos has created. (4) 2.5

Bihagda V

Lord, the Anchor of life,
The holy knock about in search of You.
Their stout body becomes slight.
Without meeting the Beloved True.
Lord, do meet them in Your grace,
And kindly have them tucked with Your apron tight.
Grant them Your Name so that they meditate on the Master
And live on His sight.
The Lord Accomplished, Perfection-Incarnate,
Eternal, Lofty, Inaccessible and Without Limit,
Do be gracious and grant them union,
Nanak, the humble, has come to submit. (1)

I underwent meditation, austerities and observed fasts.
Only to have a glimpse of Your feet.
My passion would not subdue,
Unless the Master I were to entreat.
Lord, I come seeking Your shelter,
Free me of my fetters,
And ferry across the ocean of life *in Your way.*
Helpless, sans virtues, ignorant I am,
Judge me not from my merits and demirts I pray.
Helper of the helpless, Beloved Lord, Accomplished who motivates ever.
Nanak, the *chatrik,* asks for a drop
He loves meditating on the feet of the Saviour. (2) P-546

From the pool of Amrit I quaff the Name of Lord.
Congregating with the holy, fulfils objectives *big and small.*
All the objectives fulfilled, sufferings annulled,
Not for an instant I forget the Lord.

It is bliss day and night with the Ever True,
The Virtue-Incarnate, the Provider of all.
Limitless, Lofty, Beyond Computation Master,
Inaccessible is Whose Abode.
Supplicates Nanak, my desires are fulfilled,
I met the Lord with Maya who does sport. (3)

They enjoy rewards of millions of rituals,
Who listen and chant the Lord's laudation.
Meditating on the Name Divine,
All their forbearers are free from transmigration.
Those who meditate have attractive bearing,
Their glory is beyond count.
Pray, let me not forget You, my Beloved as breath
Ever in my heart Your Image I mount.
Blessed are the days; He held me by the arm and embraced,
The Preceptor, Lofty, Inacessible and Wondrous.
Supplicates Nanak, I've met my Beloved
I am all over a success. (4) 3.6

Bihagda V
Chhant

Occupied with odds, you have a difficult path to wend.
Given to evil ways, you will have no friend.
Without any friend you will ever regret
Your tongue not lauding the Lord.
When would you again this incarnation get?
Leaves fallen from a tree cannot be put back,
It is lonely the path that you lay.
Without the Name Divine one remains ever a widow,
In all Humility does Nanak say. (1)

All the mischief you do on the sly,
Lord the Omniscient knows.
At the hour of reckoning at Dharmaraja's
Like sesame in the oil press you will bear the throes.
You must suffer for your deeds,
In many an incarnation you will wander.
Lost in the attachment of the supreme charmer,*
You have come this life to squander.
Excepting meditation on the Lord for everything else you are clever.
Supplicates Nanak, as inscribed in your lot,
You are involved in illusions and attachment ever. (2)

As no one may intercede for the one ungratified to Lord,
The stern minions of Yama
Come and catch hold of him by the cord.
Catching hold by the cord he is led as per his *karma*
Ravished by the supreme shark.*
Having not lauded the Lord as guided by the Guru,
He is made the burning pillar to test.
Given to lust, wrath and ego
He loses understanding and regrets.
Supplicates Nanak, he is condemned to go astray.
With his tongue who doesn't pray. (3)

Other than You Lord, there is none who can protect.
Redeeming the fallen is the way You are known to act.
You redeem the fallen who seek Your shelter.
Compendium of compassion, You are the Bestower.
Lord, haul me out of the dark depth of the well.
Each one of the hearts You are said to foster.
I seek Your shelter, pray free me from the deadly fetters,
Your Name alone is my support. P-547

* Maya

Supplicates Nanak, Lord protect me in Your grace,
You are succour of the helpless host. (4)

The day one comes to meet the Lord is gain,
It ushers in every comfort, frees from suffering and pain.
Peace, poise, bliss and rejoicing plenty,
Lie in lauding the Lord every day.
Getting dyed in His colour in the company of the holy,
No more of transmigration one is prey.
He holds close to His bosom on His own,
And thus the seed primal sprouts.
Supplicates Nanak when He Himself meets
One doesn't have to go anywhere to scout. (5) 4.7

Bihagda V
Chhant

Pray, pay heed to my supplication, Master!
With millions of my faults I remain Your servitor.
Redeemer of suffering, Charming, Compendium of compassion,
Shatterer of fear of death and its tension,
I come to Your shelter, pray save my honour,
You are the Pervasive, Immaculate Saviour.
As it is heard and as it is seen,
For anyone You are nearest to the near.
Save the servant of Your household,
Says Nanak, pray, Lord lend Your ear. (1)

You are highly Accomplished ever
I am an indigent beggar, Lord,
Lost in the love for Maya
Pray pull me out, my God.
Caught in greed, attachment and foul play,
Many a misdeed we do.

Creator! You are untainted, free from involvement,
It's our misdeeds what we rue.
Do be gracious, redeemer of the fallen,
We are sick of wandering in transmigration.
Supplicates Nanak, I am a slave of the Lord
You are the support of my life and breath sustenance. (3)

You are the Almighty Lord.
I am of little calibre.
You support even those who are ungrateful
Your vision is much too wider.
Unknowable, Unlimited, Creator!
I am poor with awareness least.
Giving up gems, I collect cowries,
I am like an ignorant beast.
Ever moving, much too strived, Maya I hoarded by evil means.
Nanak has come to the care of the Accomplished Master,
Pray save my honour please! (3)

From whom I was separated,
The Lord Himself has brought us together.
In the congregation of the holy,
His laudation I chant and His Name I utter.
Ever chanting praises of the cherished,
The Lord of bliss came to manifest.
It was a warm bed of the Loved,
The Master Himself had it addressed.
Shedding anxieties I am free from worries,
No more any suffering I rue.
Nanak lives by His sight,
Lauding the mine of virtue. (4) 5.8

Bihagda V
Chhant

Why don't you speak the wayfarer of the path of *dharma*?
Why have you assumed this silence?
You have seen with your own eyes
The way Maya is a nuisance.
Nothing accompanies you excepting the Name Divine.
Your territory, your raiments, your riches and charm,
All are low like spurious dime.
Neither progeny, nor spouse will give you pleasant company,
Elephant and steeds will be of use hardly.
Supplicates Nanak, without company of the holy
Everything else is myth and worldly. (1)

Why are you snoozing with sleep-laden eyes? P-548
Why don't you awake?
Maya is myth, many cry,
And wail for its sake.
They wail for the supreme ravisher,
But without the Name Divine there is no peace.
Their thousands of clever devices avail not,
Where ordained they must proceed.
In the beginning, at the end and in-between
The Lord Accomplished is for every heart its need.
Supplicates Nanak, those who congregate with the holy,
While returning home with honour they proceed. (2)

Excellency! Understand that all the wise in your household
Must in the end depart and those attached must regret manifold.
You are deluded with will-o'-the-wisp,
How can you be in a tension free state?
In the absence of the Name Divine,
Any other pursuit is of the precious life a waste.

Hankering after things one is never quenched,
Nor the desires fulfilled and enlightenment attained.
Supplicates Nanak, in the absence of the Name Divine,
Many came to regret, disdained. (3)

In Your grace You gave me a sense of belonging,
Holding me by the arm You pulled me out
And for the company of the holy infused a longing.
Meditating on the Lord in the company of the holy
Rid me of suffering and misdeeds.
Only the utmost righteousness and acts of charity
While returning with You will proceed.
The tongue uttering the Name of the Master alone
And the body and mind in the Name absorbed,
He whom the Lord brings together
He is with the supreme virtues armed. (4) 6.8

Var Bihagda IV

There is but One God.
He is realised through the grace of the True Guru.

Sloka III

Peace lies in serving the Guru,
Seek it not elsewhere.
The Guru's Word enchants the heart,
And remains with you everywhere.
Says Nanak, they attain the Name
When in His grace He deigns to stare (1)

III

Lord's laudation is a treasure.
Whom He grants he spends.

Without the True Guru it cannot be obtained,
They have tried and found it of no end.
Says Nanak, the self-possessed is starved for this riches here,
Hungry, what would hereafter he expend? (2)

Pauri

It's all Yours, You belong to all,
It's Your creation.
You permeate every one.
Each one is devoted to Your meditation.
His devotion alone is found acceptable,
Who catches Your fascination.
It happens what You please,
They do what is per Your ordination.
I adore the Supreme Lord,
To the holy who gives protection. (1)

Sloka III

Says Nanak, the enlightened conquers the world.
Conquering the world is overpowering all.
Objectives are achieved with the Name Divine,
Every task on its own is solved.
Guided by the Guru one is of firm belief,
Shake it can no one.

P-549

He takes side of the devotees,
And everything they find well done.
The self-possessed are essentially deluded,
Given to avarice, pride and greed.
Their day and night pass in strife,
The Holy Word they don't pay heed.
The Creator deprives them of discrimination,
What they utter is worthless indeed.

They are not satisfied with what they receive.
Afflicted with darkness of ignorance and unquenched need.
Says Nanak, it is better broken with the egoist,
Attachment with Maya is whose creed. (1)

III

What has fear and doubt to do with them
Who have the True Guru for their protection?
The Creator has vindicated their honour from the Primal Time;
His creativity is ever in manifestation.
Meeting the Love they are at peace;
It is like True Word's contemplation.
Nanak served the Bestower of joy
Who does make His own estimation. (2)

Pauri

All the living creatures are Yours,
You are their anchor.
He whom You bless, he does receive,
To emulate there is no other.
You are the Lord Bestower of all,
It is to the Preceptor we make prayer.
He whom You cherish, You recognise,
As a result he is lionised here.
It is all a game that You play
Weal and woe are under Your care. (2)

Sloka III

The devotees are beloved of the True.
At the Portal of the True, the truthful are received.

The fellow travellers are blessed,
Who have the Guru's Word conceived.
With the holy word in the heart their sufferings end.
They are enlightened as by the Creator perceived.
Says Nanak, the Saviour must save
In His mercy unrelieved. (1)

III

Serving the Guru is an assignment
Which is to be attended in fear.
One acquires the way whom one serves
And goes the way He would steer.
Says Nanak, He is the Master of the ceremony,
No one else may interfere. (2)

Pauri

Of Your greatness You alone are aware,
There is none else as great as You.
Had there been one the like of You, one would name,
Of Your stature, it is only You.
Whom You tender they are all peaceful,
How can anyone emulate You?
You make and unmake, Perfect Provider as You are,
They stand with folded hands to beg of You.
I can see no Bestower of Your eminence.
Planets, continent, nether and celestial regions are all provided by You. (3)

Sloka III

He who has cultivated Him not, nor taken to poise,
Relishes not the Holy Word, his stubborn laudation is mere noise.
Says Nanak, his coming to the world is welcome
The devotee who in truth merges his *voice.* (1)

III

The stupid, doesn't realise himself
And finds faults with others.
He hasn't forgotten his old ways,
The alienated blind, knocks hither and thither.
In the True Guru's scare he didn't break and make himself
To gain the Divine merger.
Day and night he sheds not his doubts, P-550
In the absence of the Holy Word he must suffer.
Afflicted with lust, wrath and avarice,
His days pass in worldly affairs.
His feet, hands, eyes and ears are sick and tired,
His days over, the end is near.
He has not relished meditation of the True Name,
The Name which begets the Nine Treasures.
He who dies while living, comes not to live again,
And thus he is free from Yama's fetters.
He who has not been inscribed in his fate from Above,
Without good deeds, no good occurs.
Stupid, you better take to the Guru's Word,
The Holy Word is the liberator.
Says Nanak, one attains the True Guru only
When one is free from the avarice canker. (2)

Pauri

He who has the Master lodged in his heart,
Why must he entertain any fear?
The Lord is the happy Bestower of all,
Meditating on Whom how for even a moment one may forbear?
He who meditates on the Lord enjoys every felicity,
Only in the company of the holy he must adhere.
All the suffering, severities and maladies of the Lord's devotee are shed

Snapped are his bonds and he is clear.
It's with God's grace that one turns godly,
A glimpse of the godman would the entire world steer. (4)

Sloka III

The tongue that relishes not the Lord may be undone.
Says Nanak, he who has the Name lodged in his heart,
His tongue enjoys meditation as fun.

III

The tongue that forgets the Lord's Name may be undone.
Says Nanak, the devotee's tongue ever utters the Name,
With the Lord's Name it is interwoven.

Pauri

The Lord Himself is the Master, Himself the Servant,
Himself He does and makes us do.
The Lord sees Himself and is amused,
What He pleases He makes us pursue.
The Lord sets some on the right path
And others in the wilderness too.
He is the True Master, truthful is His verdict
He keeps a watch on the doings of His crew.
Blessed by the Guru, says Nanak,
One lauds the laudation of the True. (5)

Sloka III

It is a rare recluse who realises what is renunciation.
He who goes begging from door to door,
Accursed is his life, accursed his sartorial manifestation.

The devotee who is free from desires and anxiety
And begs for the Name Divine,
His feet should be propitiated,
Says Nanak, sacrifice unto him is everything mine. (1)

III

Says Nanak, there is a single tree with fruit
On which two birds have come to roost.
One can watch them not coming and going,
Nor do they have any wings to boost.
One is involved in rejoicing, the other is attuned to the Holy Word.
Says Nanak, they get absorbed in the essence of Divine fruit,
Who have the banner of His grace unfurled. (2)

Pauri

Himself He is the soil, Himself the cultivator,
Himself He grows crop and Himself gets the grain ground.
Himself He cooks, Himself serves in dishes,
Himself He eats sitting on the ground. P-551

Himself He serves water, offers toothpick
And helps rinse the teeth around.
Himself He gets together the holy,
Himself taking their leave He is found.
He on whom He is gracious Himself,
He is with His ordinance bound. (6)

Sloka III

Karma and *dharma* are ties making man good or bad.
Filial love and attachment are ties,
Progeny and spouse get tagged.

Wherever I look I see a noose
Which Maya ties have bagged.
Says Nanak, in the absence of True Name,
All entanglements to a blind deal are dragged. (1)

IV

The blind gains light if the True Guru grants.
It breaks the bonds, truth prevails.
No more the darkness of ignorance flaunts.
Whatsoever you see belongs to Him,
He who fashioned and created you.
Nanak has come to the Creator's shelter,
The Creator is the saviour of his honour too. (2)

Pauri

When the Creator set to organise,
He asked no consultant.
Whom should one give and what should one take
When no other is existent?
Then the Creator Himself created the world,
Giving bounties to everyone present.
Himself He guided how to serve,
With qualifying Amrit Himself, exultant.
He Himself is Formless and of Form
Whatever happens is from Him resultant. (7)

Sloka III

The Guru-guided cherish the True Lord
Ever in poise and devotion.
They laud the Lord here, there and everywhere
With charged emotion.

The love comes to lodge in their heart,
As inscribed by Divine injunction.
Says Nanak, Himself He brings about the union,
In His grace and beneficence.

III

He is not realised by talking and discoursing,
One should remain in His laudation day and night.
Without His grace no one has gained Him,
They may shout and wail with all their might.
The Guru's Word inspires body and mind,
Himself He comes to lodge in the heart for sight.
Says Nanak, it is in his grace that He gives a glimpse,
When Himself He deigns to unite. (21)

Pauri

Himself He is the *Vedas, Puranas* and *Shastras,*
Himself He discourses and inspires.
Himself the Creator sets to propitiate,
Himself His show He conspires.
Himself He is worldly, Himself a recluse,
Himself into the inexpressible He inquires.
Himself He makes us do the acts of charity,
It happens what the Immaculate desires.
Himself he is the source of weal and woe.
Himself in His grace He pardons and sires. (8)

Sloka III

Oh Sheikh! Get rid of violence in your psyche,
With the fear of God in mind you should cast off this insanity.
Many have been saved in the fear of Guru,
Living in the fear of God attains the Fearless Almighty.

Permeate your mind with the Holy Word,
Poise will come to lodge in your heart's territory.
He who conducts himself in quiet,
Gains the Master's proximity.
Says Nanak, lust and wrath never helped gain God.
The enlightened confirm the probity. (1)

P-552

III

The self-possessed is incensed with Maya,
He has no predilection for Name.
He earns falsehood, gathers falsehood,
Falsehood is his sustenance dame.
He dies hoarding the vicious Maya,
Like dust, himself turning the same.
In *karma* and *dharma* he tries to discipline himself,
With greed and foul play in the frame.
Says Nanak, what the self-possessed earns is not accepted,
At the Divine Portal he comes to shame. (2)

Pauri

Himself He has created the sources of creation, their tongues, planets and continents.
Himself He is the sea, Himself the ocean
With pearls as their contents.
On whom He is gracious, he finds the pearls,
Who to the Guru's guidance is subservient.
Himself He is the ocean, Himself the boat
Himself boatman for the shipment.
Himself He does, Himself He makes us do,
There is none other with His equipment. (9)

Sloka III

The True Guru's service is a blessing.
If someone were to perform with devotion,
He gains Name as his gift.
On its own, of the heart it takes possession,
The agony of birth and death ends.
With pride and attachment submission,
One attains the premier position,
With True Lord's spiritual absorption.
Says Nanak, those who have inscribed in their lot at the Primal Time,
They have the True Guru for union. (1)

III

In the boat of *Kaliyug* the True Guru is dyed in Name Divine.
Guided by the Guru one goes across,
He who has the True in the heart's shrine.
He meditates on the Name, garners Name,
With the Name Divine his name does shine.
Nanak realised the True Guru
With the grace of the Lord Sublime. (2)

Pauri

Himself He is the philosopher's stone, Himself the metal,
Himself He turns it into gold.
Himself He is Master, Himself the servant,
Himself He washes the sins untold.
Himself the Master lives in every heart,
Himself belongs to the Maya fold.
Himself He is Prudent, Himself Knowledgeable,
The Guru-guided shatters Maya's hold.
Nanak is never quenched with Lord's laudation,
The Creator! You are the supreme source of joy unrolled. (10)

Sloka IV

Without serving the True Guru whatever one does one finds oneself in throes.
Without serving the True Guru one comes across no anchor,
One is born, comes and goes.
Without serving the True Guru what one speaks lacks flavour,
Name Divine in the heart not shows.
Says Nanak, without serving the True Guru one is bound and carried by Yama,
With blackened face one toes. (1)

III

The servant who serves the True Guru, to the Name he gets devoted,
Says Nanak, it enhances his own life,
And his family too is promoted.

Pauri

Himself He is the school, Himself the teacher,
Himself He brings students to teach.
Himself He is father, Himself mother,
Himself He succours child each.
Some He teaches and makes knowledgeable,
Other He Himself leaves bleak.
Some he summons to His Mansion,
As the True One comes to please.
The devotee whom He exalts,
He does the Divine Portal reach (11) P-553

Sloka Mardana I

Your body the still, your ego the wine and your company the fire of desire,
Your cup of falsehood full of temptations, you quaff until you expire.

Says Nanak, drinking a wine like this,
It is only misdeeds that you acquire.
With enlightenment as sweet, laudation as bread,
And the Lord's fear as your dish of meat,
Such a meal, says Nanak, is nourishing
With True Name as your sire (2)

Your body as the still, your ego as wine and with Amrit as distillation fine.
Drinking in the cup of devotion in the company of the holy
Pulls you from evil deeds mire. (3)

Pauri

Himself He is the celestial deities, troop of choristers and source of the six darshans.
Himself He is Shiva, Shankara and Mahesha,
Himself as told by Guru, the Lord of untold dimension.
Himself He is the *yogi*, Himself He is worldly,
Himself the recluse wandering in odd directions.
He discourses with Himself and Himself sermonises.
Himself He is Accomplished of cute discretion.

Himself He watches the miracles He does,
Himself of all the creation He is a relation. (12)

Sloka III

The prayer in which one remembers the Lord is welcome,
It fosters love of God and allurement of Maya one shuns.
Blessed by the Guru, one is free from duality,
Day and night one contemplates.
Says Nanak, the egoist says prayer with his mind not in it,
He is born, dies and in transmigration ridiculed
And disintegrates. (1)

III

Uttering the Name mechanically world over
My thirst is not slaked.
Says Nanak, meeting the True Guru my thirst was quenched,
I found my Love at my own gate. (2)

Pauri

Himself He is the Element, Himself the Supreme Element,
Himself He is the master and also the slave.
Himself He has created the eighteen castes,
Himself He is Supreme, Himself as sovereign He would behave.
Himself He kills, Himself liberates
In His grace does He the *misconduct* wave.
He is unforgetting, never forgets,
Ever Just, for justice He does crave.
Himself He enlightens the Guru directed,
From his mind would the duality stave. (13)

Sloka V

He who meditates not in the holy company would have the dust flying in his face.
He who recognises not the One who created him,
Utter shame is due in his case. P-554

V

He who has His Lotus Feet lodged in his heart,
And his tongue the Lord's Name repeats,

Says Nanak, one should meditate on the Preceptor
Who such a one creates. (2)

Pauri

The Creator Himself has created eight and sixty places of pilgrimage,
Himself He has His holy bath.
Himself the Master observes the prescribed disciplines,
Himself he puts us on meditation path.
Himself He takes kindly, the Shatterer of Fear,
And Himself bestows boons He hath.
He whom the Guru Himself guides,
In the Court Divine he is held aloft.
He whose honour protects the True One,
He should be considered in truth cast. (14)

Sloka III

Says Nanak, without propitiating the Lord, man is misled,
Dark deeds he commits.
He takes not to the Holy Word,
With peace lodged in the heart not a bit.
He is given to sloth ever,
Day and night in a burning fit.
It happens what pleases the Lord
No one can find fault with it. (1)

III

Thus enjoined the True Guru:
Go to the holy and meditate on the Beau.
He is ever present,
Snapping the shackles of illusion,
With illumination He does imbue.
The Lord's Name is Amrit,
Take it as true.
Abide by the True One's ordinance,
Your discipline being true devotion of the Guru.

Says Nanak, He would keep you happy here,
Hereafter you would indulge in love-plays with the Beau. (2)

Pauri

The Lord is Himself the eighteen measures of vegetation,
Himself He is the fruit.
Himself He is gardener, Himself He irrigates,
Himself the fruits He eats.
Himself He is the cultivator, himself the consumer,
Himself with give and take He treats.
Himself He is the master, Himself protector,
In everything Himself He repeats.
Nanak lauds the Lord
Who has not a grain of greed. (15)

Sloka III

A man gets a flask of wine,
Another drinks a cup out of it,
And they get intoxicated.
They can distinguish not between their own and others',
And by the Master they are flouted.
Drinking what is by the Master forbidden,
In the Court Divine they are humiliated.
One should drink never the coarse drink,
Considered and calculated.
Says Nanak, in His grace one gains the true drink
Where the True Guru is supplicated. (1)

III

Were the world to acquire true realisation,
While living it would be dead.

When He puts one to sleep, one sleeps.
When awakened, he is with realisation fed.
Says Nanak, when he shows His grace,
The True Guru would have the union blessed.
Blessed by the Guru who while living is dead,
Never again of death he suffers dread. (2)

Pauri

He who is the Creator of all this, He cares for none.
The Lord, it is You Who feeds everyone, P-555
All to You are beholden.
He with whom you are pleased gains everything,
The Lord Immaculate, Your favour who has won.
He is truly rich, a true trader
Whose stock-in-trade is Name *in tons.*
Fellow travellers! Adore Him alone
Who has made you the duality shun. (16)

Sloka

Says Kabir, they keep on dying in the world,
How to die, they do not know.
One should die a death
That no more one has to come and go. (1)

III

How do I know, how I am going to die?
What would be the death like?
Were the Master not to be put out of mind,
It would be easy, death may come in its stride.
Everyone fears death, longs to live,
He who is blessed by the Guru dies while living,

He alone by His ordinance abides.
Says Nanak, he who dies such a death,
He lives as long as he likes. (2)

Pauri

When the Mastr is gracious, contemplation on Name He Himself inspires.
The True Guru brings about union with the Lord conferring peace,
For His devotee He Himself aspires.
He protects the honour of His devotee Himself,
Falling at his feet the world he requires.
Dharmaraja is created of the Lord,
Near the Lord's devotees, he may not hover.
He who is the beloved of the Lord is loved by everyone,
The rest knock about, come and go, and tire. (17)

Sloka III

The entire world goes about repeating the Name of Lord,
The Lord is not to be found.
He is Inaccessible, Unknowable, Supreme.
Immeasurable, one can't His measures count.
No one has been able to reckon Him,
Nor anyone purchase Him with his pound.
With the Guru's Word He is entangled,
And this way He gets in the mind bound.
Says Nanak, He is Limitless,
Blessed by the Guru, He may in the mind come to be found.
Himself He meets, remains in touch and ever is around. (1)

III

O man! The capital that spells eternal joy is Name,
There is no loss in it whatsoever, ever and ever there is gain.

It diminishes not by consuming and expending,
Ever and ever the Lord deigns.
There is no anxiety about it,
Nor there is any loss or pain.
Says Nanak, the devotees possess this capital,
Who the Lord God's favour obtain. (2)

Pauri

Himself He lodges into every heart,
Himself He is without.
Himself He remains in secret,
Himself He is all about.
Himself in the thirty-six *yugas* He lay in pitch darkness
In a constant clout.
There existed not the *Vedas*, *Puranas* and *Shastras*,
There alone was the Master no doubt.
He sat there in devotional trance,
From everyone cutout.
He alone knows His measure,
A Pure Pearl in essence no doubt. (18)

Sloka III

The world dies in ego, in ego it is lost.
What would they do hereafter? P-556
As long as they breathe, they meditate not.
The enlightened is conscious and careful,
The unenlightened indulges in misdeeds.
Says Nanak, what one sows one reaps here alright,
In the hereafter too he must need. (1)

III

From the Above, the Master has ordained,
Without the True Guru one cannot contemplate.
Meeting the True Guru, He lodges in the heart
And single-mindedly one can meditate.
One remembers Him every breath,
Not one breath is allowed to go waste.
One is free from the fear of birth and death,
One attains the immortal state.
Says Nanak, the status is awarded to him
Whom the Lord God is considerate (2)

Pauri

Himself He is wise, of insight, Himself He is the Supreme Lord,
Himself He grants His glimpse,
Himself He makes one in meditation absorbed,
Himself He goes into silence,
Himself in the enlightened discourses He sets a record.
To no one He is unpleasant,
Everyone He gives his due regard.
One lauds Him not enough,
One is sacrifice unto Him in one's part. (19)

Sloka I

In *Kaliyug* demons have come to be born;
Sons are demons, demons are daughters,
Their mothers are the prime demons in form.

The Hindus are misled;
They have forgotten the Primal Lord.
As stated by Narad,
They have taken to veneration of idol as gods.

They are blind and deaf, stone-blind indeed,
Uneducated simpletons, they pick up stones and adore them, alas!
How on earth can stones that themselves drown,
Cruise them across?

Pauri

You control it all, You are the True Lord.
The devotees are dyed in Your colour
With utter accord.
The Name Divine is their ambrosial food,
Which they eat to fill their heart.
One gains all the boons one desires,
Its meditation, a reward.
The devotees are beloveds of the Preceptor Supreme.
Says Nanak, the Lord is Unknowable,
To know Him is hard. (20)

Sloka III

Everything comes as ordained and goes as He would please.
The fool who thinks he has done it,
The blind himself misleads.
Says Nanak, it is seldom that one realises His Will,
It is he whose plea the Lord heeds. (1)

III

He is the *yogi* acquiring praxis who with Name by Guru is blessed.
Everything obtains in the city of such a yogi,
One becomes not a *yogi* in garb dressed.
Says Nanak, seldom one comes across a *yogi*
Who has the Lord in his heart manifest (2)

Pauri

Himself He creates and Himself does provide,
Too subtle to locate, Himself He is far and wide.
Himself He is a recluse, also with family and bride,
Nanak seeks as charity the dust of the feet at the holy site.
He can think of no other Bestower, He alone can abide. 21.1
*[Found correct]

* As recorded in the original text

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Raga Wadhans I
Score I

P-557

For an addict there is nothing like dope as for fish the water.
Those dyed in the dye of their Master, they are devoted to every order. (1)
Lord, I am sacrifice, may be made mincemeat unto my Master's Name! (1)
Refrain

My Master is a fruit-bearing tree whose Name is Amrit.
Those who sip it become satiated, I am sacrifice unto them every bit. (2)

I can't have a glimpse while You abide by all.
How can the thirsty be quenched when between him and the pool is a wall? (3)

Nanak is Your trader, You are the Master,
I am Your stock-in-trade.
The mind is free from illusion
When one lauds and supplication is made (4)

Wadhans I

The virtuous enjoys the company of the Spouse,
Why must the one lacking virtue wail?
Were she to acquire virtue

She, too, with the Lord would prevail (1)
My Master is playful; why must she seek pleasure from others? (1)
Refrain

Let good deeds be your magical bead and your mind the thread.
This bead is not the one purchased, it is woven with the heart instead. (2)

I tread not the path outlined and yet claim that I've arrived,
Without any dialogue with the Master, how can with the Lord one abide? (3)

Says Nanak, without the One there is none other,
She who remains devoted, she enjoys company of the Master (4) 2

Wadhans I
Score 2

The peahens hum.
Sister, the month of *Sawan* has come.
Your charm is irresistible, my love!
It has my longing heart overcome.
I will die if I see You not
I am sacrifice unto Your Name.
When You are mine, I feel proud.
Without You, what for should I talk aloud?
Woman, smash your bangles against the bed,
That with the armlets and arm are matched.
Here you do all this make-up
Your spouse to someone else is attached.
Neither the bangle-seller, nor the bangles of ivory and glass. P-558
The arms that clasp not the spouse may burn and become ash.
All my friends have left to keep company with their love,
Scorched *with separation* at what door should I go?
O sister friend, I may be accomplished,
But with the Spouse I've little to do.

I have dressed my hair and the parting adorned with *sandhoor*,
But hereafter all this will not be approved.
I die worrying in a state poor.
I wail, and with me wails the whole world along with forests and birds,
But wails not my sense of separation which has my Lord demurred.
I saw Him in dream but He disappeared.
I cry with my eyes swimming in tears.
Lord! I can come not to You,
Nor can I send anyone.
Pray come the blessed sleep!
Maybe I see my Lord again.
Says Nanak, what should I offer him,
He who comes and gives me tidings of my God?
My beheaded head for a seat I offer,
And serve Him without my head.
Why should he not end his life
He who is found estranged from the Lord? 1.3

Wadhans III
Score I

There is but One God.
He is realised through the grace of the True Guru.

If the mind is dirty, everything gets soiled.
Cleansing the body, the mind doesn't get clean.
The world is all deluded.
Hardly anyone realises, it seems. (1)
O my mind, on the Name alone you should contemplate,
The True Guru has bestowed me this treasure of late. (1) *Refrain*

He who has learnt the postures of *siddhas*,
And disciplines his instincts,
The impurity of his mind is still not shed
And his ego extinct. (2)

The mind has no other discipline
Excepting to seek the True Guru's precinct.
Meeting the True Guru one is disoriented,
Which is quite distinct. (3)

Says Nanak, meeting the True, one dyes with the Guru's Word,
And then comes to live.
The impurity of attachment is shed,
And the mind gets active. (4) 1

Wadhans III

In His grace one comes to serve.
In His grace one gets in service involved.
In His grace is the mind controlled,
And in grace of impurity absolved. (1)
O my mind, on the True One you should meditate.
Meditating on the Lord alone gives peace,
Never again comes any suffering to irritate. *Refrain*

In His grace one lives in death,
In His grace the Holy Word comes to lodge in the heart.
In His grace one realises His ordinance,
And in His ordinance one is absorbed. (2)

The tongue that has not tasted the joy of Lord must burn,
Given to other delicacies one suffers in the duality urn (3)

His grace is common to all, He alone knows the difference. P-559
Nanak met the True Guru and benefited with the Name's munificence. (4) 1

Wadhans III

Attachment with Maya is like a haze,
Without the Guru there is no enlightenment.

They realise who are devoted to Holy Word,
The rest of the world remains in torment. (1)
O man! You should follow the Guru's ordination,
Meditating on the Preceptor ever and ever
You will arrive at the Portal of Liberation. (1) *Refrain*

He alone is the Treasure of virtue,
They get it whom He bestows.
Without the Name they get alienated,
The Holy Word of the Guru to the Lord tows. (2)

They get lost in pursuit of possession,
Nothing do they possess.
Meeting the True Guru they realise truth,
And in truth they come to coalesce. (3)

The body is a compendium of longings and desires.
Light within it the flame of realization.
Says Nanak, the self possessed gets in bondage,
The Guru directed attains liberation (4) 3

Wadhans III

The looks of the devoted spouse are ever radiant,
With poise by the Guru she is blessed.
Ever she adores her Lord
With ego from the mind shed. (1)
My self, you should meditate on the Name ever,
The True Guru has bestowed me this favour. (1) *Refrain*

The deserted stand out and wail
With no access to the mansion.
Given to duality they look hideous,
Hereafter they suffer affliction (2)

The virtuous does good ever,
With Name lodged in her heart's aisle.
She who is given to evil,
Ever suffers and wails (3)

He is the sole Master of all,
Beyond any frame.
Says Nanak, Himself He alienates,
And also unites with Divine Name. (4)

Wadhans III

The Ambrosial Name is ever sweet,
Which with the Guru's Word one cultivates.
One is absorbed spontaneously in the Holy Word,
And the Divine in the heart permeates. (1)
The grace of the Preceptor and one meets the True Guru,
And the Accomplished Guru the Name does imbue. (1) *Refrain*

Brahma brought the *Vedas* and yet Maya retained its hold.
Mahadev* is known to be enlightened,
And yet he suffers from wrath and pride untold (2)

Krishna** is ever lost reincarnating himself,
How the world he is going to mould?
The devotees remain dyed in the Divine enlightenment.
They are free from attachments hold. (3)

The True Guru's devotion liberates,
And the devotee across the ocean of life is rolled.
The Lord's lovers remain absorbed in True Name,
And they attain freedom from Yama's hold. (4)

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* Shiva
** Vishnu

Truth alone pervades everywhere.
He takes one and all in His fold.
Says Nanak, I know none other than the One,
The Compassionate Lord of all He is told. (5) 5

Wadhans III

The devotee is truthful, disciplined and with light imbued. P-560
The devotee is ever to the True Lord cued. (1)
O my mind! Take to the Name under guidance of the Guru,
It would ever accompany you. *Refrain*

The devotee can claim high caste, honour and truth.
The devotee has the Lord in his heart as companion forsooth. (2)

The devotee does what he is ordained.
The devotee by the Lord with honour is sustained. (3)

The devotee given to the Holy Word does good deeds.
Says Nanak, the devotee introduces his family to the creed. (4) 6

Wadhans III

Spontaneously has my tongue started relishing the Divine Name.
Meditating on the Lord my mind is tame. (1)
Contemplating on the Holy Word, I am in peace true,
I am sacrifice unto my Guru. (1) *Refrain*

My eyes are content on Him alone set,
My mind is content, the duality I forget.
The body is at peace with the Lord's Name,
The fragrance of *sandal* has come to lodge in my heart's frame
Says Nanak, he who has inscribed it in his lot,
In the Guru's Holy Word spontaneously he is absorbed. (4) 7

Wadhans III

The Name is obtained from the Guru Accomplished,
And the Holy Word with the truth embellished. (1)
My mind, you will gain the treasure
If you submit to the Lord's pleasure. (1) *Refrain*

The Guru's Word in purity of the heart sheds,
In it the Immaculate comes to lodge instead. (2)

The world is lost in illusion.
Dies and is born and suffers Yama's persecution (3)

Says Nanak, they are fortunate who meditate on the Name of the Lord,
With the Guru's blessings He comes to lodge in their heart. (4) 8

Wadhans III

Ego and devotion are opposed,
They don't exist together.
The egoist cannot even serve,
His mind remains aflutter. (1)

My self, you should remember the Lord
And by the Guru's *Shabad* abide.
If you do as He wishes, you imbibe God,
It will help you rid of pride.
The body is ego-incarnate,
It's born out of ego.
Ego is like a duststorm
In which you can hardly see and know. (2)

In ego you contemplate not on God.
You cannot even carry out His command.
You find yourself tied in ego,
The Name of God remaining far beyond. (3)

Says Nanak, you forsake ego when you meet the True Guru,
The truth comes to dwell in you.
You act truthfully, you live truth,
And you are at the service of the True Beau. (4)

Wadhans IV
Score 1

There is but One God.
He is realised through the grace of the True Guru.

The bed is one as the Sole Lord.
The devotees meditate on the Ocean of Peace and Accord. (1)
With love in my heart I long for God. P-561
The Guru Accomplished can bring about this union.
I am sacrifice unto my Guru, my Lord (1) *Refrain*

I am foul, my body is full of faults.
How do I meet my Beloved God? (2)

The virtuous who have realised the Master;
I have none of their merits, how do I meet Him, mother? (3)

I am tired having tried many a way,
Lord! Take care of poor Nanak, I pray. (4). 1

Wadhans IV

How charming is my Master! I realised not His value.
Ignoring my Lord, others I came to pursue. (1)
Ignorant, how do I meet my Lord True?
She whom the Lord favours is happily-wedded,
She alone is proficient enough to meet the Guru (1) *Refrain*

With all these faults how do I meet my Lord?
He has many an admirer.
How do I captivate His heart?
She who adores her spouse,
She is happily-wedded.
I have no virtue
What shall I do – deserted? (3)

The happily wedded enjoys His company warm.
I am unfortunate, when would He take me in His arms?
You are Virtue Incarnate, I am full of faults,
Pray pardon Nanak, the meritless,without help of any sort. (5) 2

Wadhans IV
Score 2

There is but One God.
He is realised through the grace of the True Guru.

I long passionately to meet Him,
How do I have a glimpse of the Lord?
I go and ask my True Guru,
Thereby I counsel my ignorant heart.
My misled mind listens the Guru's Word,
It starts meditating on the Lord.
Says Nanak, he to whom He takes kindly,

He alone can propitiate God. (1)

I'd dress up tastefully for my Spouse,
Only if my True Lord would please.
Unless my Beloved Lord takes fancy to me,
How do I feel at ease?
For Whom I put on an elaborate dress
My Beloved is to others inclined.
Says Nanak, blessed manifold is the bride,
To the True Lord herself who has succeeded to bind. (2)

I go and ask the happily-married,
How have you my Lord pleased?
"The True One took kindly to me," says she,
"And from duality I was released.
Offer your body and soul to the Lord,
This is the secret to meet Him, sister!
When the Lord looks at you with grace
The light merges with the light of the Mentor" (3)

He who brings me the tidings of the Lord, P-562
My body and mind to him I dedicate.
I would daily wave the fan to serve him,
And carry water for him to bathe.
I would ever be at the disposal of the godman
Who talks to me about my Lord.
Blessed is my True Guru Profound,
Who satisfies fully Nanak's heart. (4)

Lord! Let me meet my Beloved Guru,
Meeting whom I meditate on the Name.
I ask the True Guru the secret of God,
Sharing which we acclaim His fame.
We sing the Lord's praises every day

And rejuvenate ourselves as we admire.
Says Nanak, the moment I forget the Master,
That very moment I seem to expire. (5)

Everyone wishes to see the Lord,
He alone succeeds whom He favours.
He whom my Master is kindly inclined,
He remembers the Lord God ever.
He remembers the Lord ever and ever
Whom the True Guru happens to urge.
Says Nanak, the godman and God become one,
Remembering God into each other they merge. (6)

Wadhans V
Score 1

There is but One God.
He is realised through the grace of the True Guru.

His *Darbar* is much too lofty,
Limitless and beyond the comprehension of mind.
Millions try and make endeavours,
Not clues of the Mansion they find.
What auspicious hour does one meet the Lord so kind? (1)

Him on Whom a hundred thousand devotees meditate,
A hundred thousand ascetics in penance contemplate,
A hundred thousand *yogis* practise *yogic* feats,
A hundred thousand creatures enjoy treats. (2)

In every heart He lives and yet not many realise His presence.
Is there one who has torn this veil of ignorance?
If there is one I'll strive for him,
Why, I will even die for him! (3)

Having wandered I come to the saints
Who have freed me of my fears and pains.
He asked me over, I had Amrit to drink,
Says Nanak, the Lord is above every other thing. (4)

Wadhans V

Blessed is the hour when I have His glimpse.
I am sacrifice unto the Guru's presence.
My Beloved Lord, my being He sustains,
I live only by remembering His Name. (1)

True is His Gospel, His word is Amrit.
An image of quiet, His sight is blessed. (2)

Eternal are His commands on the throne established.
He is neither born nor dies, my Immortal Beloved. (3)

He is the generous Master, I am His slave.
Nanak's Lord God pervades every place. (4)

Wadhans V

You are without limit, of this only a few are wise.
Blessed by Guru through the Holy Word they realise. (1)
As a slave of Yours I entreat, P-563
I should live meditating on Your Feet. (1) *Refrain*

My Compassionate Lord! You alone bestow.
He whom You apprise, he alone does know. (2)

I am ever sacrifice unto You.
Here and there for Your support I sue. (3)

Without merit I have no virtue,
Finding the holy, does Nanak pursue. (4) 3

Wadhans V

Knower of the heart, He is the Accomplished Deity.
He bestows as charity, dust of the feet of the Holy. (1)
The Lord Compassionate, pray do be gracious
It is Your support my Accomplished Master, I am salacious. (1) *Refrain*

In ocean and land it is Your sway,
You are close, never away. (2)

He on whom You are gracious, he meditates.
Day and night, he lauds and on the Lord contemplates. (3)

All the creatures You succour
Nanak has come seeking You at Your door. (4) 4

Wadhans V

You are the great Bestower, Knower of the heart.
You prevail all over, my Perfect Lord. (1)
My Love! Your Name is my support.
Listening Your Name I live and hold (1) *Refrain*

My Accomplished True Guru, I come seeking your company.
The mind is cleansed with the dust of the feet of holy. (2)

Your Lotus Feet I have lodged in my heart.
I am sacrifice for a glimpse of my Lord. (3)

That I should laud You, do take pity please,
Meditating on Your Name should Nanak live in peace. (4) 5

Wadhans V

If you sip the Lord's Amrit in the company of the holy,
You will die not, nor suffer any malady. (1)
It's with great good fortune one comes across the Accomplished Guru,
And with blessing of the Guru, meditate on the True (1) *Refrain*

The Lord is jewels, pearls and rubies,
Meditating on Whom one is in bliss.
Wherever I see shelter in the holy I find,
Lauding the Lord purifies the mind. (3)

My Master lodges in every heart.
Nanak attained Name, courtesy the Lord. (4) 6

Wadhans V

The Lord compassionate! Pray forget me never,
I seek Your shelter my Perfect Benefactor! (1) *Refrain*

Blessed is the spot where You are contemplated.
The hour You are forgtotten is ill-fated.
We are Your beings, You are ever by our side.
Pray, stretch Your hand and pull us from the ocean of life.
Coming and going is Your ordination.
He whom You protect suffers no affliction.
You are the only Master, there are no other wands.
Nanak makes his request with folded hands. (4) 7

Wadhans V

I realise when You make me realise,
And I meditate on the Name You apprise. (1)
You are wondrous, an ocean of surprise. (1)

Refrain
P-564

You do Yourself and make us do indeed.
We are born as You order, and as You order we proceed. (2)

With Your Name in our body and mind
It is all Your grace I find. (3) 8

Wadhans V
Score 2

There is but One God.
He is realised through the grace of the True Guru.

My heart longs to meet Him.
Dear, how do I realise the Guru Accomplished?
The child may have a hundred funs to engage him,
With milk he must be fed.
The hunger inside me is not satiated, my sister friend,
With a hundred dishes I may be feasted.
My body and mind are involved in the Lord's Love,
How without a glimpse I can feel rested? (1)

Pay heed to me, my cherished friend, my brother.
Pray, let me meet my love, the purveyor of felicity.
He knows the ailment of my heart,
Entertains my deity with the discourse of the Almighty.
I can live not for a moment without him,
Like *chatrik* for a drop of water does cry.
How do I tell Your untold virtues.
You protect me, the one without any quality? (2)

I wait for my Spouse, my dear friend,
When do I see my Love with my eyes?
I have forgotten all other delights,
Waste is everything without His sight.
My body accepts not those garments,
I can dress not myself anywise.
The friends who have enjoyed company of the beloved Spouse,
My head before them in obeisance lies. (3)

I am dressed up lavishly, my sister friend,
Without the Beloved it is of no avail.
If the Spouse doesn't have a word with you,
All your youth goes waste.
Many a blessed are there, my sister friend,
They who with their Love regale.
I am sacrifice unto them, sister friend,
I wash their feet a hundred times and hail (4)

As long as I suffered from illusion, my sister friend!
I reckoned the Lord away.
When I met my True Guru, my sister friend!
My hopes and desire were fulfilled in a day.
I attained the joy of all joys,
My Beloved has all over His sway.
Nanak, the slave, had the bliss of Lord, my sister friend!
As on the feet of his Guru does he lay (5) 1.9

Wadhans III
Octets

There is but One God.
He is realised through the grace of the True Guru.

With true text, true tune and true contemplation,

Meditating on the Name day and night is a fortunate fascination. (1)
My self, sacrifice yourself unto the True Name.
If you are slave of the slave
You will attain true fame. (1) *Refrain*

True tongue, devoted to truth turns the body and mind true. P-565
Lauding anyone other than the True,
Is sheer waste that one would rue. (2)

True cultivation with true seed and true trade,
Day after day reaping fruits of profit,
In stores of devotion one would wade. (3)

Eating truth, wearing truth with faith in the Name Divine,
He gets whom He grants
And his abode in the Mansion finds. (4)

Those whose birth is true and true departure,
They are subjected not to transmigration.
The devotees' abode is at the Portal True.
And in the True they find immersion. (5)

Whose heart is true, true is the mind,
In true adoration they are absorbed.
Who laud the True at the true spot,
By the Guru True they are absolved (6)

Who adore the True at the true hour and true moment,
What they see is true, true is what they speak,
True is their firmament (7)

Says Nanak, one meets if the True brings about the meeting,
Himself He consummates the union.
He manages the way He pleases,
His writ must run. (8) 1

Wadhans III

With the mind wandering in ten directions, how may it laud the Lord?
Preoccupied too much with senses,
Lust and wrath play with it hard. (1)
One should lead a virtuous life in quiet meditation.
The Lord's Name is precious.
Guided by the Guru one should sip the essence of divination (1) *Refrain*

Imbibing the Holy Word the mind is purified
And takes to chanting praises of the Lord.
Guided by the Guru one realises oneself,
And He comes to lodge in one's heart. (2)

My self, dyed ever in the Lord's dye,
You should ever laud the Lord.
The Immaculate Lord is the Bestower of peace,
One gets what one longs for as reward. (3)

Low-caste I become superior,
Coming to the Lord's shelter.
A sinking stone was saved
By the Lord God's favour. (4)

Guided by the Guru, vice became virtue
The *akk* turned into sandalwood,
With perfume settled in the inside too. (5)

It is a rare gift being born human,
Obtaining only in the world.
It is great good fortune meeting the True Guru
And taking to meditation in concert. (6)

The self-possessed is misled, addicted to vice,

He wastes his precious life.
The Lord's Name is an eternal ocean of peace,
The Holy Word he doesn't imbibe. (7)

Everybody repeats the Name of God by the mouth,
Not many have it lodged in the heart.
Says Nanak, those who have imbibed the Name,
Freedom from transmigration they have got. (8) 2

Wadhans I
Chhants

There is but One God.
He is realised through the grace of the True Guru.

What use is a bath if the body with falsehood is smeared?
The bath is holy if truth is reared.
When truth lodges in heart, the True is endeared. P-566
Unless inscribed one realises not, uttering the Name one is scared.
Wherever one goes, to the truth one should remain adhered,
With one's consciousness to the Holy Word geared.
What use is a bath if the body with falsehood is smeared? (1)
I uttered what was to be uttered when You inspired.
The Lord's Name is Amrit that my heart aspired.
With Name endeared in the heart, my sufferings retired.
You came to lodge in my heart when You so desired.
It was Your favour and my prayer which all that acquired.
I uttered what was to be uttered when You inspired. (2)

As per one's deeds the Master determines the turn,
No use talking ill of others and creating heartburn.
Squabbling with the Master is merely harming one.
Alienating Him with Whom one has to live is wailing in return.
Accepting what He gives, making no complaints one must learn,
As per one's deeds the Master determines the turn. (3)

It is all His creation, created in His grace,
No one asks for ill, everyone longs for a pleasant face.
Everyone asks for pleasure but what He desires takes place,
Philanthropy, charity and rituals, none can the Name replace.
Says Nanak, he who realises Name, it is to Him one can trace,
It is all His creation, created in His grace. (4) 1

Wadhans I

Pray do me a favour, I should on Your Name meditate.
You have created it all and all over You pervade,
Your pervade all over and everyone is assigned a task
Some You have made kings while others for alms have to ask.
Avarice and attachment You have cultivated and thus in illusion misled
Do plese show Your favour ever, with Your Name I am wed. (1)

Your Name is true which I hail.
My sufferings are over and peace does prevail.
Celestial beings and accomplished seers with Your praises regale.
Celestial beings and accomplished seers laud whom You highly rate.
Those incensed with Maya meditate not and their lives forfeit.
Some utter stupid, remember not in ignorance,
That the one who comes must follow the trail.
Your Name is true which I hail. (2)

I cherish the hour when I recite Your ambrosial text.
Those devoted to You serve You with zest
The devoted who serve You, the Amrit of devotion obtain.
Those engrossed in Your Name ever they come to gain.
Ritual practices and other disciplines have no value for them
In You who don't invest.
I cherish the hour when I recite Your ambrosial text. (3)

I am sacrifice unto the True Name.

P-567

Your rule remains ever the same.
Your word is everlasting,
It is eternal.
He is your slave,
In poise who is found basking.
Neither foe nor suffering dare touch,
Sin would never frame.
I am sacrifice unto the True Name (4)

Age after age You we adore.
Master! We laud You at Your door,
Meditate on the Lord and no more.
We meditate only when You came to lodge in the heart.
You have created illusions and doubts, You alone can abhort.
The Guru blessed in Your grace, let Yama not knock my door,
Age after age You we adore. (5)

My Lord Supreme, Inaccessible and Without Limit
How do I make my supplication? I know not, I admit,
In Your grace the truth I commit.
I commit to the truth when Yourself You guide,
Hungers and sufferings of the world in an instant You drive.
Supplicating Name, the doubts dissolve when you admit.
My Lord Supreme, Inaccessible and Without Limit. (6)

Your eyes are bewitching, Your teeth are luscious,
Your nose is aquiline, long are Your tresses.
Your golden figure is cast in likewise presses.
Cast in golden presses with the Krishna rosary,
Take to meditation, sister friends!
You won't have to wait at Yama's gate
If you acquaint yourself with the trend.
The swan will turn a superior swan,
And the crane a better crane,

If the cobwebs of the mind no more mess.
Your eyes are bewitching and Your teeth luscious. (7)

Your gait is pleasing, Your utterance sweet.
Like *koel* You sing, Your youth a luscious treat,
Luscious youth, endearing and self-fulfilling,
Like a caparisoned elephant in measured step moving,
Devoted to the Lord, intoxicated the way waves of Ganga beat.
Supplicates Nanak, the slave of the Lord,
Your gait is pleasing, your utterance sweet. (8) 2

Wadhans III
Chhant

There is but One God.
He is realised through the grace of the True Guru.

Oh you deadly darling, dyed in your Lord's love you earn fame,
Attuned to the Holy Word, you deadly darling, with Lord you play the love game.
Involved in true love, cherished by the Spouse,
With the Master you start a romance.
Surrendering the ego one finds love and absorption in the Holy a chance.
She is ennobled by the Holy Word,
Deeply involved in love with devotion in the heart.
Says Nanak, her union is consummated, the True Master Himself does accord. (1)

Oh you of little merit, you should realise the Lord's presence.
Guided by the Guru the deadly darling, you witness His immanence. P-568
The Lord prevails all over, you should behold Him in His essence.
He is known as such from age to age.
The innocent spouse cherishes the Lord spontaneously
And meets Him as her wage.
She who relishes the Lord's essence, imbibes the divine testament.
Remaining in the Divine Pool immersed,
Says Nanak, she endears her Spouse absorbed in the Lord Immanent. (2)

O darling, go and ask the happily married,
Those who have their ego shed.
They realise not the Lord's command,
Away from their ego who are not led.
Those who shed ego realise Love
And have a good time.
Dyed in His colour, ever in poise,
Day and night His Name they chime.
She is of great good fortune who to the Lord is attuned
And is blessed with the Lord's devotion.
Says Nanak, she remains ever in poise,
Who has truth as her decoration. (3)

Oh you deadly darling, kill your ego and do what He desires.
If you meditate on the Lord, you'll settle in the home you aspire.
Settled in your house, chanting the Holy Word,
You'll be cast in ever happy conjugal mould.
Your Spouse playful as you are young,
Day and night you are adored.
As destined, yours will be a happily married life,
Glorified by the Word True.
Says Nanak, she is ever dyed in the divine dye,
As she does what her Lord designed for her to do. (4) 1

Wadhans III

All the trade that a devotee undertakes is welcome
If it is done in a state of poise.
Discoursing on the Name day and night,
The profit in the form of bliss one enjoys.
Enjoy profit in the form of bliss and laud the Lord.
Discoursing on the Name day and night,
Garnering virtues and the evil discard.
Distinguishing between wrong and right,

Guided by Guru gaining the cherished glory,
And sip the essence of Truth.
Says Nanak, unique is the devotion of Lord,
Rare devotees indulge in it forsooth. (1)

The devotee should do the farming in mind
And grow the crop in the body's posture.
You will enjoy the divine bliss here
And also profit hereafter.
The profit hereafter with Lord lodged in the heart,
Blessed is the farming and blessed the trade.
Meditating on the Name, imbibing it in mind
And understanding what the Lord bade.
The self-possessed are tired doing the farming,
Their thirst and hunger is never satiated
Says Nanak, one should sow the Name in one's heart
The way in the Holy Word it is stated. (2)

Only they enter the divine trade
Who have the jewel of luck in their forehead.
Guided by the Guru their mind comes to settle,
With the Word Holy to renunciation they are led.
Luck on their face and forehead and truth their renunciation,
They take to true contemplation.
Without the Name the world is crazy,
The Holy Word subdues ego, unto its climination.
Devotion to the Holy Word develops wisdom, P-569
And the devotee attains the bliss of Name.
Says Nanak, the Holy Word dispels fear,
And with good fortune inscribed in the forehead meditation he attains. (3)

One takes to farming or trade as ordained,
Carrying out the ordinance exalts.
Guided by the Guru one realises the ordinance,

The ordinance union with the Lord imparts.
The union by ordinance one acquires poise.
Wondrous indeed is the Word Holy.
True exaltation is granted by the Guru.
Truth lends charm and felicity.
One attains the Annuller of fear by discarding ego,
The Guru's guidance brings about the union.
Says Nanak, the Immaculate, Inaccessible and Unknowable
Is contained in the Lord's communion. (4) 2

Wadhans III

My self, you should ever abide by truth.
You will live in peace at home,
And Yama of death would scare you not forsooth.
Scared not by the snare of death,
You will be attuned to the Word True.
The immaculate mind devoted ever to truth,
The cycle of birth and death you won't rue.
The self-possessed afflicted by duality and doubt
Gets caught in the death's trap.
Says Nanak, my self you should ever nestle in the truth-lap. (1)

My self, there is a treasure lodged in your heart,
Don't you look for it outside.
Whatever He offers, you should enjoy,
And guided by the Guru in His grace abide.
Guided by the Guru, abide in His grace,
Lodged in your heart the Name is your mate.
The blind egotist suffers in ignorance,
And in duality does disintegrate.
Without the Name there is no deliverance,
Everyone has to wear the shroud.
Says Nanak, there is the treasure lodged in your heart
Don't you look for it outside. (2)

My self, having gained the boon of human life
Some involve themselves in truth.
They serve their True Guru,
With the wondrous Holy Word lodged in their heart's booth.
With the Holy Word lodged in the heart and devotion to Name,
The Name obtains them the Nine Treasures.
The self-possessed lost in love with Maya,
Afflicted with duality, ignominy come to bear.
Those who kill ego, absorb themselves in the Holy Word,
And remain deeply involved in Truth.
Says Nanak, the human life is a rare boon
The True Guru has enlightened me with this forsooth. (3)

My self, those who serve the True Guru are greatly blessed.
They who subdue their senses,
Their attachments they have suppressed.
Attachments suppressed and devoted to Truth,
Themselves they come to realise.
Guided by the Guru they chant the Name,
Their understanding deep they are essentially wise.
Others are lost in lust for the fair sex and attached to Maya,
The unfortunate self-possessed remain asleep.
Says Nanak, those who serve their Guru spontaneously,
Many blessings on them heap. (4) 3

Wadhans III

One should trade in precious goods as advised by the True Guru.
The profit lies in devotion to God,
The virtuous gets merged in the True. P-570
Merged in the True under the Guru's guidance,
Devotion is the profit in the world they gain.
No peace without devotion, there is dishonour in duality,
Name is the anchor through the Guru they attain.

Name as stock-in-trade is ever profitable
To him who is put in this trade by the True.
One should trade in the precious goods ever
As advised by the True Guru (1)

Attachment with Maya is a malady,
It is a bad bargain.
Indulging in untruth is consuming poison,
It aggravates pain,
Aggravates pain in the illusionary world.
Without Name it is ignominy.
The learned recite and elaborate,
In the absence of realisation there is no felicity.
There is no deliverance from transmigration.
In the attachment with Maya Dame.
Attachment with Maya is a malady,
It is a bad bargain. (2)

The spurious and the genuine are tested in the Court True.
The spurious are thrown out of the Portal,
Miserable, they lie and rue.
They lie and rue in misery, the ignorant stupid,
The egoists, their life they waste.
The vicious Maya which deludes the world,
The Name True would let them not taste.
The self-possessed alienating the holy
Earns suffering in the world as his due.
The spurious and the genuine are tested in the Court True. (3)

It's all His doing; whom should one complain?
None else can anything do.
He assigns the tasks to whom He does claim.
The way His Eminence pleases He assigns tasks.
In himself no one is a hero or a coward.

Bestower of universal life, He who determines what one does,
Himself He pardons and gives reward.
Blessed by the Guru one should kill one's ego.
Says Nanak, with the Name one does fame attain.
It's all His doing; whom should one complain? (4) 4

Wadhans III

Taking to the Lord's Name is true bargain,
It is indeed the true trade.
Guided by the Guru, one should engage in meditation.
Of great value and weight,
Of great value and weight, it's a true trade,
The true trade those of great good fortune take.
Their body and mind absorbed in the Lord,
Attuned to the True Name their stake.
He on whom He is gracious realises truth,
And on the Holy Word would discourse.
Says Nanak, those who are devoted to Name attain peace
And truthful is their trade, of course. (1)

Ego and Maya are impurities with which one is polluted.
Guided by the Guru, the mind is cleansed,
And the tongue with the essence Divine is saturated.
The tongue saturated with essence Divine, the heart drenched,
And discoursing on the Word True,
There is a well full of Amrit inside
The water-carrier maid draws with the help of the Guru.
He whom He favours takes to truth.
And his tongue with essence Divine is saturated.
Says Nanak, devoted to the Name get cleansed,
The rest with the dirt of ego are polluted. (2)

The learned astrologers shout about their learning, P-571

What do they try to attain?
Their hearts are soiled with the love of Maya,
In Maya they trade and bargain.
Trading in Maya, in love with the worldly,
They suffer in transmigration.
A worm of vice, involved in vice,
In filth they find emersion.
What has been inscribed Above must take place,
No one dare undo.
Says Nanak, those devoted to Name are ever happy,
The rest are stupid dying in hullabaloo (3)

Dyed in the dye of Maya your discrimination has disappeared.
Guided by the Guru you should dye in the dye
That with duality is not smeared.
The dye of duality cleared, you get involved in truth,
Of truth yourself will be filled.
The devotee who realises the true one is ever skilled.
When He Himself unites, one meets,
One knows not His ways.
Says Nanak, without the Name one is deluded,
He who is dyed in the Name sways. (4) 5

Wadhans III

My self, the world is caught in transmigration,
The ultimate deciding factor is truth.
If the True One were to pardon,
One doesn't have to be born again forsooth.
One doesn't have to be born again, the deciding factor being truth,
The devotee receives honour.
Those dyed in true colour are in a state of poise,
And remain in poise ever.
Devoted to the True, one remains committed to truth.

Dyed in the Word Holy, one is absolved.
Says Nanak, those devoted to Name Divine are identified with truth,
They are no more recalled. (1)

Attachment with Maya is sheer madness.
It fosters duality.
Mother and father are a mere attachment,
Attachment is a frailty.
The frailty of attachment is the consequence of *karma,*
No one can it undo.
He who has created the world also fosters it,
There is none to compare His virtue.
The purblind egoist is afflicted with anxiety,
Without the Word Holy there is no felicity.
Says Nanak in the absence of Name everyone is misled,
The attachment to Maya is a killer malady. (2)

Finding the world burning, they rushed to the Guru's shelter.
They requested the Accomplished Guru,
Pray do save us with honour.
Give us shelter, Name and glory,
There is no Bestower like you.
Those in your service are of great good fortune,
They are devoted to the Eternal True.
The celibates, ascetics, those who observe discipline and observe rituals,
Without the Guru they gain not the supreme quarter.
Says Nanak, the Holy Word takes care of them,
Those who come to the Guru's shelter (3)

The realisation granted by God grows,
There is no other realisation.
Within and without, it is You alone I find,
It is You who enlightens.
You alone enlighten, there is none other I care.

The devoted tastes the essence divine.
At the True Portal reigns truth,
The Holy Word inculcates the cogitation fine.
He who comes to realise the Lord in his own house
He indeed is exalted by the True Guru. P-572
Says Nanak, those devoted to Name are admitted in the Mansion.
Their cogitation is accepted true. (4) 6

Wadhans IV
Chhant

There is but One God.
He is realised through the grace of the True Guru.
My self, O my self, the True Guru has blessed me with love on His part.
The Name *Refrain* of 'Hari' has come to lodge in my heart.
The Name 'Hari' lodged in my heart, with sufferings I am through.
It is great good fortune I had a glimpse of my Guru.
I hail my Guru True,
Standing and sitting I serve my True Guru,
Serving whom I have peace in my heart.
My self, O my self, the True Guru has blessed me with love on his part (1)

I live, I maintain myself, seeing my sustaining True Lord.
He has inculcated the Name Divine in my heart.
Meditating on the Name I am in perfect accord.
Meditating on the Name, the lotus *of* my heart has blossomed,
The Divine Name has blessed me with Nine Treasures.
Having shed the malady of ego, I'm free from suffering.
In perfect poise I am in tune with the seer.
Adoration of the Name from the True Guru I obtain
Propitiating the True Guru gains peace as reward.
I live, I maintain myself, seeing my sustaining True Lord. (2)

Let someone, anyone, pray, take me to my Accomplished True Guru.

Many a time I would sacrifice my body and mind unto the True.
I would cut myself into bits and offer to him again and again,
Who would the True Guru's Holy Word to me would relate.
My mind suffers pangs of separation,
This suffering only after meeting the Guru can abate.
The Purveyor of Peace! Pray take pity,
Grant me the dust of the feet of my Guru True.
Someone, anyone, pray, take me to my Accomplished Guru (3)

No one other is as great, as grand a bestower as the Guru.
Ever He gives charity, my Immaculate Lord True.
Those who meditate on Name, they are free from sufferings, illusions and fear,
They go to the Lord in humility.
The fortunate have their mind attuned to the Guru Dear,
Says Nanak, the Lord Himself brings about the union.
It makes for peace meeting the Guru True,
No one other is as great, as good a bestower as the Guru. (4)

Wadhans IV

Without my Guru, in the absence of the Master, I feel utterly small.
Meeting the Bestower of life in Him I dissolve.
Union with the True Guru I am attuned to the Lord.
Meditating on the Divine in the Name I am absorbed.
He Whom I was searching I found the Friend in my heart. P-573
Attuned to the One I realised the One alone.
I found Him pervading my inside *behind the wall.*
Without my Guru, in the absence of the Master, I feel utterly small. (1)

Those, only those who have realised the True Guru,
He unites them with the Supreme Lord.
I would propitiate their feet
And give them utmost regard.
Propitiate their face who meditate on the True Guru;

You are the Mighty Bestower, primed of my heart.
Pray, fulfil my desire, my Lord.
I met the Guru-devoted, my desire was fulfilled,
Day and night we lauded God.
True Guru, only the True Guru who have realised,
They are united with the Divine Bard. (2)

I am sacrifice, sacrifice I am unto the Guru-devoted, my friend dear.
He recites the Lord's Name, recites and repeats
The Name of my Beloved who is my Peer.
The Lord's Name is my life's support,
I live not without it for a moment.
Were the Bestower of Peace take kindly,
Guided by the Guru, I would sip Amrit every instant.
The Lord Himself inculcates devotion and unites,
Himself He endears.
I am sacrifice, sacrifice I am to the Guru-devoted, my friend dear. (3)

The Lord Himself is an image of immaculation.
The Lord Himself unites,
What He does, finds consummation.
What the Lord desires happens.
Nothing else can take place,
No clever device can gain Him,
Many have run this race.
Blessed by the Guru, Nanak, the slave realised,
There is nothing other than divination.
The Lord Himself is an image of immaculation. (4) 2

Wadhans IV

Lord! Let me meet my True Guru, my Guru True.
The True Guru's feet I propitiate.
I shed the darkness of my ignorance,

The collyrrium of the Guru's guidance ingratiates.
The collyrrium of enlightenment was applied by the True Guru,
The darkness of ignorance was shed.
Serving the True Guru I attained the prime status,
With the Lord's Name every breath, every morsel, I was fed.
Those on whom the Lord is gracious,
They have an opportunity on the True Guru to wait.
Lord! Let me meet, my True Guru, my Guru True,
The True Guru's feet I propitiate. (1)

My adored Guru, my true love, I can live not without my Guru,
He nourishes me with the Name Divine which in the end comes to my rescue.
The Lord's Name rescues me in the end, the True Guru has inculcated,
Where progeny, spouse and friends failed,
There the Name Divine liberated.
I hail my Immaculate Guru.
In whose company I meditated on the True.
My adored Guru, my true love I can live not without my Guru (2)

Those who have not had a sight, a glimpse of the True Guru,
Purposeless of little value, they have wasted their life through.
Having wasted their purposeless life,
The reprobates regret and die in misery.
With jewels in their home they store,
The unfortunate meet not the Deity.
Lord! Let me not meet them who meditate not on the True,
Those who have not had a sight, a glimpse of the True Guru, (3)

I am a humble *chatrik*, a starved soul, to the Lord I supplicate.
Let me meet my Beloved, the True Guru I wish to propitiate.
I propitiate the Guru True when the Lord favours.
I have no companion other than the Guru,
The True Guru is the support of my life ever.
Says Nanak, the Guru inculcated in me the Name

Of the Lord True, eternally-in-state
I am a humble *chatrik*, a starved soul, to the Lord I supplicate. (4) 3

Wadhans IV

Lord! In Your grace do favour and unite me with the Provider of felicity.
I go and ask, I implore the True Guru about the Almighty.
The True Guru I implore, He who has gifted me with Name.
I propitiate His feet and pray day and night.
My Guru, the True who has put me on the trail,
He is the true devotee who treats weal and woe alike
And is absorbed in the Divine Entity.
Lord! In Your grace do favour and unite me with the Provider of Felicity. (1)

Hearing Name from mouth of the devotee my ills like ego shed,
Repeating the Lord's Name with tongue the world's sufferings fled.
Those who repeated Name of the Lord,
From their sufferings and sins they were free.
The True Guru gave in their hand the weapon of enlightenment,
The minions of Yama were made to flee.
Lord, the Bestower of Peace took kindly,
All the sins and suffering were shed.
Hearing the Name from mouth of the devotee my ills like ego fled. (2)

Repeating the Name ever and ever I am with the Name wed.
Guided by the Guru my tongue repeated,
And all my sufferings fled,
The Guru guided, the sufferings fled
My body free from ills is sound.
Day and night I am attuned in poise
And meditate on the Lord Deep and Profound.
High caste or low, he who meditates on Name,
To the Supreme status he is led. P-575
Repeating the Name ever and ever I am with the Name wed. (3)

Pray do be kind, do be kind and save us in Your grace.
We are sinners without virtue who come helpless at Your place.
Sinners without virtue, helpless come to the Lord Compassionate for shelter.
You are the shelter of suffering, Bestower of all joy,
We are stones to be ferried to the shore other.
Propitiating the True Guru the essence of Name I attained,
The Name was the anchor in Nanak's case.
Pray do be kind, do be kind and save us in Your grace. (4)

Wadhans IV
Ghodian* (Prothalamion)

There is but One God.
He is realised through the grace of the True Guru.

The body is a mare, the Lord's creation.
Gained through good deeds blessed is the human creation.
The human creation gained through good deeds,
The body is radiant like a gold plate.
The devotee dyes it in deep red,
Ever in the new divine shade.
The body is elegant with which one on the Lord does meditate.
Meditating on the Lord it is embellished.
Says Nanak, the fortunate gains it with Lord's Name as its mate. (1)

Let the mare of body have the saddle of discretion,
Riding which one can cross the arduous ocean.
The arduous ocean with tumultuous waves,
The devotee alone can ferry across.
The blessed boards the boat divine
The Guru piloting with the Holy Word *when it would toss.*
He who lauds the Lord day and night in every mood,

* Songs sung at the start of a wedding procession

And his every colour is the colour divine,
Says Nanak, he gains the state of liberation,
The Lord Supreme, Noble and Fine (2)

The Guru has bestowed enlightenment as bridle-bit in the mare's mouth,
And with the whip of love has disciplined the body uncouth.
Disciplined the body with the whip of love,
The devotee succeeds in disciplining the mind.
The uncouth is softened with the Word Holy,
And he sips the essence of the nectar Divine.
Listening the Holy Word as expounded by the Guru,
The mare of body is dyed in the Lord's dye.
The long journey and arduous path,
Nanak was escorted to the other side. (3)

The mare of body is created by God
With the help of which one realises the Lord.
Blessed is the mare that one must laud.
She is obtained with accumulated good deeds in the Time Primal,
Riding the mare one crosses the arduous ocean *of existence*
And meets the Master of Joy Eternal.
The Lord Accomplished has Himself initiated the wedding,
The holy have collected to form the marriage party.
Says Nanak, the blessed groom has been found in the Lord
All the men of God are due felicity (4) 1.5

Wadhans IV

P-576

The body is the mare dyed in the Lord's fresh dye.
For enlightenment divine to the Guru it applies.
Prays for enlightenment, entertaining discourse,
And realises importance and extent of the Lord.
The Creator Himself makes the life fruitful,
With the Lord's Name in the heart.

Hailing the Name, the holy asks for devotion.
Says Nanak, listen ye fellow travellers!
Noblest of all is the Lord's propitiation. (1)

The mare of golden body has also the saddle of gold,
In which are studded the jewels of Name untold.
Studded with jewels one realises the Lord,
Meeting the Lord it is joy in extreme.
Abiding by the Holy Word, meditating on the Name,
Blessed are those who dyed in the Name become the same.
Meeting the Master, knower of the heart,
The groom is dyed in the dye of the Lord.
Says Nanak, He who imbibes the Name,
Name alone he asks from God. (2)

In the mouth of the mare the Guru has put the bridle bit.
The elephant of mind with the holy word has come to submit.
Mind in control, one attains the supreme status.
Such a bride to her groom endears.
Her heart attuned to the Preceptor.
Charming in her house she appears.
Dyed in the divine dye, given to poise,
She realises her Lord God.
Says Nanak, the slave, it is the blessed who meditate on the Lord. (3)

The body is the mare which realises the Lord.
In the company of the True Guru the Preceptor it lauds,
Lauds the Preceptor, repeats Name in all humility.
It meets the Lord in His Mansion,
And gets dyed in His dye.
Singing the Lord's praises in a fearless mind
And meditating as guided by the Guru,
Says Nanak, the Preceptor took pity,
Riding the mare the groom gained the True. (4) 2.6

Raga Wadhans V
Score 4

There is but One God.
He is realised through the grace of the True Guru.

In the company of the Guru I've found my Beloved Lord.
I've dedicated my body and mind, time and again in regard.
Dedicated my body and mind and swam through the ocean.
I was free from fear of death.
Sipped Amrit, became immortal and forgot transmigration.
I imbibed the state that imparts poise
With Lord's Name as my support.
Says Nanak, I enjoy peace and tranquillity,
On the True Guru I dote (1)

My friend, fellow traveller, pray, pay heed.
The Guru has given me the *mantra*, a holy word of creed.
I repeated the True Word, lauded the Lord,
The illusions of my mind were dissolved.
I arrived at the Lord who never departs.
Ever and ever who remains by my side. P-577
He who submits to the Lord is exalted high.
The Lord blesses him with Name in poise.
Says Nanak, I am sacrifice unto Him
From Whom everyone his dole acquires (2)

If You so please one is satiated, satisfied,
The mind is at peace and the longings allayed.
The mind is at peace, thirst quenched,
One gains the rich treasure.
The disciples and devotees start partaking.
I am sacrifice unto the True Guru, my Seer.
They became fearless, dyed in the Lord's dye,

The terror of Yama was no more there.
Says Nanak, You are ever by the side of Your devotee
Who meditates on You with fervour. (3)

My expectation are met, my wishes are fulfilled.
I am without merit, You are my Master-skilled.
Virtue Incarnate, my Lord!
How do I sing Your praises?
You cared not whether I am good or bad,
In a trice You pardoned my sins, their wages.
Blessed with nine treasures* and melodies unstruck,
Nanak found his Spouse at home, no more worries of ill-luck. (4) 1

Sloka

Why lend ears to falsehood
Which passes like gust of wind in speed.
Says Nanak, approved are the ears
Which to the True Lord pay heed. (1)

Chhant

I am sacrifice unto them who pay heed to the Lord.
They are in perfect poise who with their tongue utter the Name of God.
In perfect poise with invaluable virtues
They come the world to cheer.
In the dreadful ocean *of existence*
With feet of the Lord many a main they steer.
Says Nanak, I am sacrifice unto them
Who pay heed to the Lord with their ear.

* Blessings named after nine different precious stones

Sloka

I long for a glimpse of His refulgence without which I thirst hard.
Says Nanak, blessed are the eyes who have witnessed the Lord.

Chhant

I am sacrifice unto them who have the Lord beheld,
In the Court True they are with honour held.
They are treated as masters and chiefs,
Who are dyed in the Lord's dye.
They are satiated with Divine ecstasy, in poise engrossed,
In every heart they find their deity.
They are friendly saints, at peace,
By the Master they are endeared.
Says Nanak, those who have had a glimpse of the True Guru,
I am sacrifice unto them, a hundred times revered. (2)

Sloka

Without the Name one is misled to a deserted dark night.
Says Nanak, their life is fruitful who have the True Lord ever in sight.

Chhant

I'll sacrifice, make myself into slices for them who have beheld my Lord.
They are fully quenched, the devotees,
Who have tasted the sweet Amrit of God.
The Lord in His grace has showered the sweet Amrit.
There is peace all over.
Free from sufferings and illusions,
The glory of the Creator of the Universe,
They come to sing with fervour.
Attachments snapped, misdeeds washed,

Company of the Five Evils stalled.
Says Nanak, I'll sacrifice, make myself into slices unto them
Who have beheld my Lord. (3)

Sloka

Those who long for the Lord are His cherished devotees.
Says Nanak, it is truism that the Lord lies not apart from His protégés.

Chhant

The way water in water surges,
The way light in light merges,
So are the Accomplished absorbed in the Creator.
Finding themselves in the image of the Lord,
They are lost in the void spontaneously in stillness,
And get identified with God.
Himself He remains hidden, Himself He is free.
Him He Himself urges.
Says Nanak, shed are my fears, illusions and the Three Qualities.
The water in water surges (4) 2

Wadhans V

Lord! Accomplished to do and make others do,
Pray lend your hand and come to the world's rescue.
Accomplished to take care of those in Your shelter,
You are the mine of money and Bestower.
I am sacrifice unto Your devotees
Who have realised Your unique power.
Your face and features cannot be projected,
You are beyond expression, too.
Supplicates Nanak, pray, pay heed,
Lord! You are accomplished to do and make others do. (1)

They are all Your creation, You are the Creator,
Their sufferings and ills You are the annuller.
Their illusions, ills, and pains in an instant You alleviate
Pray do take care, You are the Compassionate Lord.
You are the mother, father, master and mate,
The entire world is Your ward.
He who comes to Your shelter acquires the treasure of virtue
He doesn't have to be born again nor die later.
Nanak, Your slave supplicates
They are all Your creation, You are the Creator (2)

Day and night on the Lord you should meditate,
And thereby gain whatever you rave.
Gain what you crave and on the Lord meditate,
And thereby the terror of death you stave.
Lauding the Lord in the company of the holy,
Whatever one longs for one must have.
Giving up pride, attachment and misdeeds,
The Lord you should cultivate.
Supplicates Nanak, day and night,
On the Lord you should meditate. (3)

At the Portal Divine the unstruck melody resounds.
In every heart the Lord God's echoes abound.
Abound the Lord God's echoes Who prevails all over,
Inaccessible, Unknowable, and High.
His countless merits cannot be counted,
Remaining beyond reach, howsoever one may try.
Himself He creates, Himself provides
All the living creations that abound.
Supplicates Nanak, peace obtains in meditation alone,
At the Portal Divine unstruck melody resounds. (4) 3

Raga Wadhans
Alahaniyan (Dirgas)
Score 5

There is but One God.
He is realised through the grace of the True Guru.
I hail the Accomplished Creator, the True King,
Who has the world assigned task.
When the time is up and the cup is full,
Even the beloved is asked to embark. P-579
The beloved is asked to embark as per the summons,
With all the brothers in grievous stupor.
The swan *of the soul* departs from the body,
Mother mine, when the allotted days are over.
One gets what is inscribed,
What in the previous life one did hawk.
I hail the Accomplished Creator, the True King
Who has the world assigned task. (1)

Fellow travellers! Contemplate on the Lord, every one has to depart.
It is false preoccupation of four days here,
Eventually you must start.
There we must go at the end like guests,
Why should then one be vain?
Serving Whom one is at peace in the Divine Court,
One should ever meditate on His Name.
Nobody is going to pay heed to you there,
Who knows what to us is going to befall?
Fellow travellers! Contemplate on the Lord
Everyone has to depart. (2)

What the Accomplished pleases He does, the world is just to cater.
He is pervasive in land and sea, Lord, the True Creator.
Lord, the True Creator, Unknowable and Wondrous,

Nobody has known His extent.
Their arrival is fruitful,
Who meditate on Him with single-minded intent.
He demolishes and then builds Himself,
His command being the enchancing factor.
What the Accomplished pleases He does,
The world is just to cater (3)

Says Nanak, he does truly wail who wails out of love.
Wailing for worldly reason,
No purpose such a wailing serves.
Wailing serves no purpose, the world is unconcerned.
They wail for money,
They discriminate not between good and bad.
Their life they lose for a penny.
He who comes here must depart,

The rest is false pride that no purpose serves,
Says Nanak, he does truly wail who wails out of love. (4)

Wadhans I

Come my sister friends, let us meditate on the Name True.
Mourn the separation from Lord
And propitiate the Master, our Guru.
Propitiate the Master and survey the path,
Since we too have to go there.
He who created, took it back,
His command alone operates here.
What He ordered was carried out,
What can we do?
Come my sister friends, let us meditate on the True. (1)

Revile not death, oh ye man of the world, should one know how to die?

Were you to serve your Master,
For you to tread an easy path would lie.
Treading the easy path, one receives the reward,
Exaltation is in store.
Going with offerings one is absorbed in truth
And is lionised galore.
Cherished by the Master you go into the Mansion
And disport dyed in the Divine dye.
Revile not death, oh ye man of the world, should one know how to die? (2)

Welcome is the death of the hero if he were himself to court.
They are called martyrs hereafter P-580
And are lionised in the Divine Fort.
Lionised in the Divine Fort, they go with glory,
No harm comes to them ever.
They meditate on the Lord alone and reap reward,
Serving Whom the fears stagger.
One should not throw oneself about, remain in one's fold,
The Lord knows about it all.
Welcome is the death of the hero if he were himself to court. (3)

Says Nanak, for whom should one wail?
Of the universe it is the fate.
The Master watches His own handwork
And on His creation does contemplate.
Contemplates on His creation and takes decisions.
He who does, He alone knows.
He perceives, He conceives,
His ordinances and His vows.
He who does, He alone knows.
Wondrous are the ways of His state.
Says Nanak, for whom should one wail?
Of the universe it is the fate. (4) 2

Wadhans Dakhni I

We are aware that You are the True Creator, also the Sole Provider.
You have brought about this universe, truly Inaccessible and without limit either.
You unite and disunite the two flanks *in the cosmos,*
Without the Guru it is all dark and pitch darker.
You created the Sun and Moon, day and night of whose movements
You are the Master
You are the True Master, pray bless us with true ardour. *Refrain*

Having created the universe, weal and woe You harbour.
Man and woman too are Your creation who get involved in Maya, the vicious charmer.
The four sources of creation and their tongues are Yours, You are their anchor.
The creation is Your throne where You sit and justice administer. (2)

You have brought about transmigration,
But Yourself, You are the Eternal Creator.
Of birth and death, coming and going, the man of evil is a prisoner.
The unworldly has the Name neglected, when he sinks who would be his rescuer.?
Discarding virtue, he has taken to evil, of evil he is the trader (3)

The loved one's are summoned by the order of the Creator.
The spouses are separated; those separated He brings them together.
Beauty is no consideration for them, Yama has to carry out the order,
He cares not for the young or old, the loving bonds does asunder (4)

As ordained by the True, the nine doors close and the swan of soul to the upper region soars.
The female of the body deserted, deceived, misled in falsehood,
Lies lifeless in the courtyard within the doors.
The Maya-bound consciousness dead,
At the Portal of Divine Mansion her heart she pours.
The girl-friends of the Master,
If you must mourn, the merits of the True are there to adore. (5)

The dear-departed is then given birth,
And in the silken sheets gets to roll.
The bonds of the True One resound,
And the five evils of the mind are no more.
The spouse of the body wails, in the absence of my love I am dead,
Accursed is the life, it is bore.
She who dies while living,
She is known her love to adore. (6)

Come to mourn, do wail
At the world's false shore.
The True Spouse you have deserted with misdeeds, P-581
And involved yourself in false concerns galore.
In every house there are happily-married couples,
Who with love each other adore.
I cherished my True Lord
And remained engrossed in the Divine Lore. (7)

Meeting the Guru who changes her fashion of dress,
She is clad in truthful wear.
My sister-friends, let us get together
And meditate on the Creator.
The Name blesses one with conjugal bliss
And truth does one endear.
Sing not the songs of sorrow in separation
Says Nanak, contemplate on the Lord Seer. (8) 3

Wadhans I

He who has created the world and in it pervades,
He should be known by His creation.
The True Lord is not far to find,
In the form of the Word Holy in every heart He has His presence.
Find Him in the True Word, He is not far.

He who has this world created.
Those who meditate on the Name are happy.
Without the Name the game is defeated.
He who has created, He alone knows its system,
Who else can it explain?
He who has created the universe and tied it in the snare of Maya,
Faith in Him you should maintain (1)

Fellow traveller, he who has come must go,
The world is only a half-way house.
Every forehead has luck inscribed by the True,
Weal and woe are as per the previous course.
Weal and woe are as per deeds,
Which must with one last.
One should do what one is ordained
And tread no other path.
Himself He remains detached having the world entangled,
His ordinance alone can liberate.
As one vacillates, death overtakes,
Involved in duality and other mistakes (2)

Yama's path is difficult to follow,
Deserted, dark and stormy blind.
No water, no rugs, no bedding,
Nor eatables of any kind.
No entertainment with honour, no cold water,
Nor any garments to dress up for show.
With chain around the neck and strokes on the head,
No sight of any home or shelter to go.
The seeds sown there never sprout,
One has to regret it ever somehow.
Without the True One there is no friend,
This is the truth one has to swallow. (3)

O friend, that mourning is understood
Which is conducted in the cherished memory of Lord.
Those who mourn entangled with Maya,
They mourn for worldly reward.
Mourning for worldly reward doesn't purify at all,
The world is a dream, a fancy ride.
The way a juggler plays tricks,
One is deluded in falsehood pride.
He shows the true path, and makes us do right.
Those devoted to Name are saved by the Guru Accomplished,
Says Nanak, spontaneously on His own, as He might. (4) 4

Wadhans I

O friend, he who comes must depart,
The world is an imaginary play.
One arrives at the True by devotion to the True,
The True makes one tread the true way.
There is no room for the false and greed,
Nor there would be any hereafter.
They are neither invited nor shown hospitality,
Like a crow in a deserted quarter.
Birth and death keep us alienated from the Lord,
This is how the world disintegrates.
Deluded in the pursuit of greed for Maya,
Death makes us cry and supplicate (1) P-582

O friends, brothers, let us embrace each other and invoke
For our continued relation with the True benediction.
Let us invoke benediction of the Beloved Lord,
Benediction that we take to contemplation.
But those already united need no union.
Those who have forgotten Name, know not their state.
With the Holy Word they play the game of communion.

Those who are devoted to the Holy Word don't have to tread Yama's path,
From age to age they remain true.
Friends and relations meet a happy stance,
Their bonds are snapped by the Guru (2)

O friends, man is born unclad with his destiny recorded.
What has been inscribed cannot be foregone,
That at the Prime Time was rewarded.
The True One sat and inscribed both vice and virtue,
One takes over what one is assigned.
Maya, the charmer, plays her charm
With many a colourful chords she binds.
With petty thinking one becomes petty,
And swallows sweets with the flies.
Man goes from the world unclad,
As unclad he arrives (3)

O friends, mourn if you must,
The loved one is bound and led off.
What has been inscribed cannot be effaced.
The messenger is at the gate with his staff.
The messenger has come as ordained,
The mourners must mourn.
Progeny, brothers and nephews mourn,
And loved ones with hearts torn,
No one dies with the dead.
But those who mourn in the fear of Lord recounting His virtues forsooth.
Says Nanak, they are recognised enlightened
Whose mourning relates to contemplation on truth. (4) 5

Wadhans III

There is but One God.
He is realised through the grace of the True Guru.

Laud the Lord ever who has everything in His power,
Such a one is widowed never,
Nor does she have to mourn ever.
Mourns never, enjoys life ever.
In the Lord's Mansion she is ushered.
She realises the Beloved, who determines destiny,
And is devoted to the Holy Word uttered.
The virtuous who cherishes virtues and adores her Spouse,
She never suffers separation.
One should laud the True Lord
He is capable of every action. (1)

Realising the Lord through the Holy Word,
Himself He brings about the union.
She is dyed in the dye of her Spouse
Who does her ego shun.
Shuns ego, she is not swallowed by death,
Guided by the Guru she realises the Almighty Lord.
Happily-married, her wish fulfilled,
Drenched in joy, she is united with the Life Bestower God.
Dyed in the dye of the Holy Word, intoxicated with youth,
She collapses in the clasp of her companion.
The True Master is realised through the Word Holy,
Himself He brings about the union (2)

Those who have realised their Lord I go and ask the holy. P-583
"Shedding ego, serve Him,
The True one is met as a matter of course," *I get the reply.*
"Meeting the True One and treading the true path
One is absorbed in the Word True."
She is never widowed, ever enjoys conjugal bliss,
Her mind is in a perpetual state of poise attuned to the Beau.
Attuned to the Beau finding Him prevalent, all over,
She enjoys the spectacle of life in a poise.

Those who have realised their Lord,
I go and ask the holy their advice. (3)

Those alienated from the Beloved shall meet,
Should they sit at the True Guru's feet.
The True Guru is ever gracious,
Evil thoughts with the world Holy He does annul and treat.
Annuls evil thought with the Word Holy, discards duality,
And in the True is one absorbed.
The True Word lands lasting peace,
And the illusion of ego is abhorred.
The Lord is Immaculate, ever blessing with joy,
Says Nanak, the Holy Word leads to the Divine Retreat.
Those alienated from the Beloved shall meet
Should they sit at the True Guru's feet. (4) 1

Wadhans III

Listen ye happily-married!
Serve the Spouse with the Holy Word in contemplation.
The evil-minded realises not the Spouse,
Bereft of Him she is afflicted with lamentation.
She who wails remembering the Spouse, ever lauding His virtues,
Her Spouse never dies nor ever departs.
The devotee is known, exalted by the Holy Word,
Remains in the love of the True absorbed.
She who is not destined to realise her Spouse,
She is misled by the false into ruination.
Listen ye happily-married!
Serve the spouse with the Holy Word in contemplation. (1)

He has created the world where one comes and goes.
Undone by attachment to Maya,
One gets into the transmigration throes.

Caught in the transmigration throes, misdeeds multiply,
The unenlightened is misled.
She can make not for her Spouse without the Word Holy
And wastes her life in misdeeds and falsehood instead.
Her Spouse is the spirit of the world, for whom does she wail?
She wails forgetting her matrimonial vows.
He has created the world where one comes and goes. (2)

My Lord is true, ever true, neither dies nor He departs.
The ignorant women wander misled, the widowed in duality smarts.
In duality the widowed smarts, suffers in attachment with Maya.
As the age declines, the body disintegrates
Whosoever comes must go.
One suffers in duality and frustrates.
Entangled in Maya, remembering not Yama,
With greed and covetousness in the heart.
My Lord is true, ever true, neither dies nor departs. (3)

Distanced from the Lord some wail,
The blind know not that He is ever by their side.
Blessed by the Guru, the True One is attained
And does ever by them abide.
Abiding by them ever by their side
The self-possessed consider Him far.
Their body goes waste, serves no purpose,
Who treat not the Lord their part. P-584
Says Nanak, her union is brought about
Who has herself with Him tied.
Distanced from the Lord some wail,
The blind know not He is ever by their side. (4) 2

Wadhans III

Let those alienated from the Lord wail,
I have my True One ever by my side.

Those who have accepted departure as inevitability
Serve the True Guru and by the Name Divine abide.
By the Name Divine ever abide in Lord God's presence,
Serving the True Guru brings eternal peace.
The Holy Word frees them from the fear of death with truth lodged in their heart,
Transmigration for them does cease.
The Lord is true, true is His Name,
He casts His glance of grace wide.
Let those alienated from the Lord wail,
I have my True One ever by my side (1)

My Preceptor is Supreme.
How do I meet my Lord?
I met the True Guru and found the Preceptor instantly.
I lodged the Lord in my heart.
Ever in my heart, in love with the Lord,
I sight my Lord in the True Guru.
Frayed is the robe of attachment with Maya,
Wearing which slip the steps on the path of the True.
The robe dyed in the Beloved's dye is pure,
Wearing which are fulfilled my longings of heart.
My Preceptor is Supreme,
How do I meet my Lord? (2)

I have realised my True Lord,
Others are misled with their misdeeds.
I cherish my Beloved ever
Because of His True creed.
True creed, dyed in His dye,
Meeting the True Guru I realised the Lord.
My mind attuned, in a state of poise,
Free from all my woes and suffering is my heart.
Dedicating one's body and soul to one's Guru
The mind divinely drenched, the distress of desire recedes.

I have realised my True Lord,
Others are misled with their misdeeds. (3)

The Lord Himself has created the world.
Without the Guru it is pitch dark.
Himself He unites, comes to meet,
Himself He infuses devotion in the heart.
Infused devotion, one conducts oneself in poise,
The Guru-devoted has his life reframed.
Blessed is his birth, his shedding ego,
At the Portal True he is installed.
With the jewel of enlightenment the heart is illuminated,
Says Nanak, the Name becomes his prop.
The Lord Himself has created the world
Without the Guru, it is pitch dark. (4)

Wadhans III

The body is frail, it is prone to disintegrate,
Those protected by the Guru are saved.
The rest are born and die, transmigrate.
Born, die and transmigrate, the rest regret in the end,
There is no peace without the Name.
Those who labour here, earn fruit,
The self-possessed come to shame.
It is pitch dark in the town of Yama,
There is no sister or brother to wait.
The body is frail, it is prone to disintegrate (1)

The body shines like gold when the True Guru would the union accord,
The illusion of Maya is shed, P-585
In the Name True one is absorbed.
Absorbed in the True Name lauding the Lord,
One meets the Beloved and attains peace.

One is in bliss day and night,
And egotistic thinking comes to cease.
Those who are devoted to the Name Divine,
I sit at their feet with regard.
The body shines like gold when the True Guru would the union accord. (2)

One lauds the True truthfully if informed by True Master.
Without the True Guru they are lost in illusions.
What face would they show hereafter?
What face would they show? Regret their misdeeds,
And suffer one setback after the other.
Devoted to the Name one is dyed in red
In the arms of the Beloved does cloister.
There is no one as great as He,
Whom should one go and make the offer?
One lauds the True truthfully if informed by the True Master. (3)

Those who laud the True truthfully, I touch their feet.
They are immaculate; meeting them all the impurities retreat.
Impurities retreat, it is like bath in a holy pool,
One goes into the true poise indeed.
The Name Divine, Unknowable and Inaccessible,
The Guru True makes one heed.
Dyed in the Divine dye they contemplate day and night,
Say Nanak, they are absorbed in True Retreat.
Those who laud the True truthfully, I touch their feet (4) 4

Var Wadhans IV

(To be sung in the tune of Lallan Bahlima)

There is but One God.
He is realised through the grace of the True Guru.

Sloka III

Those devoted to the Holy Word are supreme souls.
They have True Name lodged in their heart.
They garner truth, abide by truth,
And the True Name they regard.
They are ever immaculate, sans impurity,
They are blessed by the Creator Lord.
Says Nanak, I am sacrifice unto them
Day and night who meditate on God. (1)

III

I took him to be *clean like* swan,
And therefore I made friends.
Had I known that he was *a mere* stork,
I would not my ear lend.

III

Finding the swan swim, the stork too followed suit.
The stork was drowned with neck beneath and on top the feet (3)

Pauri

You are Yourself alone and cause of everything.
You are Yourself the Supreme Lord,
There is no other being.
You ar· Accomplished to do and make others do.
It's all Your creation what we are seeing.
You bestow bounties unasked
To all the living.
Let everyone hail the Lord.
Who made every tongue the Divine Name sing. (1)

Sloka III

P-586

The entire cosmos is in fear, the Preceptor Himself is above fear.
Serving the True Guru the Lord comes to lodge in the heart
Of fear it is ever clear.
No foe, no suffering would approach him,
And try to overbear.
The devotee comes to realise it,
That what pleases Him one must endear.
Says Nanak, Himself He protects honour
And attends to all the tasks here and there. (1)

III

Some fellow travellers are about to depart, others have departed,
The rest are on the journey set.
Those who have propitiated not the True Guru,
They come and go, and regret.
Says Nanak, those devoted to truth never depart,
Their True Guru who have met. (2)

Pauri

Better cultivate those cherished by the True Guru
Who have the meritorious Master lodged in their heart.
Better meet the beloved of the True Guru
Who had ego from their heart to discard.
Blessed is many times the Accomplished Guru
Who with His sermon has all the world absolved.
Men of God, you must meditate on Name daily,
To ferry you across the ocean hard.
My Accomplished Guru gave the guidance,
I am sacrifice a hundred times unto my Lord. (2)

Sloka III

Service and slavery of the True Guru is joy, the quintessence of pleasure,
One is honoured here
And has liberation in the Court Divine there.
Doing always good, wearing what is worthy,
By True Name should one swear.
Truth obtains in the true company,
And the truth one should endear.
There is joy ever in the Holy Word
And bliss at the door of the Seer.
Says Nanak, only he serves the True Guru
Who is blessed by the Creator.

III

Waste is any other service, accursed is the life, accursed its living,
It is discarding Amrit and opting for poison.
Poison to be earned and poison as capital saving,
Poison as a meal poison as a wear,
Of poison the morsels in the mouth sting.
Undergoing sufferings here one after the other,
Hereafter in the hall they would fling.
The self-possessed embroiled in attachment realise not the Holy Word,
Of lust and wrath are the being.
In the absence of the Lord's fear,
Nowhere it happens the right thing
When Yama catches hold and beats
There is none to hear their pleading.
Says Nanak, what is inscribed in the Prime Time must happen,
The devotee enjoys Divine living. (2)

Pauri

Men of God, serve the True Guru who the Lord's Name has inculcated.
Worship the True Guru day and night,
Who the Creator Supreme has had propitiated.
Look upto the True Guru every moment,
Who the path divine has delineated.
Fall at the feet of the True Guru,
Who the darkness of attachment has dissipated.
Hail the True Guru ever,
Who the treasure of devotion for you has created. (3)

Sloka III

Meeting the True Guru one is fully satisfied.
It happens not wearing garbs to beguile. P-587
Afflicted with suffering, one goes from door to door
And hereafter is doubly chastised.
He experiences not poise in the mind,
Contentment is its price.
Asking for anything in a stubborn manner,
Even the Bestower can't His annoyance hide.
Better than beguile in the family life,
Which helps get one multiplied.
Those devoted to the Holy Word get enlightened,
Duality and doubts are no more their guide.
One does as one is destined,
This can no more be described.
Says Nanak, they are acceptable whom He cherishes,
Everywhere are they lionised. (1)

III

Serving the True Guru is ever peaceful,
It frees from the suffering of transmigration.

He suffers no anxieties,
The One without worries takes over the mind's occupation.
That man has within him the temple of enlightenment,
The True Guru gives the realisation.
Free from impurities, the mind is immaculate,
It's like a holy bath at Amritsar, a pilgrim destination.
Friends meet friends,
With the Word Holy realisation.
Sitting at home they get enlightened,
Of light, in the light there is infusion.
The beguiled cannot shake off Yama's knock,
He must cry after rude intrusion.
Says Nanak, those devoted to Name are saved,
With the True they are ever in communion. (2)

Pauri

Go and sit in the holy company where the Lord's Name is repeated,
Meditate on the Name in poise.
Let not its essence be depleted.
Repeat the Name day and night,
At the Court Divine you'll be greeted.
He realises the Accomplised True Guru,
Who has from the Above in his forehead indicated.
The True Guru should be paid respect by us all,
Who has the divine discourse recreated. (4)

Sloka III

Fellow travellers meet fellow travellers who are devoted to the Lord.
They congregate and contemplate on the Beloved
In true love and accord.
In their heart of hearts they vouch
The wondrous spirit of the Word of God.

Such fellow travellers don't part ways,
Whom the Lord Himself has together brought.
There are some who have an urge to get the Lord's glimpse,
For the Holy Word they have little regard.
Those already alienated cannot be distanced further,
Given to duality who had to part.
Friendship with those who are self-possessed
Is short, not more than four days it does last.
This attachment takes no time to disrupt,
This friendship ends in foul thoughts.
Those who fear not the True,
Nor do they have love for Name in their heart,
Says Nanak, why make friendship with them
Who have been parted by the Creator God? (1)

III

There are some who remain ever dyed in the divine dye.
I am sacrifice unto them a hundred times.
I dedicate my body, mind and riches to them,
And bow and touch their feet sublime.
Meeting them the mind is at peace,
All its thirsts and hungers decline.
Says Nanak, those devoted to Name are ever in peace
And attuned to the spirit Divine. (2)

Pauri

P-588

I am sacrifice unto the True Guru who for me on the Lord has discoursed.
I am sacrifice unto the Guru a hundred times,
Who the manner of service divine has told,
That cherished True Guru is ever by my side,
Here and there my bonds to unfold.
I hail the True Guru

Who has the Divine secret told.
Says Nanak, I am sacrifice unto the Guru who imparted me the Name
And satisfied all the hungers I hoard. (5)

Sloka III

Caught in the fire of desire *the world* is burning
And as she burns, she cries.
As she meets the Holy Master,
Not for the second time she burns and dies.
Says Nanak, without the Name no one is fearless,
With the Holy Word who would them not apprise.

III

The fire *of desire* is not suppressed by beguiling oneself.
If the mind is seething with anguish.
Beating the hole kills not the snake.
This is how the endeavours of directionless finish.
Should one serve the Lord Bestower,
The Holy Word comes the heart to furnish.
The mind and body get composed,
The fire of desire gets to extinguish,
There is ever pleasure after pleasure,
If the selfsameness comes to finish.
The devotee takes to renunciation,
Attuned to truth he becomes an accomplish.
He suffers no anxiety at all,
The Name fulfils his anguish.
Says Nanak, there is no escape without the Name,
In ego one is otherwise destined to diminish.

Pauri

Those who meditate on Name, all the comforts gain.
Their entire life is fruitful,
A longing for Lord's Name who entertain.
Those who remember the Guru's sermon,
They are free from all pain.
They are truly pious Guru's devotees,
Who suffer not the least their avarice strain.
Blessed is their Guru
Who bestows Amrit as fruit in their mouth *profane.*

Sloka III

The brutal Yama is operative in *Kaliyuga*, who acts as ordained.
They are saved who are protected by the Guru.
The self-possessed are chastised and detained.
Yama has the world under control,
There is no one for him to restrain.
Let us propitiate Him who created Yama,
The devotee would suffer no pain.
Says Nanak, Yama serves the devotees
Who in their mind the True Lord maintain (1)

III

The body is prone to ills,
Without the Word Holy one is free not from the malady of pride.
Meeting the True Guru one is cleansed,
And the Name of the Lord in the heart comes to reside.
Nanak meditated on the Name, the bestower of peace,
Spontaneously were his sufferings set aside (2)

Pauri

I am a hundred times sacrifice unto Him
Who with His gospel has the world guided.
May I sacrifice myself in pieces to Him
Who for me has the Name of Madhusudan* recited.
May I sacrifice myself to him
Who had in me my ego blighted.
It is the True Guru's great gift,
Who freed us from evil and has virtues excited. P-589
They alone propitiate the True Guru,
Who have it on their face and forehead cited (7)

Sloka III

They are real devotees who from the world are completely detached.
It is the devotee who comes to contemplate.
They are bestowed the treasure from the Above,
Which no one may efface.
They realise the Treasure of Virtues, the True Lord.
Says Nanak, the devotees remain united, never do they alienate. (1)

III

He who serves not his True Master,
Who else can he contemplate?
Realising not the essence of the Holy Word,
Deluded in vice is the reprobate.
The misled does many a misdeed in delusion,
Given to duality with Maya as mate.
Without merit who poses as virtuous,
Yama chastises him in utter hate.
Says Nanak, whom should we blame?
When the Lord Himself pardons and determines fate. (2)

* killer of evil

Pauri

The Creator! You are primed of everything,
It is Your creation.
He whom You cherish, You unite,
The rest are poor relation.
You are Accomplished; doing Yourself and making others do,
In true formation.
They realise You whom You bless,
The devotee in contemplation.
I am sacrifice unto my True Guru,
Of the Unknowable who has led me to revelation. (8)

Sloka III

A tester of jewels can evaluate a jewel.
They know nothing about jewels,
The benighted ignorant fools.
The wide-awake alone know
That the Guru's Holy Word is the jewel.
Those unawakened throw about their weight,
They are born, die and become Yama's tool.
Says Nanak, he alone gains the jewel,
The devotee who with the holy would pool.
Repeats the Name ever and ever,
With the Name alone he deals as a rule.
Should He be gracious,
I would devote myself to His Name with heart and soul. (1)

III

Those who serve not the Guru and to the Name not cater,
Don't you treat them as living.
They are dead as ordained by the Creator.

Ego is a mortal malady, he who conducts himself in duality.
Says Nanak the egoists are dead while living,
Forgetting the Lord they suffer until eternity. (2)

Pauri

He whose heart is pure, he is venerated everywhere.
He who has the treasure of Name lodged in the heart,
I am sacrifice unto him here and also there.
He who has the true consciousness,
He takes to the Lord's prayer.
The True Guru is everybody's friend,
For everyone love He bears.
That the Divine Lord prevails everywhere,
The realisation with my Guru I share. (9)

Sloka III

Without serving the Lord one remains shackled and conducts himself in pride.
Without serving the Lord one finds no anchor.
One is born, dies *and would subside*. P-590
Without serving the Lord it is all false talk,
With the Name lodged not inside.
Says Nanak, without serving the Lord their faces are blackened,
They proceed as by Yama they are chastised. (1)

Pauri

Serve only the Lord God,
Remember only the Sire.
Beg only of Him,
And achieve your heart's desire.
If you look up to another,
You'll die of humility in mire.

Those who serve are rewarded,
Nothing else they require.
Nanak is sacrifice unto them
Adoring Him who never tire.

Sloka III

My Beloved has been gracious to His devotees,
Had them to Him dedicated.
He blessed His devotees with kingship,
With the True canopy over their head situated.
The Immaculate are ever at peace,
Who to the True Guru's mission are devoted.
They are no kings who fight and die,
And are then transmigrated.
Says Nanak, they keep on scrambling,
And are never exalted or felicitated. (1)

III

The devotee enjoys not listening to the Sermon,
As long as to the Holy Word he isn't attuned.
Serving the Guru, the Name comes to lodge in the heart,
From fear and illusions he is immuned.
One acquires the image of the Lord one subscribes to,
In the Name True one gets subsumed.
Says Nanak, the Name gains glory,
At the Portal Divine one is groomed. (2)

Pauri

The devotees with devotion for the Lord come to the Guru for veneration.
They bargain for Name in a state of ecstasy,
And return with Name as their main gain.

The faces of the devotees are radiant,
Which at the Portal Divine they maintain.
The True Guru is the grain heap of Name,
In which the blessed ones their share retain.
I am sacrifice unto the devotees of Guru,
Every moment who meditate on the Name. (11)

Sloka III

Says Nanak, the Name is treasure which the devotees obtain.
The self-possessed realise not the treasure in their home,
The purblind shout about in vain.

III

The body truly devoted to True Name shines like gold.
One realises the Lord of refulgence,
No more does one remain in the fear and illusion mould.
Says Nanak, the devotees are ever in peace,
Day and night suffering the pangs of separation untold. (2)

Pauri

Blessed are the devotees who listened the Guru's sermon with their ears,
The Guru inculcated in them the Name,
Which ego and duality helped clear.
Without the Name there is no other friend,
The Guru's devotees have realised and swear.
The devotees who have the Divine realisation, P-591
The True Guru's Word in their mind they bear.
The devotees who meditate on the Name,
Dyed deep in the Lord's Name is their wear (12)

The self-possessed is coward and crude,
Without Name, he has no respect.
Day and night lost in his affairs,
Even in his dream he has no rest.
Says Nanak, guided by the Guru, he can be retrieved
Else in bondage he would be oppressed. (1)

III

The devotees dedicated to Holy Word are glory of the Portal of Guru.
With poise within, they are ever at peace,
And exalted on the Portal too.
Nanak, the devotee, acquired the Name
And was spontaneously merged in the Lord True (2)

Pauri

Prahlad, the Guru-directed, meditated and the supreme state attained.
Janak, directed by the Guru, came to be attuned and the Lord's Name gained.
The Guru-directed Vashisht discoursed as by the Lord ordained.
Brother, without the Guru no one has the Name obtained.
The Guru Himself has devotion in the disciple sustained. (13)

Sloka III

He who has not realised the True Guru and the Word Holy not cultivated,
He is never at peace.
Maybe a hundred times he has to be born and transmigrated.
Says Nanak, the Guru's devotee gets to meet on his own,
And with the True Lord is fixated. (1)

III

O man, look for the True Guru serving

whom you are free from the agony of transmigration,
You suffer no illusion.
The Holy Word consigns your ego to conflagration.
The wall of falsehood would collapse
And truth would in your heart find reflection.
Your mind tranquil, you will be in peace,
In your affairs truth would be your moral discipline.
Says Nanak, it is great good fortune that one meets the True Guru,
Which is the Lord God's condescension. (2)

Pauri

He who has the Lord's Court located in his house,
The entire world he overlords.
He doesn't have to look upto anyone else,
The Lord's Court gets everyone to pay him due regard.
From the man's court one can escape,
But the Lord's Court one cannot defraud.
Such a Court comes to lodge in the heart of the holy,
And all the leftovers come to bow before him in accord.
The glory of Name is acquired by good deeds,
Rare are the devotees to the Name who resort. (14)

Sloka III

Without devotion to the True Guru the world is undone,
The life goes waste.
Given to duality, one suffers many ills,
One is born, dies and thus rotates.
It is like living in filth,
And again and again transmigrate.
Says Nanak, without the Name Yama must chastise,
And in the end one regrets in a sorry state. (1)

III

There is only one male figure in the world, the rest are females.
He enjoys everyone under the corner. P-592
No one knows this mysterious tale.
When the Guru Accomplished enlightens,
The Holy Word comes to regale.
Those who serve the Mighty become heroic,
Their ego with the Holy Word comes to pale.
Such a one has no rival,
Nor any thorn in the vale.
His rule is eternal,
Neither He comes nor goes; ever He prevails.
The devotees serve day and night
And their True Lord hail.
Nanak is in ecstasy
Following the True Lord's trail. (2)

Pauri

Those who have the Name lodged in heart, the Name is their saviour.
The Lord's Name is their father, the Lord's Name is their mother,
The Lord's Name is their friend and helper.
The Lord's Name they consult, the Lord's Name consuls,
The Lord's Name is their cherisher.
The Lord's Name is their beloved company,
The Lord's Name is their trade, their family server.
Nanak, the slave, was bestowed Name by the Lord
Which here and hereafter would ever look after. (15)

Sloka III

Those who are dedicated to the True Guru, day and night they laud the Lord,
With the Fearless Lord lodged in their heart,

In the True Word they are absorbed.
The Lord Supreme is pleased with them,
The Guru's feet who make their resort.
Says Nanak, I am an attendant of the Lord,
Pray, save me in Your grace and exalt. (1)

III

Ego generates anxiety, in egoism is nullified the life's brow.
Ego is a mortal malady,
They are born, die, come and go.
Those who have it inscribed at the Primal Time,
They realise the Lord as the True Guru shows.
Says Nanak, one is saved with the grace of the Guru,
With the Guru's Word the spirit of ego blows. (2)

Pauri

The Lord's Name is our image of the Unknowable,
Inaccessible, Eternal, Creator Lord.
The Lord's Name we cherish, the Lord's Name we adore,
In the Lord's Name our mind remains absorbed.
We can imagine none other as potent as the Lord's Name,
The Guru's Name in the end absolved.
Guru, the gracious Bestower has blessed us with the Name,
I hail the Guru's Supreme Lord.
Ever I bow before my True Guru,
Meeting Whom about the Name Divine I was informed. (16)

Sloka III

The devotee, you have neither served nor cherished the Lord.
You've interested yourself not in the Holy Word,
You will whirl in transmigration hard.

The purblind self-possessed who serves not the Guru,
What for has he come to the world?
Says Nanak, those whom He takes kindly,
The devotees are ferried across as reward. (1)

III

The True Guru alone is awake, the world slumbers in attachment and desire.
Those who serve the True Guru remain wide awake,
Dyed in the True Name of the virtuous Sire. P-593
The purblind self-possessed meditates not,
He is born, dies and expires.
Says Nanak, only those devotees are attuned to Name
Who have it inscribed in their lot from the Primal Hour.

Pauri

The Lord's Name is my feast of a variety of delicacies,
Eating which I am surfeited.
The Lord's Name is my wear giving me cover,
With all other dresses I am satiated.
The Lord's Name is my commerce, my trade,
With Name the True Guru has my affairs regulated.
With the Lord's Name I keep my record,
No more am I by Yama dictated.
There are few who meditate on the Lord's Name,
Those who from the Above are gifted. (17)

Sloka III

The world is ignorant, purblind,
It is given to duality.
Everything done in the spirit of duality
Leads to suffering readily claiming the body.

Peace comes with the Guru's blessings,
Should one the Guru's saying comply.
Follow what the Holy Word states,
And day and night meditate on the Deity.
Says Nanak, one should do what one is ordained,
The Divine ways remain a mystery (1)

III

In our house we have ever abiding treasure of Name,
Of devotion our stores overflow.
The True Guru is the source of our life,
Ever does He His favours bestow.
Day and night we chant His praises,
With the Holy Word of divinity we won't know.
We recite ever the sayings of the Guru,
Which hold good for ages in row.
Our mind is ever in peace,
In poise about our business we go.
We have the jewel of enlightenment within
And freedom from transmigration in tow.
Says Nanak, he gets whom He favours,
At the Portal True he is the recognised hero. (2)

Pauri

Blessed is the Guru's disciple who makes obeisance at the True Guru's feet.
Blessed is the Guru's disciple who from his mouth does the Name repeat.
Blessed is the Guru's disciple, listening to the Name who finds an ecstatic treat.
Blessed is the Guru's disciple who serves the True Guru with the Name *sweet.*
I am ever sacrifice unto the Guru's disciple, the devotee who follows the Guru's beat. (18)

Sloka III

O Man, *hath yoga* has never attained anyone the Lord,
Such praxis many have tried.
They delude themselves with postures, and thus suffering many have died.
The occult practices are a pastime, the Name has never such a heart occupied.
The Guru's service cleanses the mind, the darkness of ignorance is dried.
The jewel of enlightenment illumines and in poise one finds oneself arrived. (1)

III

You have cultivated not the Holy Word, nor the Name cherished. P-594
Your utterances are false, for which day and night you are harassed.
Says Nanak, one must suffer for one's deed, no one may prove it invalid.

Pauri

I hail our True One, the True Guru, meeting Whom I attained tranquillity.
I hail our True One, the True Guru, meeting Whom I took to divinity.
I hail the True One, the True Guru, serving Whom I was attuned to the Almighty.
I hail the Enlightened, our True Guru,
between friends and foes who reflected equanimity.
I hail the True One, the True Guru who cultivated in us devotion for the Deity. (19)

Sloka I

With her love away she misses him and suffers in tears.
It takes not an instant to meet, should she at heart be sincere. (1)

I

Says Nanak, without devotion all talk is of no avail.
As long as there is give-and-take, they hail. (2)

Pauri

He who creates the living, the Lord Himself preserves.
The nectar of the True Name He serves.
It quenches every thirst, and hunger it curves.
He prevails over all, not many observe.
Nanak, the slave, is blessed, come the Lord to serve. (20)

Sloka III

Of the True Guru everyone has a glimpse, the entire world.
But mere sight doesn't obtain liberation.
Until one contemplates not on the Holy Word,
The dirt of ego is not shed,
And the Name Divine not comes to be revered.
There are some who are pardoned and united,
Casting off duality and the evil record.
Says Nanak, there are some who have a glimpse
And are united in love with Lord God.

III

Stupid, purblind, thoughtless, you have not served the True Guru.
You suffer much in duality,
You cry in pangs and rue.
The reasons, you forget the Guru,
Did not in the end come to Your rescue.
Nanak gained peace under the guidance of the Guru
And was pardoned by the One Who pardons true. (2)

Pauri

You are yourself the Creator of it all.
Had there been any one else, one would assail.

Yourself You speak, You make us speak.
On the land and ocean You prevail.
Yourself You kill, Yourself liberate.
My self the Lord God's shelter You should avail.
No one other than the Lord can kill or revive.
No anxiety should in this ambience entail.
Sitting, standing, sleeping, one should meditate on the Name ever.
Says Nanak, the Guru's guidance for the Lord should avail. 21.1 P-595

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Sorath I Score I
Quartets

Everyone must die, everyone must separate.
Go and ask the wise, if there is a meeting in the next state.
Those who forget the Master, they share a miserable fate. (1)

One should laud the True Lord,
Whose gracious glance does peace accord. *Refrain*
He is to be lauded as the Supreme Bard
He is,
He will there be ever.
He is the sole Bestower for of us all.
Man can do it never.
It happens what He pleases,
It's no use crying like women clever. (2)

Many had their glory resound with castles and forts.
Those who towered like a sky,
With nose strings they were brought to hold.
If they knew the cross in store for them,
They would not in sweet delicacies unfold. (3)

Says Nanak, man's misdeeds are a noose around his neck.
Good deeds help it snap,

Like the near and dear one's check.
Such a one is not recognised hereafter,
Castigated as faithless, he is thrown off the deck. (4) 1

Sorath I Score I

Let your mind be the peasant that does farming
Hard work be water, and your body the field.
Let His Name be the seed and contentment the cover,
And you don the dress of humility *as a shield.*
Then alone will love be born with His favour,
Such a one is blessed ever. (1)
Friend, Maya accompanies one not.
That Maya has bewitched the world,
A rare one has untied this knot. *Refrain*

Let the mortal body be your shop,
And the True Name its ware.
Your consciousness and understanding be the shelves
To store the goods there.
Thus you deal with traders
And earn profitable share. (2)

Let study of the *Shastras* be your trade,
And pack-horses of truth to accompany.
Your wherewithal should be your good deeds,
Don't you leave anything to destiny.
When you arrive in the land of the Formless like this,
You will find a place in the palace of bliss. (3)

Let the service you take be devotion, P-596
And the Lord's Name your notion.
Let your labour be eschewing evil deeds,
Only then would the people uphold.
Says Nanak, if He were to be gracious,
Man must flourish in life manifold. (4) 2

Sorath I
Quatrains

The mother and father are attached to their son,
And the father-in-law to his son-in-law clever.
The young maiden is fond of her father,
And a brother of his own brother.
But when comes the command one quits home and hut,
In a moment everyone becomes stranger.
Without the Name, charity to his credit and the holy bath,
In shame is the self-possessed sufferer. (1)
I am at peace in the company of the Name,
I hail the Guru and fall at his feet,
Who has enlightened me with his kind favour. *Refrain*

Entangled in the false love of the world,
In an argument with the holy you enter.
Lost to Maya, you crave for it day and night,
Without devotion what you eat is poison and you suffer.
Given to foul-thinking, engrossed in it,
Not giving to the Holy Word your ear.
Dyed not in the divine dye, unknown to ecstasy,
The self-possessed brings to himself dishonour. (2)

Experienced not poise in the company of the holy,
The tongue without a touch of divine fervour.
Considered the self, body and riches as your own,
For the Lord's Portal without much bother.
With eyes closed you tread in dark,
Brother, you can see not your home or any other shelter.
Caught by Yama, you know not where to go,
For your deeds in the end you must suffer. (3)

Should the Lord show grace, one has His glimpse,
Which is beyond any words that one can utter.

It is listening with the ear the Holy Word to revere,
And the ambrosial Amrit in the heart to bear.
Also the Fearless, Formless and Rancourless Lord to endear.
Says Nanak, without the Guru the illusions don't dissolve,
Only the Name True does absolve (4) 3

Sorath I Duos

With earth on one side and ocean on the other,
In between is your multistoreyed mansion.
You are the Sole Being pervading the four quarters,
Your mouth the source of all creation. (1)
Master, Your marvels are great
You are there in ocean and on earth.
Here and there, everywhere You pervade. *Refrain*

Wheresoever I see I find Your light,
Lord! What do You look like?
You are hiding in every one around,
Yet not one is the other alike. (2)

Born from egg, placenta, sweat and atmosphere,
All are Your creation.
I have known Your unique wonder,
You are found in every formation.
Your merits are many, I have known not even one,
Pray, do me a favour Boss!
Supplicates Nanak, My Lord True,
Ferry the sinking stone across. (4) 4

Sorath I

I am a foul sinner, an inveterate dissembler,
You are Immaculate, Formless, Without Blemish.

Those who come under Your care
Taste nectar and are drunk with eternal bliss.
God! You are the pride of the humble frame,
Those who are given to remembering You P-597
Are proud possessors of Your Name, *Refrain*
You are Perfect; I am puny and mean.
You are great; I am small.
I remember You day and night.
My tongue utters Your Name at hours all.
You are Truthful, I am devoted to You.
Understanding the mystery of Your Word alright
I have realised the secret of truth.
They are truthful who remember You day and night .
Those who are false are born, and die.
There is none other whom I may try.
There is none who can equal You.
Nanak is the slave of Your slaves.
It's by the dint of the Guru's Word
That I've known the Lord I crave. (4) 5

Sorath I

My Lord is Inaccessible, Beyond Reach, Limitless and Unknowable.
Unbound by time and deeds, a clout.
Cares not for high or low caste,
Unincarnated, self-existent, fearless and without any doubt. (1)

I am sacrifice unto the Truthful True.
He has no form, no colour, nor any feature.
The Word Holy is His only clue. *Refrain*
He has no mother, father, progeny or relative,
Neither any urge for sex or female company.
Immaculate, Unattached to any tribe, Transcendental,
Manifest light of the Divine Identity. (2)

He is hidden in every heart,
Everywhere the Lord prevails.

The adamantine doors are opened under the Guru's guidance,
Unafraid, one is attuned to the Divinity. (3)

He creates the human beings subject to death,
All the infrastructure being under His sovereignty.
Serving the True Guru fetched free gifts,
Living the Holy Word earns eternity. (4)

Truth is best contained in a sanctified vessel.
There are not many with clean identity.
Element is merged with the magna-element
As Nanak sought shelter of the Deity. (5) 6

Sorath I

Like the fish without water,
The reprobate suffers from thirst.
My self, this is how one dies without the love of the Lord Beloved,
Every breath seems to be accursed. (1)

Man, take to lauding the Lord's Name;
It is not to be had without the Guru,
When the Guru bestows it is obtained (1) *Refrain*
The company of the holy is pilgrimage for a devotee,
A glimpse of the Guru is like bathing at sixty-eight shrines of the Deity (2)

The way one cannot be a *yogi* without discipline
And there is no asceticism without continence,
The body is a waste without Name,
And Yama must chastise for one's intemperance (3)

The reprobate gains not the Lord's love,
It is obtained only with true devotion.
One meets the Bestower of weal and woe,
Says Nanak, by getting lost in Lord's laudation (4) 7

Sorath I

You are the Bountiful Lord,
Given to giving awards.
I am Your beggar,
What should I ask for?
There is nothing that would last.
Grant me the longing for Your Name.
Pray, lodge in every heart. (1)

The Dweller of Forests prevails every part.
You sustain the earth and ocean on the quiet.
It's in the Guru's Holy Word that one has a glimpse of God. *Refrain*
You reveal yourself on earth, in the nether world and the sky,
It is the grace of my True Lord.
My Lord is beyond birth,
He is there, He will be there.
One has only to peep into one's heart. (2) P-598

The wily world is caught in the cycle of birth and death.
It makes one forget the Name of God.
It's only when one meets the True Guru.
That one gains understanding.
The non-believer loses this game and feels small.
The True Guru has unshackled and set me free.
I am not going again to be born.
Nanak has gained the jewel of Divine awareness,
He is merged in the Formless Lord.

Sorath I

The treasure of nectar for which you were born,
That Amrit with the Guru lies.
Give up your guise and being clever,
Duality never such a gift provides. (1)

Man, do remain steadfast, don't you go astride,
It is sheer agony seeking Him outside.
The Amrit is in your house, your heart it occupies. *Refrain*
Give up foul acts and take to good deeds,
For your bad deeds you must apologise.
You can distinguish not between right and wrong,
In mud and mire you ever subside (2)

With your inside dirtied with avarice and lies,
What good bathing to clean your outside.
Meditate on the sacred Name under the Guru's guidance ever,
Which shall certainly enliven your inside. (3)

Give up greed, slander and falsehood,
You will reap the reward under the Guru as guide.
Lord, save me the way You please,
Nanak, the slave lauds with Your Holy Word to recite (4) 9

Sorath I
(Quintets)

You can guard not your own house from the onslaught;
While on the others' house you have an eye.
The devotee who takes to Guru's service,
He can protect his health and home provided he lives an intense life. (1)

Man! In what stupid thinking you are involved?
Forgetting the Name you are attracted to other pursuits.
Ill-omened, you will have to regret hard. *Refrain*
Celebrating gain and mourning loss,
Weal and woe come in accord.
Pain and pleasure are the way of life,
The God-devoted remains uninvolved. (2)

He who experiences, he is convinced,
What could be better than devotion to the Lord?
Attached to Maya who have missed this joy
The misbeliever is given to foul thought (3)

Breath is the life-force of mind, the master of body,
In the body lodges God.
Were You to bestow I would sing Divine glory
With my mind attuned to the Lord. (4)

The joy of devotion is obtained in the holy company,
Meeting the Guru from fear of death is one absolved.
Nanak, meditated on Name under the Guru's guidance,
And realised the Lord inscribed in his lot. (5) 10

Sorath I

Everyone has his writ recorded from Above,
There is no one without a writ.
He is without writ Who lords over all
Every one must to His writ submit. (1)

Man, meditate on the Lord, the Bestower of peace.
Day and night propitiate the Guru's feet.
He is the Bestower and it is He who receives. *Refrain*
He who is inside can be reflected outside,
There is none other than the Lord.

Treat everyone alike as guided by the Guru,
In every light his light is found absorbed. (2)

The restless mind should be kept steady,
Meeting the Guru obtains this reward.
See the Unseen and get lost in wonder,
Your sufferings annulled, it would be peace and utter accord. (3)

Drinking the unobtaining Drink you attain supreme joy,
And you come to lodge in your essential heart.
Lauding the One who frees from transmigration,
One doesn't have to be born again in the world. (4)

The Essential, Immaculate Lord pervades one and all
No distance does He maintain.
He is Supreme, the Lord Creator,
With his Guru, Nanak has come Him to gain (5) 11

Sorath I
Score 3

I sing as it pleases Him,
And thus I reap the reward.
I reap the reward,
Should He deign to accord. (1)

Myself I gained this treasure from the Guru forsooth,
And thereby I am merged in Truth. *Refrain*
As I was primed of Guru's wit,
The worldly wit, I came to quit.
The light of the Guru's Word,
The darkness around dispelled. (2)

As I meditate on the Guru's feet,
I am no more in the death beat.
In His fear I have found the Unafraid,
This is how I arrived at the peaceful glade.
Says Nanak, after careful thought,
It is deeds only that matter in the world.
Good deeds are His adoration,
And thus one comes to realise the Lord (4) 1.12 P-599

Sorath III Score 1

Such of the devotees serve You who come to relish the Holy Word.
They become immaculate with the Guru's grace,
With ego who have their relation severed.

They laud the True Lord day and night,
With the Guru's Word they are revered (1)

My Master, we are children, Your shelter we seek.
You are True, the only Truthful;
The Lord Killer of the wicked freak. *Refrain*
Those who are awake, realise the Lord,
Their ego by the Holy Word is undone.
The devotee remains a recluse even in his family
Seeking the essence of enlightenment in contemplation. P-600
Serving the True Guru he attains peace everlasting,
With the Lord his heart's possession. (2)

The mind wanders about in ten directions,
Devoted it is to duality.
The stupid self-possessed meditate not on Name,
Their life is a casuality.
Were they to propitiate the True Guru,
They would be free from ego's malady (3)

The godmen are true, their dealings are truthful,
On the Holy Word they contemplate.
The Lord True brings about their union,
With truth in their heart incorporate.
Nanak attained understanding and liberation,
It is his capital estate. (4) 1

Sorath III

The treasure of devotion is conferred on devotees,
With Name as their riches true.
The Name is endless wealth, it knows no end,
Beyond any value.
With Name as acqusition gives them radiant faces
The Lord God they imbue. (1)

Man, it is with the Holy Word that the Lord is realised.
Without the Word Holy the world is misled,
At the Lord's Portal they are chastised. *Refrain*
Lust, wrath, avarice, attachment and ego,
The five robbers have this body occupied.
They rob nectar, the self-possessed realises not,
And no one takes pity on their plight.
In the dark world, darkness prevails,
Without the Guru, it's all dark in sight (2)

They ridicule themselves in ego and avarice,
Nothing goes with them when they depart.
He who is Guru-devoted garners Name,
Which becomes part of his heart.
With True Holy Word he chants praises,
And is blessed with the grace of the Lord. (3)

Sermon of the True Guru is ever enlightening,
It is eternal and remains Supreme.

He who contemplates day and night,
The Name is his true esteem.
Says Nanak, the Lord's Name liberates,
Those who have attained the Holy Word
With the Lord God they team (4) 2

Sorath III

If one becomes slave of His slaves one would realise Lord,
And would also one's ego discard.
The devotee's anxiety is to remain engrossed in Lord's bliss,
Chanting His praises day and night with *due regard.*
Those attuned to the Holy Word are ever ecstatic,
They are ever found in the Lord absorbed (1)

Lord! Your gracious glance is holy,
Pray, protect my honour and Your devotee take kindly. *Refrain*
I shall live by reciting the Holy Word,
And shed my fear under the guidance of the Guru.
My Lord is ever gracious,
In His service one gets attached to the True.
He is the True Master, His Word is True,
Day and night whom the devotees pursue. (2)

Supremely profound, bestowing peace ever,
Whose extent nobody is aware.
I served the Accomplished Guru,
Whom of a sudden I found in my heart to bear.
My body and mind became pure and peaceful,
Left no more were any illusions there. (3)

The path divine is ever arduous,
A rare devotee guided by the Guru may tread.

Who is dyed in the Lord's colour, attuned to the Holy Word, P-601
And the foul deeds done in ego who comes to shed.

Says Nanak, he who is absorbed in Name ever,
To the glory with the Holy Word he is led (4) 3

Sorath III

Lord! Let me laud You as long as I've breath in my body.
Were I to forget You for a moment Master,
It should appear like a fifty year's agony.
I was ever an ignorant fool.
The Guru's Word has enlightened the shoddy. (1)

Lord! Pray show me the way,
I am sacrifice unto You a hundred times.
For Your Name I would die any day. *Refrain*
Dyed in the Holy Word, the dead is resurrected.
The Holy Word obtains liberation.
It cleanses the body and mind,
The Lord makes one's heart His mansion.
He who has been bestowed the Holy Word by the gracious Guru,
He remains absorbed in divination (2)

Those who know not the Holy Word are blind and deaf.
What for were they born?
They've enjoyed not the ecstasy of Name, wasted their life,
They are born, die and are born again by turn.
The worms of filth they are merged in filth,
The self-possessed, ignoramus, of understanding shorn (3)

He does Himself and puts on the right path.
Brother! There is no one other than the Lord.
What He has inscribed can be effaced not,

What the Creator ordains must be carried out every word.
Nanak has the Name lodged in his heart,
He seeks no other reward. (4) 4

Sorath III

As it pleases the Preceptor, the devotees meditate,
Day and night in the Name they are absorbed.
Lord! You take care of the devotees and give them protection,
Those in whom You are involved.
You are the Bestower of virtues, found in the Holy Word,
Chanting the virtues of Lord, one gets evolved. (1)

My self, ever you remember the Lord.
He comes to your aid in the end,
And never with your company part. *Refrain*
The evil in their company play false,
They understand not, nor do they give thought.
Evil and slander never pay,
Even Hrinakshyapu was with nails torn apart.
The like of Prahlad laud the Lord ever.
Even the Lord has them on His shoulder sought. (2)

He who considers himself virtuous the egoists himself he panders.
He who traduces the holy, his life he wastes and squanders.
Having contemplated never on the Lord's Name,
In the end he regrets and meanders. (3)

Fruitful is the life of the holy whom the Guru in His service employs.
Devoted to the Holy Word he lauds the Lord,
Day and night in a state of poise.
Nanak, the slave, makes a supplication –
Let him at the feet of the holy *rejoice* (4) 5

Sorath III

He is the true disciple, fellow-traveller and friend,
Who follows the Guru's path.
He who takes to his own way,
Distanced, he suffers the divine wrath. P-602
Without the True Guru there is no peace,
He regrets again and again *in sloth* (1)

Brothers, the Lord's devotees are at peace,
Their sins and sorrows of several ages are effaced.
The Lord Himself brings about their union as He does please. *Refrain*
The family is a snare of the soul,
The world is misled in illusions.
Without the Guru sorrows are not snapped,
The devotee obtains not liberation.
He who is given to rituals, understand not the Guru's Word,
He is born, dies and suffers transmigration. (2)

In ego and avarice the world is entangled,
Nobody for anybody cares.
The devotee lauds the Lord and gains audience,
And comes to himself share.
He who realises the Lord here realises himself,
And the Lord takes his care. (3)

Brother, the Lord is ever gracious,
But without good fortune nothing does He impart.
He sees everyone with the same eye,*
As is the devotion so is the reward.
Says Nanak, when the Name comes to lodge in the heart,
The ego from the body comes to depart. (4) 6

* is impartial

Sorath III
(Quatrains)

The True devotion is imbibed from the True Guru,
With True Word in the heart.
He who serves the True Guru is ever at peace,
His ego he is able to discard.
Without the True Guru no devotion can be had,
Misled are the ignorant at large.
The self-possessed have to suffer ever,
They are seen drowning without a barge. (1)

Brother, you should ever be in the Guru's shelter,
He protects in His grace; the Holy Word bestows honour. *Refrain*
The Accomplished Guru helps realise oneself,
And contemplate on the Holy Word.
The Lord, Provider of life, becomes a reality,
One can one's lust, wrath, and ego discard.
The Omnipresent is present everywhere,
With His wondrous Name in the heart.
The Word Holy is marked for truth in all ages
One gets endeared to the Holy Word on one's part. (2)

Those in the service of the True Guru come to realise the Name,
Their arrival in the world is fruitful.
Lauding the Lord they are ever satisfied,
As singing praises of the Truthful.
The lotus of their heart blossoms, in deep divine colour,
And the unstruck melody is struck *without a pull.*
Their body and mind become immaculate,
In the truth is merged the truthful (3)

Nobody knows the extent of the Lord's Name,
With the guidance of the Guru one comes to estimate.

It is the devotee who is familiar with this path,
His tongue enjoying the spiritual taste.
It's the Guru who bestows contemplation and asceticism,
And one finds the Name in ones heart in-state.
Says Nanak, those who contemplate on the Name,
They are honoured and glorified at the Divine Gate (4) 7

Sorath III
(Couplets)

Meeting the True Guru, I've turned a leaf,
Brother, I died in life and came to gain this belief.
He is true guru, he is the true disciple,
Who identify themselves in another's relief. (1)

My self, to the Lord yourself you should attune. P-603
When one enjoys meditating on the Lord,
Seated by the Lord the devotee is seen. *Refrain*
Without the Guru, love is not born,
Caught in duality the self-possessed is vain.
His deeds are like thrashing of straw,
He stands nothing to gain. (2)

Meeting the Guru, Name comes to lodge in the heart,
It is true love, true devotion.
One is given to chanting Lord's praises,
Ever in utter laudation. (3)

Welcome is his arrival, brother!
Who devotes himself to the service of the Guru.
Says Nanak, Name is obtained from the Lord,
The union is consummated with the Word True. (4) 8

Sorath III
Score I

Brother, the universe is engrossed in Three Qualities,*
Of this the devotee has the cognisance.
The Lord's Name obtains deliverance,
The illuminated maybe asked this intelligence. (1)

Man, quitting Three Qualities you should opt for the fourth state.
The Lord will ever lodge in your heart,
And you will chart the glory of the Great. *Refrain*
Name is the source of all creation, brother.
Forgetting the Name is death indeed.
The unenlightened are like the blind.
They are robbed while in sleep. (2)

The devotees remain awake and are saved,
They are cruised across the ocean *of life.*
The Lord's Name is the only gain,
One should keep it in the heart's hive.
Those who are devoted to the Lord's Name are protected in the Guru's shelter.
Says Nanak, the Name is the boat and raft,
Which ferries across to the shore other. (4) 9

Sorath III
Score I

The True Guru is the ocean of peace in the world,
Nowhere else the peace lies.
The universe suffers from the malady of ego,
One is born, dies, wails and cries. (1)

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* Three qualities are: *tamas* (sloth), *rajas* (passion) and *satva* (poise)

Man, there is peace in the True Guru's service.
Serving the True Guru one is peaceful,
Otherwise the life is utterly amiss. *Refrain*
In the ambience of Three Qualities one runs about,
Cherishing the Name never.
Without performing the prescribed worship,
Uninformed, one suffers ever. (2)

Those who serve the True Guru are fortunate,
Those whom the Lord Himself weds.
Quaffing the essence of Lord's laudation they are quenched,
Their ego they are able to shed. (3)

The world is purblind, the people are misled,
Without the Guru they can find not the way.
Says Nanak, meeting the True Guru is seeing the Lord with naked eye,
One finds the True in one's home come to stay (4) 10

Sorath III

Serving not the True Guru, I suffered much agony,
Wandering about the Four Ages.
I am a destitute, You are the Eternal, Charitable Lord.
Let Your *shabad* enlighten my pages. (1)
Dear Lord! Do be kind and afford
My meeting with my True Guru,
Granting the Name as my support.
Doing away with desires and duality, P-604
I arrived at *sahaj* and gained the Name unique.
A spell of the Lord's company cleansed me,
The Lord Who is the killer of the evil streak. (2)

He who is killed with *Shabad*, lives for ever,
No death for him who contemplates on the Name.

He sips ever the sweet Amrit,
Acquires the Name which only a few can claim. (3)

The Lord Bestower has the bounty with Him;
He bestows, on him He dotes.
Says Nanak, those who are attached to the Name are happy,
They are greeted in the Supreme Court (4)

Sorath III

Serving the True Guru the melody of poise is struck,
One is enlightened and liberated.
The Lord's Name comes to lodge in the heart ever,
Meditating on Name, in the Name one is assimilated. (1)

In the absence of devotion to the True Guru,
The world goes wild.
The purblind self-possessed pays heed not to the Holy Word,
Misled by illusion he is reviled. *Refrain*
With the Three Qualities misguided,
In the bonds of ego he is caught.
Condemned to the agony of transmigration,
Labour pains are in his lot. (2)

The whole world gets engrossed in Three Qualities,
In ego is one disgraced.
The devotee attains Fourth State,*
With the Lord's Name he is solaced.
Lord! The Three Qualities are Yama's, You are the Creator,
What You do must take place.
Says Nanak, there is deliverance in the Lord's Name
With the Word Holy one's ego one can efface (4) 12

* *Turya*, state of complete absorption.

Sorath IV
Score I

There is but One God.
He is realised through the grace of the True Guru.

My Beloved Lord prevails everywhere and yet He is nowhere.
Himself He is the trader of the world,
Himself is He the creditable banker. (1)

Man you should meditate on the Lord and laud.
It is to be attained with the Guru's grace,
Who is Eternal, Inaccessible, to know whose extent is hard. *Refrain*
Himself He hears, observes,
And speaks through the mouth of His Word.
Himself He misleads, my Beloved,
And Himself would the right path award.
Himself He is anxious about everything,
Himself He is the care-free Lord (2)

Himself He creates and Himself employs,
Himself builds and Himself He destroys.
Himself He is the wharf, Himself the pilot,
Himself on the shore across He hoists. (3)

Himself He is ocean, Himself the boatman,
Himself as a pilot the Guru employs.
Himself He boards and goes across, my Beloved,
Himself His royal wonders does He rejoice.
He is gracious by temperament, the Lord,
Himself He forgives, says Nanak, and unites (4) 1

Sorath IV

P-605

He figures in all those created from egg, sperm, sweat and self,
Prevails in all planets and directions.
Himself He is thread, also the beads,
With His skill He strings the world in a section.
Himself He is the master-stringer,
As He pulls the string it spells destruction. (1)

Myself, I have none other than Lord.
The True Guru is the treasure of Name,
In His grace He comes to award. *Refrain*
Himself He prevails over land, water and everywhere.
Whatever the Preceptor does must occur.
He provides for one and all
There appears to be none other (2)

Himself He is Immaculate,
He has the reputation of being clean.
Himself he evaluates,
It happens whatever He means. (3)

He is deep and profound Himself,
There is no one of His stature.
My Beloved lodges in all the hearts Himself,
Whether it is male and female pair.
Says Nanak, Himself He remains hidden,
Guided by the Guru He becomes manifest sure. (4) 2

Sorath IV

Himself the Beloved is everything, Himself He creates and destroys.
He views His world in delight,
His wonder-plays He enjoys.

The Beloved is found in forest-glades, grass blades,
With the Guru-guided He toys (1)

Man I meditate on the Name and reflect,
The Ambrosial Name is the Supreme sweet elixir.
Tasting it with the Holy Word makes it manifest. *Refrain*
The Beloved is Himself the pilgrim's raft,
Himself He rows,
Himself He casts the net.
The world is His fish below.
Himself He is infallible, never makes a mistake,
None other like Him I know. (2)

Himself He is the horn, my Beloved,
Himself He blows the horn.
Himself He is the *Yogi*,
And takes to ascetic norm.
Himself He is the True Guru and also disciple,
Imparting His teachings in sermon form (3)

The Beloved makes me meditate,
And Himself He meditates.
Himself He is the Ambrosial Nectar,
Himself the essence He distillates.
Himself the Beloved adores Himself,
Nanak, the slave, the essence tastes. (4) 3

Sorath IV

Himself He is the scale big or small,
Himself He undertakes to weigh.
Himself He is money-lender, Himself the trader,
In commerce too He has a big say.
Himself He has created the universe,
And balanced it with a stay. (1)

My self, you must meditate on the Lord
So that in comfort you make hay.
The Creator is the cherished treasure of Name
Which the Guru Profound defrays. *Refrain*
Himself He is the earth and also the ocean,
Himself He plays and makes you play.
He has his commands carried out, P-606
The water coexists with clay.
Himself He inculcates His fear,
The goat and the lion together stay. (2)

Himself He is the wood, dear Lord,
And also the fire at bay.
Since the Creator Himself must operate,
Afraid, the fire dare not essay.
Himself He kills and restores life
And makes us breathe as He may. (3)

He is the Almighty sovereign of the world,
He sets us tasks in His own way.
We must do as He wishes us to do,
The way He pleases the way He may.
Himself He is the player and Himself the instrument,
Nanak must play as He would say. (4)

Sorath IV

My Beloved has Himself created the universe with Moon and Sun to provide light.
Himself He is power of the powerless,
Himself potential of the polite.
With His grace Himself He protects,
Himself He is clever of considerable might. (1)
My self, you should utter the Name of the Lord as a mark of liberation.
You should meditate in the company of the holy

So that you suffer no more transmigration. *Refrain*
My Beloved delivers virtues Himself,
And Himself grants recognition (2)

Himself He is the delta of devotion,
And Himself dispenses donations.
Himself He makes us serve Him,
And bestows honorific nomination.
Himself He makes us attune to Him.
Of virtues He is the Mansion (3)

My Beloved is Elder, He is Supreme.
He occupies the highest station.
Himself my Beloved evaluates
On the scales of universal recognition.
He weighs the world Himself hard to weigh,
Nanak, the slave, is sacrifice unto His manifestation. (4) 5

Sorath IV

Himself the Beloved takes one in His service,
Himself He inspires devotion.
Himself He makes us chant His glory,
Himself leads to the Holy Word laudation.
Himself He is the pen, Himself the scriber,
Himself of writing the inspiration. (1)

Man, you should utter the Name of the Lord with devotion.
The fortunate! day and night you will be in bliss
With the Name from the Guru Accomplished as donation. *Refrain*
My Beloved is Himself the *Kanha* of *Gopis*,
Himself in the forest He tends the kine.
Himself He is the Prince Charming of the light dark shade,
Himself He plays on the flute fine.

He has the *Kavilya-pida* elephant killed
Figuring in the form of child Krishna of time. (2)

Himself He organises an arena,
And Himself plays His games sublime.
The Beloved creates children like Krishna
And gets Chandur, Kansa and Kesu malign.
Himself He is the source of all might,
And shatters the power of stupid, blind. (3) P-607
The Beloved creates the entire world Himself,
And controls it with His twine.
He puts the collar in the neck Himself,
When the Lord pulls, one should follow the line.
He who is arrogant must be undone,
Nanak with his meditation is fine (4) 6

Sorath IV
(Couplets)

Separated many a birth I've suffered much,
Self-possessed, in ego myself I conducted.
As I encountered a man of God I realised the Lord
By the Preceptor I was protected. (1)

I became deeply devoted to the Lord.
Coming in touch with the holy men.
The Prophet of Peace came to lodge in my heart. *Refrain*
Lord, You lodge in my heart day and night,
The uncouth, I know not how You play Your part.
Meeting the True Guru the Preceptor became manifest
And I discoursed on the virtues of my Virtuous Lord. (2)

The devotee became enlightened and gained peace,
His foul thinking he could discard,

Contemplating on the Supreme Divine I found joy
In the company of the men of God. (3)

Encountering the Guru is the self meeting the Supreme Self,
It is these who have Your accord.
Such says Nanak, gain joy unmeasured,
And in the Lord remain absorbed. (4) 7

Sorath IV

In love with the Lord my mind is enamoured.
Without the Lord I cannot survive.
The way a fish without water cannot live,
Without the Name I must die. (1)

Lord! Pray allow me water of Name in Your grace,
I should crave for Name day and night,
And with the Name of God, peace I buy. *Refrain*
The way *chatrik* wails without water,
Without Name one must die,
The devotee cherishes the water of peace and poise.
And blossoms with the loving devotion of the High (2)

Hungry the self-possessed, wanders in ten directions,
Without the Name he suffers and sighs.
He is born, dies and goes in transmigration,
In the Court Divine he is chastised. (3)

The Guru blessed one lauds the Lord,
And with the joy divine is prized.
Says Nanak, as the Lord compassionate has shown grace,
His thirst for the Holy Word is satisfied. (4) 8

Sorath IV
Quintet

Were he to eat the uneatable* he would be a *siddha,*#
Asceticism earns divine light.
When one is struck by the arrows of love,
All the illusions take their flight. (1)

Lord! Pray, bless Your slave and exhalt.
Guide me to the enlightenment of Name
So that I ever remain Your ward. *Refrain*
This world is transitory,
My stupid, thoughtless mind!
You should meditate on the Lord.
Were the Master be gracious,
One would be in the Lord absorbed. (2)

Whose gift it is, He alone knows.
He gets whom He bestows.
It is indeed a wonder, inaccessible, unknowable P-608
Which the Lord Accomplished can show. (3)

He who has tasted, he alone knows,
It is like the sweet eaten by the dumb.
A gem cannot remain hidden,
You may hide it like a crumb. (4)

It is all Yours, You are the knower of hearts,
You are the Master belonging to us all.
He gets whom You grant,
Says Nanak, there is none other than the Lord. (5) 9

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* five evils – lust, wrath, avarice, attachment and ego # ascetic

Sorath V Score 1
(Triptychs)

There is but One God.
He is realised through the grace of the True Guru.

Whom shall I supplicate, pray to whom when it is all Your creation?
Whosoever appears big and bountiful
Is subject to dust in submission.
The Fearless, Formless, Shatterer of Fear,
Provider of peace with nine treasures for dispensation. (1)

Lord! When You bestow I'm quenched.
Why should I implore the poor human being?
Why must on any one else I depend? *Refrain*
He who meditates, everything attains, all his hungers are lost.
The Lord bestows on him the riches
Which he can never exhaust.
He is in bliss, lives in peace,
His relation with the True Guru as fast. (2)

Man, repeat the Name, meditate on Name,
Day and night on the Name discourse.
Listening to the sermon of the holy,
None else should you take recourse.
Those on whom the Lord is gracious,
Their faith they must in the Holy Word repose. (3)

Who can ever evaluate You? You are the Lord Compassionate!
Everything happens as You please,
We are the children from the poor estate.
Nanak is Your slave, pray, take care of me,
The way a father would do his son in grace (4) 1

Sorath V Score 1
(Quatrains)

Brother! let us laud the Lord with deep devotion,
That the True Lord should come to lodge in the heart, brother!
It is the best acquisition.
The body from which resounds not the Name,
It is burnt to ashes *and goes in vain.*
I am sacrifice unto the holy company, brother!
Where on the Name alone they sustain. (1)
Brother! let us meditate on the True who is Almighty.
The Guru Accomplished has made me realise,
There is none other than the Divine Entity. *Refrain*
Those without the Name have died ignominious death,
No one has their count.
Without truth He can't be comprehended
The Inaccessible, True One, Mount!
Nor is annulled the transmigration, brother,
One remains with ego bound.
The devotee helps liberate lakhs
With a drop of Name profound. (2)

I have studied *Smritis* and *Shastras,*
Without the True Guru illusions are not shed.
One gets exhausted undertaking rituals,
Yet in the bondage one is led.
I have searched all the four quarters,
Without the Lord everything else is dead.
Those with great good fortune realise the Guru P-609
When they are with the Name fed. (3)

Brother! Truth is ever immaculate,
The immaculate are true.
He to whom He is gracious,

He realises His Guru.
Such a devotee is one in millions,
Rare are those who the Lord pursue.
Nanak is dyed in the Name, brother,
Listening the Name his body and mind are immaculate true. (4) 2

Sorath V
(Couplets)

As long as one is involved in like and dislike, the meeting is far.
While otherness and nearness are the considerations,
In between there is a bar (1)

Pray guide me to the star
That I should serve the holy, hold their feet,
And not for an instant forget the Lord. *Refrain*
My thoughtless, forgetful, restless mind
It occurred never to you by far.
Distancing from the source of life, you are attached to others,
Involved with the foes that scar. (2)

He who is not egotistic comes not to grief,
In the company of the holy I got this reward.
What the misbeliever says should be treated as a whiff of mind,
And needs be given no regard (3)

My mind is littered with millions of misdeeds,
To keep their count is hard.
Nanak, the humble, has come to You for shelter,
Pray put me not at the bar. (4) 3

Sorath V

Sons and spouse, those close and distant, for Maya are attached all,
None will prove true in the end.
One and all will prove to be false (1)
Man, why must you pamper this body?
Like a cloud of smoke it will blow off;
Meditate on the only friend, Your Lord (1)

The dead are disposed of in three ways –
Thrown to waves, dogs, and burnt to smoke making a pall.
Considering himself immortal one sits in one's home,
Forgetting the Prime Creator Lord. (2)

Many a way he threads the beads,
Not knowing it is a frail cord.
The string of the poor must come to snap,
He will have to regret hard. (3)

He who has created, nourished and shaped you,
Day and night you should remember the Lord.
The Creator has been kind to Nanak,
He sought the support of his Lord God. (4) 4.

Sorath V

Blessed, I adored the accomplished Guru
And I found my Mentor.
My Master was my anchor. (1)

I am sacrifice unto my Divine Spouse.
I find peace all around,
There is rejoicing in my house.
The Master who can read one's mind,
Unafraid I sought Him, the Name helped me find. (2)

Blessed is His sight in the image of the Immortal.
He is here today, He will be here hereafter.
With fond love He protects His flock,
Holding it all in His clasp. (3)

Granted great honour, rare esteem and the task achieved; P-610
Nanak adored the accomplished Guru and was from ills relieved. (4) 5

Sorath V

For those who are happy, everyone appears to be happy.
For those who are sick, everyone appears to be sick.
It is the Master-Doer who does everything.
It is He who conceives and contrives every trick. (1)

Man, he who is rid of doubt and distrust,
For him no one has gone astray;
He sees the Creator at His best.
He who is at peace in the company of saints,
He finds the whole world serene.
He who is afflicted with ego,
Ever he lives and dies in spleen. (2)

He who uses the collyrium of knowledge in his eyes,
He gets fully enlightened.
No more does he stumble in ignorance,
Nor is he any more frightened. (3)

He seeks peace in Thy glory.
Lord! Do grant Nanak's prayer.
Where godmen sing Your praises,
He should set his heart there. (4)

Sorath V

My body and wealth belong to godmen, to them my mind I dedicate.
I meditate on Name with the blessings,
I have all the weal as my mate. (1)

There is no other bestower than the godmen great.
He who comes to their shelter,
The godmen must liberate. *Refrain*
A million misdeeds are effaced serving the holy,
One should laud the Lord with conviction.
Peace here and glory hereafter,
The fortunate have company of the holy as benediction. (2)

With single tongue how do I laud the holy with their virtues untold?
Inaccessible, Unknowable, ever Eternal,
I come seeking the holy fold. (3)

Meritless, low-caste, unattached, sinner,
I look for shelter of the holy.
Sinking in the cavern of family affection
Says Nanak, save me my Lord Almighty. (4) 7

Sorath V
Score 1

Creator! In whose heart You come to lodge You fulfil his desire.
Pray forget not Your devotee,
Let me cherish the dust of Your feet ever. (1)

Inexpressible is Your discourse,
It's beyond my narration Sire.
You are the Treasure of Virtue, Bestower of Bliss,
Supreme is Your status Master. *Refrain*

Man does only those deeds
Which in Your writing You require.
You give Your devotee an opportunity to serve
For Your sight who does aspire (2)

You prevail all over, Lord!
He alone realises whom You inspire.
Blessed by the Guru my ignorance is effaced,
I find You manifest low and higher (3)

He is enlightened, a meditating monk,
Exalted and a well-meaning sire.
Says Nanak, he on whom You are gracious,
You forget him not for a moment ever. (4) 8

Sorath V

P-611

The entire universe is caught in attachment,
At times high, at others low.
There is no way to get out of it.
No one seems to know. (1)

Man, it is in the holy company that you find liberation.
Without the Guru Accomplished, there is no escape from transmigration.
One remains in circulation. *Refrain*
The entire world is lost in what is called *illusion.*
The Guru's devotee albeit is perfect,
He remains in peculiar seclusion. (2)

He needn't be derided for anything,
He does what the Master says.
He whom my True Guru shows grace,
In the company of the holy he prays. (3)

The Preceptor, Supreme Lord,True Guru,
He feeds every mouth.
Says Nanak, there is no swimming across without the Guru
He is perfectly considered essence of truth. (4) 8

Sorath V

Having sought and searched I realised
That the essence of truth is Name of the Lord.
A moment's contemplation of which washes sins,
And the devotee is ferried across.
The enlightened one! Sip the essence of drink divine
Sipping which one is supremely satisfied.
The ambrosial words of the kind. *Refrain*
The Bestower of Perfect Peace grants
Liberation, devotion, device and manner.
He bestows Name as a gift to the devotee,
He who is the Perfect Creator. (2)

With the ears one should hear, with the tongue laud,
And in the heart on Him meditate.
He is the Lord Almighty,
There is no end beside Him to state.
It is great good fortune that we have attained the human incarnation,
Do be kind, Compassionate Lord.
That Nanak should laud You in the holy company
And contemplate ever on God. (4) 10

Sorath V

Meditating on the Lord after my holy bath,
My body and mind are free from ailments.

A million impediments are removed in the Preceptor's care,
It is dawn of the period of merriment (1)

I laud the Lord with the Holy Word,
I sing, listen and read the holy text,
Which the Guru has been kind to accord. *Refrain*
The True Master has blessed me with endless honour.
The Compassionate Lord cherishes His devotee.
From the times primal He has protected His followers,
Which is the way of the Divine Entity. (2)

One should have Name as meal in the ambrosial hour,
And repeat it at all other times.
One would scare away old age, ailments and death,
And would ever the Lord's glory chime. (3)

My Master paid heed to my prayer,
Everything else came to my aid.
The entire world came to know
The adoration Guru Nanak was paid (4) 11

Sorath V Score 2

There is but One God.
He is realised through the grace of the True Guru.

There is one father, of one father are we children,
He is my revered Guru.
Dear Friend, pray pay heed to me,
I'll be ever sacrifice unto You,
Let me once my Beloved see (1)

Listen my friend, I am sacrifice unto the dust of your feet.
Brother, this mind of mine your own you should treat. *Refrain*
Your feet I tend and wash them again and again,
To you myself I conduct.

Listen friend, I come seeking your shelter
Pray, grant me an audience and instruct. (2)

One should not throw about one's weight, fall at His feet,
What He does should be accepted as true.
Listen friend, one must devote oneself entirely,
This is how one has a glimpse of one's Guru. (3)

With blessings of the holy, grace descended,
And I cherished the Name of Lord.
The Guru took kindly to Nanak, the slave,
He had a glimpse of the Incarnated, Immaculate God (4) 1.12

Sorath V

My Lord is the Master of millions of worlds,
And for His creation He is the Saviour.
He nourishes, takes the daily care,
The foolish realise not His favour. (1)

I know not how to meditate on Hari*
I keep on repeating 'Har' 'Har' for my Guru.
Ravi Das has come to be known as Hari. *Refrain*
The Lord Compassionate, Ocean of Weal, all over He prevails.
He has been witnessed, He is heard to be a constant companion,
But the foolish in me, I took Him far and could never avail. (2)

The Lord is Limitless, I describe Him in limits.
What He is like, how can I say?
I make my prayer before my True Guru,
Pray show me the way. (3)

* God

What to speak of stupid, the like of me,
Millions of sinners could across the ocean swim.
He who has listened to and known Guru Nanak,
He doesn't have to come again in his mother's womb. (4) 2.13

Sorath V

They have all been resolved, the issues I was most anxious.
I sleep in poise awakened is my *sukhmana* channel,
In blossom is my upturned lotus. (1)

See, what a marvel has happened.
The Master I heard was beyond conception,
In my heart he has been stationed. *Refrain*
The minions who torture me much are alarmed,
Beg of me to speak to my Master so that in my case *they are not harmed* (2)

There is the store of Lord's favours,
Those who are destined, they attain.
My Guru has bestowed me a jewel,
My body and mind are in a peaceful strain (3)

A drop of Amrit from the Guru,
I became eternal, immortal, never to expire.
Guru Nanak was blessed with preserves of devotion,
And was never asked for reckoning by the Sire (4) 3.14

Sorath V

With the Lotus Feet whose heart is attached, he is satisfied, content.
He who has not the jewel of virtue in the heart,
He is thirsty, discontent. (1)

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* God

They are without any malady those who meditate on the Lord.
He who forgets my cherished Lord,
He is in a millions of ills absorbed. *Refrain*
P-613

Those who seek Your support they are happy in Your care.
Those who forget the Lord Creator,
They are ever unhappy here (2)

Those who are attuned to the Preceptor under Guru's guidance,
They are in a state of bliss supreme.
Those forgetting the Preceptor are alienated from the Guru,
They are thrown in deep hell to scream. (3)

One does what one is assigned and takes up the task,
Nanak sought support of the saintly,
At the feet in a state of ecstasy he basks. (4) 4.15

Sloka V

The way a *raja* is involved in the affairs of state,
And the egotist in vanity,
The way the greedy is sunk in greed,
The enlightened gets dyed in the dye of the Deity. (1)

The man of God relishes
Serving and lauding the Lord as if in His presence. *Refrain*
The addict remains addicted to addiction,
The landlord loves his estate,
The child is fond of milk.
The holy are devoted to Lord, the Great. (2)

The learned is involved in learning,
The eyes are pleased in observation.
The way the tongue relishes tastes,
The holy enjoy the Lord's laudation. (3)

According, as is the hunger satiated,
By the Master knower of all hearts.
Nanak thirsted for a glimpse of the Lord,
He met his Omniscient God (4) 5.16

Sorath V

We are untidy, You are tidy.
We are meritless, You lend us quality.
We are stupid, You are clever and sound,
Aware of whatever happens around. (1)

Lord! We are so low, You are so high.
We are sinners, You annul our sins.
My Immaculate Master of the Sky,
You created and gave us life and body.
Good for nothing, without any virtue,
We ask for Your charity. (2)

You are good, we realise it not.
You are ever kind.
You, my Creator, are the Bestower of comfort,
Your flock You always tend and mind. (3)

Blessings Incarnate, Eternal Sovereign,
Men and creatures look up to You.
Nanak has only one prayer to make,
Let me follow my True Guru. (4) 6.17

Sorath V Score 2

My Lord Saviour! In the womb of mother you put on meditation
Now ferry me through the fire in the limitless ocean. (1)

Lord! You are my Master,
Here and hereafter You look me after. *Refrain*
The mighty task I do the creator treats it petty.
You are the Bestower, the whole world is a beggar,
Pray, do give us a dole in charity. (2)

This instant You are this, the other You are that
Wondrous is Your way. P-614
Pretty, Profound, Deadly Deep, Lofty
Inaccessible, Limitless, *may I say?* (3)

When You brought me in company of the holy,
Your Word Divine I imbibed.
A glimpse, and Nanak was in a bliss,
Bestowed by the Unattached, the Supreme Guide (4) 7.18

Sorath V

I am the dirt of the feet of the Holy,
They are my guide.
The Holy are my support,
They Holy are my pride. (1)

I am devoted to the Holy,
As determined by destiny.
My mind pledged thereby,
The saints I have cultivated.
I deal with the saints,
Who are given to devotion,
They are my gain. (2)

The Holy bequeathed a boon,
And rid me of my doubts.
What can now the Dharmaraja do,
When torn is all my account? (3)

I am the recipient of Supreme bliss
Through the goodwill of the Holy.
Nanak is devoted to the Divine,
He is lost in wondrous ecstasy. (4) 8.19

Sorath V

Man, all the paraphernalia that you see around will be left behind,
Why not deal with the Lord's Name?
The supreme status you will find. (1)

Lord! You are my Bestower of weal.
Guided by the Guru Accomplished,
I come with You to deal. *Refrain*
In lust, wrath, avarice, attachment and pride no peace lies.
My self! Should you be the dust of the feet of one and all,
Bliss, felicity and peace will be your prize. (2)

He who ignores not the effort, knows doings in the heart.
My self! Him yourself you dedicate,
Offer your mind in the ritual fire
For the Lord Eternal-in-state. (3)

Beloved Master, Lord God, Compassionate, Divine Entity ,
Supreme Being, Without Court.
The Name is Nanak's cause, infrastructure and life's support (4) 9.20

Sorath V

In the corpse He infused breath and the separated He united.
Beasts, ghosts and dunce became attentive
When the Lord's Name was recited. (1)

Behold the glory of the Accomplished Guru,
No one has been able to assess the True. *Refrain*

Dismantling the abode of sorrow and suffering,
He ushered in bliss, joy and relaxation.
What the heart longed was granted all of a sudden,
And the tasks came to their completion. (2)

There is peace here and glory hereafter,
No more of transmigration.
Fearless, the Name came to lodge in the heart,
For this the Guru is a veritable fascination. (3)

Lauding the Lord while sitting and standing,
Fled are suffering, pain and illusion.
Says Nanak they are of great good fortune,
Who in their mind have the Guru's feet-obsession. (4) 10.21

Sorath V

P-615

Discarding jewel you are attracted to cowries which avails not.
Preceptor is the Lord Supreme,
My self, you must ever remember God. (1)

Man, you must repeat the Name of Lord.
Your unenlightened frail body will be lost. *Refrain*
Mirage and the meaning of dream have no value,
Excepting meditation avails nothing,
And nothing will accompany you. (2)

Your life is lost asserting your ego,
Nothing for yourself you have achieved.
Chasing one thing or the other you felt never comforted,
And the Lord's Name you never conceived. (3)

Given to wasteful pursuits and vicious tastes,
Millions of misdeeds you commit.
Nanak makes this prayer to the Lord,
Master! My sins may kindly remit! (4) 11.22

Sorath V

Lauding the Lord Supreme the evil of lust and wrath is shed.
You will swim across the arduous ocean of fire,
If by the holy you are led. (1)

The Guru Accomplished dissolves the darkness of illusion.
One should ever pay obeisance to the Lord with devotion. *Refrain*
Having quaffed the nectar of Name from the pool,
My body and mind are satisfied.
The Preceptor prevails all over,
He is never born nor He ever died (2)

He enjoys contemplation, austerities, discipline and deep enlightenment,
He who has Lord come to lodge in his heart.
Their endeavour bears fruit,
The holy who are devoted to the Lord (3)

Their sufferings and afflictions are annulled,
With the noose of death they aren't doomed.
Says Nanak, as the Preceptor takes kindly,
Both their body and mind are bloomed (4) 12.23

Sorath V

He is Almighty, the Lord Bestower, Supreme God and Master,
He has created all the living in His grace.
He is aware what is there in every heart's quarter. (1)

My Guru Himself came to my aid.
I enjoy bliss, peace and poise,
Wondrous indeed is my fate. *Refrain*
My fears fled under the Guru's care,
I came to be regarded at the Portal Divine.
Lauding the Lord and meditating on Name
I've come to realise the identity mine. (2)

Everyone has now started admiring,
In company of the holy I'm appreciated.
I am sacrifice a hundred times unto the Accomplished Guru,
My honour who has vindicated (3)

They are indeed saved who have found the Lord in discourse,
Exposition and as they meditate.
The Lord God has been gracious to Nanak,
In bliss he is back in his estate. (4) 13.24

Sorath V

In the Preceptor's care all my fears fled,
Gone were woes while weal arrived.
The Lord Supreme took kindly
Meditating on the Guru Accomplished I survivied (1)

Lord! You are our Bestower,
Do be kind to me in Your grace. P-616
I should laud You dyed in Your colour. *Refrain*
The True Guru introduced me to the treasure of Name,
All my anxieties were shed.
In His grace He owned me up
And with the Name Eternal fed. (2)

He who is protected by His True Guru,
To him no harm ever afflicts.

The Lotus Feet lodged in his heart,
The nectar of Lord's laudation he sips. (3)

The slave in me, I serve my Master
Who has met my every desire.
Nanak, the slave is sacrifice unto Him
Who has provided all that I require. (4) 14.25

Sorath V

Lost in the blind love of Maya,
You recognise not the One who bestows.

Forgetting the One who gave you life and body,
To yourself all this, you believe, you owe. (1)

Man, don't be stupid, He sees it all.
He is aware of whatever you do.
From Him are not hidden big or small, *Refrain*
Engrossed in the delicacies of tongue in greed
That lead to many ills,
Tortured in transmigration
With bonds of ego that kill. (2)

Behind closed doors and veils,
You sleep with another's wife.
When Chitragupta asks the account,
Who will save your life? (3)

Kind and compassionate Master, Reliever of Ills,
I have none other than You for support.
Pull me through the ocean of the world,
Nanak has come to Your Court. (4) 15.36

Sorath V

The Lord God comes to one's aid,
Telling His tales and singing His songs pays.
One must repeat His Name daily
For utmost bliss and felicity. (1)

Man, you must remember the Truthful.
Enjoy every comfort in the company of the holy,
Forgetting not for a moment the Bountiful. *Refrain*
It is like Amrit, the Name of the Lord.
He who repeats it, lives for ever,
Favoured by luck, he is free from fraud. (2)

Devoted to the Guru, I am free from problems and pain.
Singing praises of the Ever-living, I enjoy His constant strain. (3)

Blessed is God's discourse.
In the beginning, in the end and in between,
He was by Nanak's side, of course. (4)

Sorath V
(Quintet)

That I should distinguish not between you and me
And cease to be self-willed, (1)
Godmen! Tell me how can it happen.
That my pride and ego are killed? (1) *Refrain*

I should treat the cosmos belonging to the Supreme Lord,
And as dust of everyone's feet should have myself grilled (2)

Consider the Lord ever by my side
And the wall of illusion drilled (3)

The remedy of Name, like pure Ambrosial Nectar,
Is obtained from the Guru skilled (4)

Says Nanak, he who has it inscribed in his forehead,
All his maladies are stilled. (5) 17.28 P-617

Sorath V Score 2
(Duos)

There is but One God.
He is realised through the grace of the True Guru.

As there is fire in wood and ghee* in milk,
His light lives in high and low.
In every heart the Lord does flow. (1)
Godmen! In every heart He comes to rest.
The Lord Supreme prevails everywhere,
In land and sea He is manifest (1) *Refrain*

Nanak lauds the treasure of virtue,
The True Guru has his doubts dissolved.
Prevalent all over and yet unattached,
In each one is he absorbed (2) 1.29

Sorath V

Contemplating on Whom it is bliss
The fear and pain of life and death disappear.
One attains the four boons** and Nine Treasures,
Of thirst and hunger one no more hears. (1)

* oil extracted from butter
** these are – *dharma, artha, kama, moksha* (righteousness, worldly goods, pleasure and liberation)

The meditation on Whom cheers,
He should be remembered every breath,
By mind, body and mouth one bears. *Refrain*
It gives peace, the mind is stilled,
No more fire in the heart sears.
Guru Nanak had glimpse of the Lord
In water, land, Three Worlds and verdure there. (2) 2.30

Sorath V

Pray free me from lust, wrath, avarice, falsehood and slander,
Rid my inside of them
And let me get You near. (1)
How should You I endear?
And with my Lord adhere. (1) *Refrain*

I should forget You not in my heart,
By my side should You ever adhere.
With great good fortune I realise my Accomplished Guru
And Nanak doesn't have to elsewhere peer (2) 3.31

Sorath V

Meditating on whom one gains it all,
No endeavour goes waste.
Giving up the Lord whom would you cultivate,
He who does everywhere pervade?
Godmen! Meditate on the Lord,
In the company of the holy contemplate on Name.
All your efforts would fetch reward. (1) *Refrain*

He takes care, provides the daily fare and endearingly to His bosom clasps.
Says Nanak, how could the world without meditation,
Freedom from the transmigration grasp? (2) 4.32

Sorath V

He is Eternal Bestower of life, meditating on Whom impurity is shed,
Treasure of Virtue, Wherewithal of the Holy,
Rare are those who to Him are led. (1)

My self, you should meditate and get with Lord wed,
In whose care there is ever peace,
No more of sufferings dread. *Refrain* P-618
Of great good fortune is he who gains the company of the holy,
Meeting whom all his foul thinking fled.
Nanak seeks the dust of the feet of those
Who have the Name into their heart fed (2) 5.33

Sorath V

He relieves suffering of ages, to the scotched self He provides support.
His glimpse is a bliss,
Meditating on the Name is one's forte. (1)

My physician is my Guru, the Master.
He pours his dose of Name in my mouth,
And relieves from Yama's disaster. *Refrain*
He is Accomplished, Supreme, Almighty Creator.
His devotees Himself He looks after,
Nanak has the Name as his anchor. (2) 6.34

Sorath V

You know what is in my mind, you have to take decision.
Pray do pardon me,
I'm afflicted with lapses a million. (1)
Lord! You are the Master by my side.
Let me by Your feet ever abide (1) *Refrain*

Without limit, without extent, lofty, the Mine of Virtue,
You snapped the ties of Nanak and made him Your own.
To whom should he be grateful other than You? (2) 7.35

Sorath V

The great Guru has been gracious,
All my longings are met.
Singing praises of the Lord
In the Guru's presence I feel at rest. (1)

It is a pleasant image, pleasant and perfect.
Repeating the Name in a quiet poise,
The unstruck melody is struck. (1) *Refrain*

I have met my beloved Master,
The temple of my house is blessed.
Nanak has gained the treasure of Name,
All his prayers are met. 8. 36

Sorath V

I have come to have image of the Guru's feet in my mind,
It is a good omen.
The Perfect Preceptor has been graceful,
The treasure of Name I have won.
My Guru is my saviour Lord.
He blesses with manifold glory,
And everyday fresh accord. *Refrain*
The Preceptor takes care of human beings and beasts,
Those who can have His sight.
Wondrous is the glory of the Accomplished Guru,
Nanak to Him is sacrifice (2) 9.37

Sorath V

Let us garner the unalloyed treasure of Name,
It is Inaccessible and endless entity.
Eat and enjoy in peace and tranquillity,
Which is bliss indeed for a devout family. (1)
The Lord's Lotus Feet should be one's authority.
With the grace of the holy one comes across the vessel of truth,
Boarding which the devotees may tide over the world's duplicity (1) *Refrain*

The Eternally Accomplished Lord took kindly,
Himself attended to our felicity.
Nanak watches, sees and blooms,
There is no end to Lord's mercy. (2) 10.38

Sorath V

The Guru-perfect was kindly inclined,
Everyone turned gracious.
Himself he effected the Union but gave me the credit, P-619
It was peace all over and happiness. (1)

With the Guru-perfect on my side,
The Lord God with me abides. *Refrain*
I see Him inside and outside the house,
Here and there wherever I glance.
Nanak, the lucky, met his Guru,
His Supreme Deity by chance. (2) 11.39

It is melody of peace, bliss, liberation and poise,
I have had a glimpse of the Lord's feet.
The Saviour has saved the child.*
The True Guru Himself came to treat. (1)

* refers to Hargobind who later took over as the Sixth Sikh Guru

Under the shelter of the Guru True we are saved,
Serving whom it never goes waste. *Refrain*
There is peace at home, also outside.
Our Lord has been kind.
Says Nanak, no harm can now come to me,
My Lord is gracious, I find (2) 12.40

Sorath V

My mind is activated in the company of the holy.
With Name as jewel, I offer my devotion.
Meditating on the Limitless my anxieties are over,
I swim across the ocean (1)

My heart in Divine submission,
I am in peace, with the melody of poise resounding,
The fury of malady is in remission. *Refrain*
How do I narrate Your merits?
You are beyond evaluation.
Says Nanak, with the Lord at his back,
The devotees suffer not transmigration (2) 13.41

Sorath V

No more afflictions, maladies have fled,
My Lord has been kind.
Meditating on the Lord day and night,
Fully satisfied is my mind. (1)

Lord! Of peace and tranquillity, You are the treasure.
Pray, take care of the one You endear.
This is my prayer. *Refrain*
What I demand I get, I've faith in my Lord.
Says Nanak, propitiating the Guru Accomplished,
From all the illusion I'm absolved. (2) 14.42

Sorath V

Meditating on the True Guru, all my affliction are contained.
My sufferings and maladies are gone with the Guru's Word,
What my mind desired it obtained. (1)

My Guru Accomplished is of peace Purveyor,
He does and makes us do.
My Master is perfection incarnate as Creator. *Refrain*
Let us laud the Lord in bliss, joy and peace.
Guru Nanak has been salacious.
The whole world is singing the glories,
The Preceptor Himself is gracious (2) 15.43

Sorath V

Measure not my merit,
Consider Your benevolence,
Save me and extend Your support,
So that ever I partake Your eminence. (1)

With His perennial kindness the True Master created,
The Guru-perfect ended our troubles.
Everyone around was thus liberated, *Refrain*
Infused with life, clothed and fed. P-620
Himself He saved His slave –
Nanak, who is sacrifice to Him was blessed. (2)

Sorath V

Taming the evil Himself, the Lord has the world saved.
The Preceptor has been gracious,
He has His reputation maintained. (1)

The Divine King has given His protection.
Let us laud the Lord in peace, poise and bliss,
Which makes for the body and mind's felicitation. *Refrain*
My True Guru is the saviour of the sinners,
He is my anchor.
The True Master must pardon,
Hearing Nanak's prayer (2) 17.45

Sorath V

The Lord Supreme, the Preceptor, pardoned,
He annulled all the ills.
We were saved in the care of the Guru Accomplished,
All our needs who could fulfil. (1)

The devotee meditated on the Name as support.
The Accomplished True Guru cured the malady,
Taking a gracious view in His Court. *Refrain*
Our people are now ever in bliss,
Har Gobind has been cured by the Guru.
Says Nanak, great are the ways of the Creator,
This is reflected in Holy Word true. (2) 18.46

Sorath V

My Master has been gracious in His Holy Court.
The True Guru had the malady relieved,
There is peace all over the boat.
He protected all His creation,
Yama has gone on strike *as a revolt.*
One should meditate on the Name as support,
Ever and ever in meditation be engrossed.
And thus our sufferings and sins abhort. (1) *Refrain*

Brother! Come for protection to the One
Who has created all the world.
He is Almighty, He is Accomplished,
He is True, Truthful is His Word.
Says Nanak, let us meditate on the Lord, brother,
Our body and mind will be in utter accord. (2) 19.47

Sorath V

Godmen, meditate on Name.
Forget not the ocean of peace,
You'll get all for what you came. (1) *Refrain*

The Guru Accomplished, in His grace
Has relieved us of the malady.
The Lord Preceptor has been kind,
There is no more suffering in the family. (1)

The Mine of Bliss, Joy Incarnate,
One should make the Lord's Name as one's support.
Says Nanak, the Lord vindicated the honour,
Saved was the entire world. (2) 20.48

Sorath V

My True Guru came to my rescue,
In His grace the Lord stretched His arm to save.
My Beloved is ever fresh and new. (1) *Refrain*

Relieved of maladies by the favour of the Almighty,
Of His servant the honour He vindicated.
I gained all sorts of fruit in the company of the holy,
I am sacrifice unto my True Guru supplicated. P-621
Without reckoning my good and bad deeds,
He saves me here and hereafter.

Immortal is the Word, says Nanak, of the Guru,
Which on my forehead is inscribed by the Master (2) 21.49

Sorath V

He it is who has created all the living creatures,
He is the Holy Helper.
He takes care of His devotees,
Gives them full shelter. (1)

The Preceptor is ever by my side.
The Guru Accomplished protects me fully,
Everyone does by me abide. (1) *Refrain*
Nanak, meditates on the Name day and night.
The provider of life and breath.
He keeps His devotees close to His heart,
The way the mother or father from their child won't part (2) 22.50

Sorath V Score 3
(Quartets)

There is but One God.
He is realised through the grace of the True Guru.

The Elect couldn't resolve my doubt,
Nor could the Elders my fear flout.
I placed my problem before the state guides,
But meeting the Divine alone I was satisfied. (1)

No more do I have to look around,
I propitiate my Guru Profound. *Refrain*
I arrive at the Lord's *Darbar*,
There is end to my furore.

I find what was in my heart,
No more I come, no more I depart. (2)

The decisions taken there are based on truth,
The master and servant are alike forsooth.
The Knower of Hearts knows,
Which without telling Him He shows. (3)

He is the ruler of all the lands,
Where play the unstruck bands.
How can with Him one be too shrewd?
Says Nanak, seeing Him from ego one is freed. (4) 1.51

Sorath V

With the Name lodged in my heart,
I meditated on my Guru in my resort.
The Guru Accomplished revealed the truth,
That brought peace true to the uncouth. (1)

My Guru has been kind.
There is joy, peace, bliss and weal,
Back home from the holy bath I find, *Refrain*
True is my Guru's glory.
It remains an untold story.
He is King of the kings,
Propitiating the Guru the mind seems to sing. (2)

All my sins are washed,
In the company of the holy I bask.
The Lord's Name is treasure of virtue,
Meditating on it you gain what you pursue. (3)

The Guru has flung open the portal of liberation,
The entire world is offering felicitation.

Says Nanak, my Lord abides by me,
From the fear of transmigration I am free. (4) 2.52

Sorath V

The Guru Accomplished has been kind,
My desires fulfilled I find.
From the holy pilgrimage I have returned, P-622
Joy, felicity and bliss I have earned. (1)

Godmen, it is with Name that one can swim across.
One should meditate on the Lord sitting and standing,
And remain in gratitude of God. (1) *Refrain*

The way of the holy is the path of *dharma*,
It is the blessed who adopt.
Attuning oneself to the feet of the Lord,
Sins of a million lives are washed. (2)

Ever you laud the Lord
Who is the Master of ceremonies.
Every living creature is chastened,
Of the True Guru it is one of the bounties (3)

The impediments were shattered, sufferings annulled,
As the True Guru had the Name imbibed.
Relieved of sins, everyone became chaste,
Back in a peaceful home has Nanak arrived (4) 3.53

Sorath V

My Lord, the Treasure of Virtue,
My house and *lashkar* belong to You.

When Guru the Master was gracious,
All the living became salacious. (1)

It is bliss meditating at the Guru's feet,
There is no fear if the Guru were to entreat. *Refrain*
The devotees have the Mighty lodged in the heart.
The Lord has made an irrevocable start,
My might, money and mainstay belong to You,
You are my splendid Beau. (2)

Those who gained the holy company,
The Lord made them swim across the sea.
In His grace He initiated with Name,
With which all the weal and peace came. (3)

When the Guru came to my aid,
The whole world its homage paid.
Meditating on the Lord with every breath,
Says Nanak, it is like singing His glory in mirth. (4) 4.54

Sorath V

It is all peace, poise and bliss,
When I meet the Lord I miss.
The Guru Accomplished kept His date,
I have achieved the Supreme state.
My mind in love and devotion is absorbed,
Resounds daily the unstruck harp. *Refrain*
Stable is the shelter of the Lord's feet,
Thereby no one else's help I need.
Provider of life of the world I've found,
In utter duality His joyous praises resound. (2)

The Lord has undone my Yama's snare,
I have achieved all for what I care.

Wherever I see it is Him I find,
There is none other than the Lord kind. (3)

In His grace the Lord saves,
And off the sufferings of ages scares.
He meditated on Name, the Emancipator of Fear,
And Nanak thereby attained the infinite pleasure (4) 5.55

Sorath V

The Creator has bestowed peace,
The tribe is at peace.
The Guru-perfect has brought
The protection of the Truthful I sought. (1)

The Lord Himself helped, P-623
Contentment, truth, peace were acquired in a trice;
The mind remained ever blessed.
God's Name worked as a remedy,
Which freed me of my malady.
He took kindly,
And settled everything smoothly. (2)

The Preceptor came to my rescue,
Caring not for my merit or due.
God's Word stood witness,
Which accounted for the bliss. (3)

I speak as You ordain.
You, my Virtuous Master, I maintain.
Nanak repeated Your Name as Truth,
You saved the honour of the slave forsooth. (4)

Sorath V

The Creator came and stood by us;
There was no trouble, there was no fuss.
The Guru had the *ritual* bath blessed,
Remembering the Name sins were shed.

Godmen! Ramdas pool is celebrated.
He who bathes in it, his family is saved,
And is himself liberated. (1)

The world sings His praises,
He obtains what he chases;
The ritual bath concluded peacefully,
Remembering God gratefully. (2)

He who has a dip in the pool of saints,
He must his salvation obtain.
He dies not, nor is he born again,
He who has the Name in the grain. (3)

This spiritual truth only he would mind,
When Almighty, the Virtuous, is kind.
Coming to Baba Nanak's protection,
Frees one of all worries and affliction. (4)

Sorath V

The Preceptor has kept His Word,
There is nothing that I haven't been served.
With the touch of his feet the Guru has liberated,
On the Lord's Name I have meditated. (1)

Of His devotee, He is ever the saviour,
In His grace He takes personal care,
Like mother and father. *Refrain*
It was great good fortune that the True Guru I met
No more do I Yama's path fret.
My mind is given to loving devotion
Fortunate are those whose mainstay is meditation. (2)

Who chant the Ambrosial Word
And bathe in the dust of the feet of the men of God.
The Lord bestows them with His Name,
The Creator fits them into His frame. (3)

His glimpse lays firm foundation.
It is utterly holy cogitation.
Pray, do be gracious, my Knower of Hearts,
Nanak, the slave, has come seeking shelter of his Lord. (4) 8.38

Sorath V

As the Guru Accomplished took me in His shelter,
I found the Lord as my companion and helper.
Wherever I go it is a treat,
The Lord in His grace fixes every meet. (1)

Brothers, let us laud the Lord,
Perceive the cherished reward,
And live thereafter in accord. *Refrain*
The Lord is our heartbeat,
We are dust of the Holy Feet.
The fallen He retrieves,
And in His grace laudation to them bequeaths. (2)

The Preceptor does provide,
All the living does He guide.

Lauding Him day and night,
One is free from the transmigration fright. (3)

P-624

Those whom the Lord Creator does bestow,
They alone the essence of the divination know.
The minions of Yama dare not come near,
Says Nanak, they are in peace ever. (4) 9.59

Sorath V

The Guru Accomplished has consummated,
The Preceptor is all over reflected.
It was the bath of health and recovery factor,
I am sacrifice unto the Preceptor. (1)
With the Guru's lotus feet lodged in my heart,
I come to no harm,
Achieved are all the tasks on my part. (1) *Refrain*

Meeting the holy my foul thinking is shed,
Those fallen are cleansed and redressed.
With a bath in the Ram Das pool divine,
The sins committed earn no fine. (2)

One should laud the Lord daily,
In the company of the holy.
He who meditates on the Lord,
He achieves whatever is in his heart. (3)

The Lord Creator is bliss incarnate.
Meditating on Him is an ecstatic state.
Nanak, the slave, meditated on Name,
The Lord to his rescue came (4) 10.60

Sorath V

Thick, dark clouds hover all over,
The lightning flashes with grim scorn.
All alone on my bed and sleepless,
To distant lands has my Love gone, (1)

And there is no word from my Don.
Earlier He would go a *kos**
And pat a missive-private send. *Refrain*
How can I forget my gem of a Lover
Every felicity to me who lends?
Going up the house, I watch the way He went,
My eyes full of tears unspent. (2)

My ego has distanced me from Him,
Otherwise I hear He is close.
Separated by the thin wings of a butterfly
That my mind's eye chose. (3)

When the Master took kindly to me,
All sorrows were banished.
Nanak imbibed the All-pervading Lord
When the wall of ego was demolished.
All my doubts were dissipated,
Whatever I asked for was created,
By my All-virtuous God. (4) 11.61 *Refrain* 2

Sorath V

The Mender of the broken,
The Liberator from bonds,

* unit of distance, approximately 2.4 kilometers.

The Formless,
The Redeemer from sorrow!
I have no good deeds to my credit,
Nor am I acquainted with *dharma*.
I am avaricious,
Playing with the riches; I lend and borrow.
I have come to be known as a devotee of the Lord,
Do vindicate my honour, O God! (1)

Dear Lord! You are the pride of the poor.
You make the worthless worthy.
I am sacrifice unto You, my Doer.
The way a child dictated by his nature
Indulges in many a bad deed,
The father reprimands and shouts
And yet forsakes not his seed;
He forgives and forgets the sins
And for future gives the lead. (2)

P-625

He can read one's mind,
He knows it all.
Then why ask Him for aught?
He is pleased not with pleas,
If He chooses He grants what is sought.
I have knocked all other doors,
It is only His which I have not. (3)

In His benevolence, the kindly Father
Listened to my prayer.
The Guru Perfect brought about the union,
My worries gone and seen nowhere.
Treated with remedy of the Name,
Nanak found his perennial welfare. (4) 12.62

Sorath V

Meditating on the Lord I am in bliss,
My sorrow and sins are resolved.
Lauding and contemplating,
All my problems are solved. (1)

Your Name is the mainstay of the world.
As advised by the Guru, I meditated on the Master
And across the ocean I was swirled. *Refrain*
You are the counsellor, You hear petitions,
You are the Almighty Lord.
You are Bestower and also the Resumer,
How can poor me Your eminence record?
How do I discourse on Your virtues?
Your value cannot be determined.
Inspired by Your sight I live, my Lord,
Your glory is a sheer wonderment (3)

Taking pity, the Master Himself
Gave me high honour and with understanding treat.
Nanak is ever and ever sacrifice unto Him,
Seeking the dust of His devotees' feet (4) 13.63

Sorath V

Making obeisance to the Lord,
All my tasks are in accord.
The Lord has been kind,
Fully vindicated myself I find. (1)

For His devotee he came to the rescue.
All his objectives fulfilled,
Nothing is wanting or due. *Refrain*

The Creator had the *Sarovar** to us bestowed.
The wealth for its construction followed.
Never do we anything lack,
We do what the Guru True does ask. (2)

Meditating the Lord Bestower,
The entire creation became our cherisher.
We hail the Creator,
Of the Universe Who is the maker. (3)

You are my Supreme Lord,
Whatever we have is Your reward
Nanak, the slave, meditated alone on the Lord.
He obtained all the promised accord. (4) 14.64

Sorath V
Score 3

There is but One God.
He is realised through the grace of the True Guru.

A dip in the pool of Ramdas,
Washes all the sins of the past.
The Holy bath cleanses,
Which the Guru-perfect dispenses. (1)

It is peace and plenty everywhere,
Contemplating on the Guru's Word
All the dealings are plain and fair.
Malice shed in the company of men of God.
Nanak contemplated on the Word,
And met the Primordial Lord. (2)

* the Holy Pool at Amritsar

Sorath V

P-626

Where the Preceptor is contemplated,
The house is celebrated.
Guru, the ocean of peace, is venerated,
And every illusion is extirpated. (1)

Realising the sanctity of the Holy Name,
Day and night we chant Its fame.
From the Guru Accomplished it came. *Refrain*
Inexpressible is the Lord's discourse,
It's told in terms divine of course.
Nanak, the slave, had to it a recourse,
Which had in the Guru Accomplished its source. (2) 2.66

Sorath V

The Guru has bestowed peace here,
And weal and welfare there.
I have gained the treasure of felicity
By meditating on my Guru, the Divine Entity.
My True Guru is Supreme,
Fulfils my every dream.
For the devotees it multiplies and beams. *Refrain*
Everything living around is kind,
My Preceptor makes them do so.

I met the Master in a moment of spontaneity.
Says Nanak, with Him truth carries you through (2) 3.67

Sorath V

The Guru's Word is my anchor.
On all my four sides are the posts of soldiers.

As I got attuned to the Master's Name,
Yama took to his heels in shame. (1)

Lord! You are my Bestower of Peace,
Snapping my bonds You have cleansed my mind,
You are my Accomplished Creator I find. *Refrain*
Says Nanak, the Preceptor is ever in-state,
His service never goes waste,
His devotees are ever in bliss,
Meditating they achieve whatever they wish (2) 4.68

Sorath V

I am a sacrifice unto my Guru,
Who has vindicated my honour true.
What I longed, I've got,
Ever I meditate on my Lord.
Godmen! There is none other than the Divine Entity,
He is the Lord Almighty. *Refrain*

The Lord has blessed me with the boon,
Everyone comes to play my tune.
Nanak, the slave, meditated on the Name.
Effaced was all his pain. (2) 5.69

Sorath V

The Guru Accomplished has cured,
The unstruck melody has blared.
The Preceptor has brought about weal,
In which His favour does reveal (1)

The True Guru Himself has relieved the malady,
All the devotees and divines are pleased.

With the Name of the Lord they are seized. *Refrain*
Whatever they desire they get,
The Preceptor His devotees must beget.

The Lord Himself has saved Govind,
Nanak has given to truth a wind. (2) 6.70

Sorath V

I do what You please.
I am aware of no other creed.
Your child, I supplicate,
The Lord Himself does vindicate.
The Preceptor is my mother and father, P-627
He cherishes me in His favour.
I do whatever He would order. *Refrain*
All the living creatures are in His fold,
Their controlling string He does hold.
I do what He ordains.
Nanak, the slave, He sustains (2) 7.71

Sorath V

My heart with the Name knit,
Everything appears to hit.
He who seeks the Preceptor's feet as shelter,
He is fortunate in his quarter (1)

Meditating in the company of the men of God,
Contemplating on the Lord day and night,
Whatever I sought I received as reward. *Refrain*
The seed of the former deeds has sprouted.
To the Lord's Name I am devoted.
My body and mind in His sight are absorbed,
Nanak, the slave, his True one lauds. (2) 8.72

Sorath V

Meditating in the company of the Guru,
I achieved whatever I sought to pursue.
No more does anyone with illwill assail,
Everyone around has come to hail.
Men of God! Holy is the Master's shelter.
Every living creature is under His control.
He knows what is there in the heart's quarter. *Refrain*
All over has He swept,
His promise the Lord has kept.
Those fallen, the Name does redeem,
Nanak is sacrifice to the Supreme (2) 9.73

Sorath V

The Preceptor Himself produced and provided,
The Guru by the child has abided.
The mother and father must rejoice,
His life is the Lord's own choice. (1)

Your slaves are all well-meaning,
Pray vindicate the honour of the one.
You take care of the teeming. *Refrain*
My Preceptor is ever Benevolent,
He is ever Fervent.
Nanak His shelter sought,
Whatever he wished, he got. (2) 10.74

Sorath V

The Lord is ever manifest,
The child He did protect.
The rage of smallpox He has contained,
All the suffering is relieved with Name (1)

My Preceptor is ever gracious,
He hears His devotee's prayer.
To every living being He is salacious. *Refrain*
Almighty is my Lord,
Meditating on Him afflictions depart.
He heeds His slave's prayer.
Says Nanak, everyone is in peace here. (2) 11.75

Sorath V

Contemplating on one's Guru,
One arrives home with weal true.
The glory of Name,
None may its extent claim. (1)

Men of God! Contemplate on the Lord.
Contemplating on the Lord you get everything,
And all your predicament are resolved. *Refrain*
Cultivating loving devotion of the Lord, P-628
It's the fortunate who have this reward.
Nanak, the slave, meditated on Name,
Thereby to all the pleasures he came. (2) 12.76

Sorath V

The Preceptor provided a prop.
It helped all the sufferings and maladies drop.
Men and women are joyous.
The Lord has been gracious. (1)

It is peace for the holy all over.
Preceptor, the Supreme Lord, prevails everywhere. *Refrain*

The Holy Word from Above has been received,
Of the anxieties which has relieved.
The Lord is compassionate and kind,
It's the truth Nanak has come to find (2) 13.77

Sorath V

He is the Saviour here and hereafter.
The Preceptor is True Guru, of helpless Master.
His devotees He protects
In every heart the Holy Word He injects (1)

I am sacrifice unto the Guru's feet.
I meditate on Him day and night,
He Whom anywhere you meet. *Refrain*
Himself He came to the rescue,
The True One's gift too is true.
In Your devotion and protection,
Nanak has found salvation (2) 14.78

Sorath V

As designed by the Guru Accomplished,
On the Lord Divine I meditated.
The Master being in favour,
The Preceptor vindicated my honour. (1)
It is ever peace at the Lord's feet.
Whatever one wishes one gets,
Nothing does He unheed (1) *Refrain*

He whom the Provider takes kindly,
The devotee lauds the Lord.
His mind is given to loving devotion,
He endears the Supreme God. (2)

He meditates on the Master day and night
Saved from treacherous potion,
The Creator takes him in His care,
He finds himself in the company of men of devotion. (3)

He stretched His arm, provided fully and brought about the union.
Says Nanak, all the objectives accomplished
I find myself with the Lord Perfect in communion. (4) 15.79

Sorath V

Humility is my mace,
And my staff the dust of the feet of the men of grace.
No one dare these efface,
The Guru Accomplished attended to this case (1)

The Lord's Name is the prop of the holy.
He who meditates is liberated,
And thus are emancipated many. *Refrain*
In the company of the holy I meditated on the Lord,
And achieved this perfect reward.
Says Nanak, He inculcated humility,
And I could envision the Divinity. (2) 16.80

Sorath V

The Guru Accomplished has fully rewarded,
His grace He has accorded.
I am ever in ecstasy,
Wherever, I am happy. (1)
The Lord's devotion fulfils dreams. P-629
The Guru Accomplished bestows it in His grace
Not many are aware of it, it seems. *Refrain*
Brothers! Let us the Holy Word chant.

It does ever felicity grant.
Nanak meditated on the Name,
What he was destined he came to claim. (2) 17.81

Sorath V

Meditating on the Guru True
All that I sought came through.
My objectives achieved,
Struck are the melodies of bliss conceived. (1)
Godmen, I attained joy meditating on the Name,
I had peace and poise in the company of the holy.
Thus the end of all my suffering came (1) *Refrain*

The Holy Word of the True Guru,
The Preceptor seems to enjoy it too.
Nanak, the slave, testifies it true,
It is sacred, it is untold too. (2) 18.82

The way hungry eats unashamed,
The Lord's devotee meditates on Name. (1)
In pursuing one's task why be tardy?
Meditating on Whom one is glorified at His Portal,
And is ever blessed with peace by the Almighty. (1) *Refrain*

The way a voluptuary is lost to lust,
The devotee lauds the Lord must (2)

The way mother is to the child attached,
The enlightened is with the Name matched. (3)

It is from the Guru Accomplished to be had,
Nanak, the slave, with the Name is latched (4) 19.83

Sorath V

In peace and poise I am back home,
The traducers are put to shame.
With the Guru Accomplished's action,
I am free from every strain. (1)
Fellow travellers, it's the True One's big Name
Who has created this wonder game. (1) *Refrain*

I speak as He does please,
His Holy Word to release.
Says Nanak, the Preceptor is the source of weal,
Who has created the cosmos in His zeal. (2) 20.84

Sorath V

Meditating on the Preceptor in the heart,
Safe and sound I return to my resort.
Everybody around is relieved.
The Guru Accomplished has retrieved. (1)

Holymen, my Lord is ever gracious.
He reckons not the account of His devotees,
Towards His children He is salacious. (1) *Refrain*
He who has lodged the Name in his heart,
He is taken care of every sort. (1)

When the Guru Accomplished bestowed the Name,
No more does Nanak experience any strain (2) 21.85

Sorath V

With Him lodged in the heart and mind,
Everybody hails me, I find.

It is grace of the Guru Accomplished,
Whose merits cannot be established. (1)
I am sacrifice unto Your Name.
He whom You take kindly,
He comes to cherish Your game. (1) *Refrain*

You are my mighty Master,
Of the devotees You are the anchor.
Nanak has come to Your protection,
With ashes in the traducers complexion. (2) 22.86 P-630

Sorath V

It would be peace hereafter,
The way it was pleasure in the last quarter.
The Preceptor has formulated such a dispensation
That I am never shaken. (1)
To the True Master I am devoted,
The Lord who is everywhere hosted. (1) *Refrain*

The living owe themselves to the Compassionate,
He provides for all who propitiate.
Wondrous is His might,
Nanak meditates on Him day and night (2) 23.87

Sorath V

I am in the company of the Seer,
Yama dare not come my near.
He keeps me to His bosom clasped,
That is His way, His true path. (1)
The Guru Accomplished consummated His task,
Vanquished all the foes,
The noble way to His slave he taught. (1) *Refrain*

The Preceptor blessed at many a spot,
We came home without a blot.
Nanak his Master's shelter sought,
Freedom from all his woes he got. (2) 24.88

Sorath V

The True Guru is the bestower of all comforts.
One should seek His shelter,
His mere glimpse is bliss.
With suffering effaced, laud the Mentor. (1)
Brother, let us sip the Divine Elixir,
Repeat the Name, contemplate Name,
With the Guru Accomplished as Anchor. *Refrain*

He realises Him who is assigned from Above,
He is the accomplished brother.
Dear Lord! It is Nanak's supplication,
I should remain attuned to the Name of the Master (2) 25.89

Sorath V

The Preceptor, Knower of hearts is Almighty,
His devotees He protects,
He is hailed the world over,
Tasting the Word Holy in quest (1)
Lord! I seek Your shelter of a Master.
You are the Accomplished Anchor,
Day and night I repeat Your *mantra*. *Refrain*
He who lauds You, Lord,
He needs entertain no fear.
All his anxieties are relieved at the True Guru's feet,
He chants the Divine hymns in his heart's retreat. (2)

He has peace, poise, plenty of bliss.
With the True Guru's testament,
He succeeds in life with glory.
He finds his dream's fulfilment. (3)

The True Guru, guidance true and true deeds,
With the good fleet as his anchor, Nanak swam across the ocean,
Meditating on the Name as his creed. (4) 26.90

Sorath V

The reliever of suffering of the helpless has been gracious,
Himself He made all arrangements.
In a moment He took charge of His devotee,
And the Guru Accomplished snapped entanglements.
Man! One should laud the Lord ever.
All the sufferings of the body are relieved,
One receives what one desires. *Refrain*

He who has created all the living creatures, P-631
He is Supreme, Inaccessible and Wondrous.
Nanak meditated in the holy company,
And received reception at the Portal thunderous. (2) 27.91

Sorath V

On the Lord I meditate,
Everyday and night ever contemplate.
He who protects extending His hand,
And offers His elixir of the Supreme brand. (1)

I am sacrifice unto my Guru.
The Lord Accomplished has been kind,
Everyone else has been helpful true. *Refrain*

Nanak sought the Lord's shelter,
Who vindicated his honour.
No more had he to suffer,
And he was in peace, my brother. (2) 28.92.

Sorath V

My Master! Pray pay heed to my prayer,
Every living creature owns his existence to You.
Pray vindicate the honour of Your Name,
You are the Accomplished Doer. (1)

Master! Pray, live upto Your reputation,
Good or bad, we are Your creation. *Refrain*
The Master Accomplished heeded the prayer,
Snapping the bonds He took in His care.
Bestowing the robe of honour united the devotee,
Nanak himself saw Him manifest there. (2) 29.93

Sorath V

All the living creatures are in Your command,
They are servers in Your Court.
You have admitted them in Your fold
And ferried them to the yonder shore. (1)

You attend to Your devotees' chore,
Compassionate, Kind, Treasure of grace,
The Accomplished Master of the poor. *Refrain*
They are welcome and respected everywhere,
Nothing lacks anywhere.
You honour the devotees with the robe,
Nanak knows its all under Your care. (2) 30.94

Sorath IX

There is but One God.
He is realised through the grace of the True Guru.

O man, devote yourself to God.
With ears listen the Divine laudation,
And with tongue chant praises of the Lord. (1) *Refrain*
Meditating on the Master in the company of the holy,
From the fallen yourself you exalt.
Death prevails around like a beast,
With its jaws open apart. (1)

It must devour you today or tomorrow,
Realise this truth in your heart.
Says Nanak, meditate on the Divine
Before you find your time has passed. (2) 1

Sorath IX

What I had in my mind remained in mind,
Neither I meditated on the Lord nor went on pilgrimage.
Death has caught my theft I find. (1) *Refrain*
Spouse, friend, progeny, the mount and wealth,
Everything remains behind.
Treat everything else as myth,
Excepting devotion to the Lord Kind. (1)

Tired going around many an aeon,
The human incarnation you find.
Says Nanak, it's an opportunity for union, P-632
Why don't you with devotion bind? (2) 2

Sorath IX

Man! In what false thinking you are involved,
Indulging in lust and slander,
Never you meditate on the Lord? (1) *Refrain*
You have known not the path of emancipation.
To get rich you rush around.
No one will abide by you in the end,
For nothing would you be bound. (1)

You've not meditated on God nor served the men of God,
Of light you remain ignorant.
The Immaculate lodges in your heart,
While waste in His search you frequent. (2)

You are sick transmigrating many a life,
You have yet not found poise.
With human incarnation meditate on God,
Nanak has to give this advice. (3) 3

Sorath IX

Man! Do consider coming to the Lord's care.
Meditating on whom Ganika was saved,
His laudation you should rear. (1) *Refrain*

Meditating on Whom made Dhanna eternal,
And he attained the status of being unafraid.
How is it that the Lord, Reliever of Suffering,
Your attention to Him you haven't paid?
The moment he sought support of the Compassionate,
The elephant was freed from crab's tentacles.
How far can one relate the virtue of His Name?
Uttering the Name snapped his shackles. (2)

Ajamal[1] the world-known sinner, was liberated in a moment.
Says Nanak, you should meditate on the Fulfiller of Desires,
You will cross over the ocean in torrent. (3) 4

Sorath IX

O Man, what steps you should take
That you devote yourself to the Divine,
And the fear of death you forsake? *Refrain*
What action? What equipment? And what discipline?
What Name contemplating which you cross the life's ocean? (1)

Name is the only source of grace in *Kaliyug*;
He who meditates on it, he is emancipated.
No other discipline can compare with it;
This is what the *Vedas* have dictated.
Free from weal and woe and ever uninvolved,
He is called the Master.
He lodges in you ever and ever,
Says Nanak, as the image in a mirror. (3) 5

Sorath IX

O mother! How do I realise the Lord?
In abject attachment, ignorance and darkness,
My mind remains involved. (1) *Refrain*
I have lost my life in one illusion or the other,
Never was myself attuned to God.
Lost in vicious deeds day and night,
My meanness never could I discard. (1)

Never have I sought company of the holy,
Nor have I sought the Lord to laud.
Says Nanak, I am sans virtue,
Pray protect me, I come as Your ward (2) 6

Sorath IX

O mother, my mind is not in my control,
Running after evil day and night,
How do such a one I hold? *Refrain* P-633
Listening the lore of the *Vedas* and *Purana,*
Not for a moment to them it takes.
Involved in others wives and others' wealth,
The life precious it wastes. (1)

Lost in Maya, the mad!
You heed not the words of wisdom.

The Immaculate lodges in your heart,
You know not the mystery of His kingdom. (2)

The moment you seek shelter of the holy,
Your foul-thinking would be lapped.
Nanak involved the Fulfiller of Desires,
His Yama's noose was snapped (3) 7

Sorath IX

O man, take this truth to your heart,
The whole world is like a dream,
It takes not a moment for it to tear apart. *Refrain*
The wall built with sand and plastered,
Not for four days it would last.
Such are the pleasures of Maya
In which the stupid you are cast.
Nothing is lost, take heed even now,
Meditate on the Name of Lord.
Says Nanak, the essence of the teachings of the holy
I have discoursed to you in all. 2.8

Sorath IX

Not one friend in the world do I know;
Everyone is anxious about his weal,
No one comes to share your woe.
The wife and mate, the son and relations
Are attached to you only for your wealth.
The moment they find you without the means,
Everyone would in the thin air melt. (1) *Refrain*

How stupid of me to have cultivated them
And forget adoring Helper and the Fearless *Gem*. (2)

Like the dog's tail that would straighten not,
I have tried my best.
Pray do save Nanak as is Your wont,
Remembering Your Name I make the request. (3)

Sorath IX

O man! You heeded not the Guru's sermon,
What does it matter if you donned ochre robes,
And had your head close shaven? (1) *Refrain*
Forsaking truth you took to falsehood,
And made your life of value least.
You sustain yourself with deceit,
And then sleep like a beast. (1)

You know not how to meditate,
To Maya you are sold.
Man, you are involved in vice
And the gem of Name you've ignored (2)

Neglectful, you remembered not the Lord,
Your life went waste.
Says Nanak, Lord! You should be gracious as ever,
Man is ever an erring reprobate. (3) 10

Sorath IX

He who is afflicted not in pain,
Nor is he known to weal, attachment and woe.
And treats gold as so much sandy grain;
He who is influenced neither by slander nor acclaim,
Nor avarice, affection nor pride of name;
He who remains above joy and sorrow,
Cares not for honour or dishonour; (1)

Forsakes entertaining hope and expectation
And renounces the world for ever.
He who abjures lust and wrath, P-634
The Lord God lives in his heart. (2)

He who is blessed by the Guru,
He understands the secret of the matter.
Nanak has merged in the Divine,
The way water mixes with water. (3) 12.139

Sorath IX

My love! I have known it for certain.
The world has its own comfort at the heart,
None has with anyone else any other concern. (1) *Refrain*
In weal many would get close to you and surround,
In woe everyone would quit and nowhere near found. (1)

Your wife at home you love much,
Who remains attached ever.
The moment the swan forsakes the frame,
Would cry ghost and all contacts sever. (2)

This is the way of the world, he whom you woo,
In the end says Nanak, except the Lord
None will come near you. (3) 12.139

Sorath I Score I
(Quatrain – Octets)

There is but One God.
He is realised through the grace of the True Guru.

I fall prey not to duality,
I propitiate none other than the Lord,
Never do I visit tombs and cremation ground,
To quench my thirst I go not to any one else;
My thirst is quenched by Name profound.
The Guru has given me glimpse of the Lord within myself,
I am in poise and mentally attuned as I conceive.
You know all, You see all
What wisdom You accord, I receive (1)

In dispassion I am turned a recluse,
My mother! The word Holy I heave.
With light within and unending recitation of the scriptures,
The True Master I come to perceive. *Refrain*
Many a recluse forsake the world,
Recluse is he whom the Master accepts.
With the Holy Word in the heart, ever in Lord's fear,
He does what the Guru reflects.
Absorbed in the One, wavers not,

Disciplines it, if the mind deflects.
Lost in poise, ever dyed in colour,
He lauds the True Prefect. (2)

Were the mind wavering like wind to steady for a moment,
One gets to the Name attuned.
The tongue, eyes and ears are dyed in truth,
Assuaged is the thirst by You it's assumed.
The recluse is free from desire and disappointment,
In himself he remains subsumed.
With the alms of Name he is satiated
And in a state of poise is Amrit consumed (3)

Dispassion in duality is not feasible,
As long as there is a grain of mustard does last.
The whole universe is Yours, You are the Sole Provider,
There is no one else cast.
The self-possessed are ever in trouble,
The God-devoted are raised aloft.
He is Supreme, Inaccessible, Unknowable,
With words His worth can't be sought. (4)

Absorbed in divine cerebration in void,
Of the Three Worlds is Your identity.
As you record in the forehead,
They take birth and suffer their destiny.
You make them do good and bad deeds, P-635
And also devotion to the Deity.
The self-possessed are free from falsehood and live in fear
With self-enlightened entity. (5)

Those who have savoured it,
They alone know its taste.

Albeit the dumb eating a delicacy,
They can describe not the indescribable,
Suffer they must their fate.
When the Compassionate Lord unites they are enlightened,
Those without the Guru have to wait.
They do as He directs,
They have no other way to simulate. (6)

Some suffer delusion, others to devotion are devoted.
Wondrous is Your way.
As You please, we are rewarded,
It is all Your sway.
Reward for service I should claim if anything to me belongs,
My self and body are in Your pay.
In Your grace I met the True Guru,
With Ambrosial Name as my mainstay. (7)

With abode in the high I was blessed with virtue,
The virtue led me to meditation.
Cherishing the Name what I said or had others say,
It was sheer truth manifestation.
The Holy Word is the Guru Profound.
Without the Word Holy the world is lunatic aberration.
The accomplished recluse blessed with poise,
Says Nanak, with truth he remains in absorption. (8) 1

Sorath I
Triptychs

Brother, hopes and expectations are forgers of bonds,
Ritual actions and ceremonials are the ties.
In evil and virtue is the world conceived,
Forgetting the Name it dies.
Brother, Maya deludes the world,
It is false whatever in its pursuit one tries. (1)

Listen O Brahmin, engaged in rituals.
The ceremonial which gives peace
In the form of essence spiritual I prize. *Refrain*
You get up and discourse on the *Vedas*
While your deeds are worldly wise.
Hypocrisy doesn't help wash the impurity,
Your mind is full of dirty lies.
This is how the spider is caught,
Spinning the webs as it headlong tries. (2)

In false thinking is much of the world lost,
Caught in duality it cries.
Without the True Guru, Name is not realised,
Without Name the delusion never dies.
Serving the Guru gains peace,
And freedom from transmigration one buys (3)

From the Guru is obtained truth and poise,
The mind in immaculate truth subsides.
He who serves the Guru, understands, brother!
Without the Guru one knows not where the path lies.
He whose deeds are marked with avarice,
He eats poison along with his lies (4)

O Brother, when the Yogurt is churned,
One gets butter.
Churning water, you get water,
This is the world's *Shastra*.
Without the Guru one is lost in delusions,
The Lord is manifest in every quarter. (5)

The world is a thread of cotton
Which Maya in all the ten directions has tied.
Without the Guru the knot can't be untied,
One gets tired having to it applied.

The world is lost in delusions,
It cannot be the least described. (6)

Meeting the Guru fear of Lord comes to lodge in the heart.
Dying in such a fear is fortunate. P-636
Holy bath and charity are good,
But at the Lord's Portal, Name alone carries weight.
Guru is the goal which inculcates Name, brother!
The hypocrisy lodged in mind forfeits. (7)

Brother! This body is the jeweller's shop
Where the wondrous Name they transact.
The trader acquits in this trade
Who on the Name Divine reflects.
Says Nanak, blessed is the trader
Who under the Guru's guidance acts (8) 2

Sorath I

Those who serve their True Guru, my cherished friend!
Their fellow travellers too are saved.
They find no impediment, my cherished friend!
Their tongues with ambrosial paste are paved.
Those without Lord's fear, my cherished friend! Drown with their weight,
Those on whom He casts His glance are ever saved (1)

Be that as it may, You are lauded my dear.
Your laudation is cherished.
Without the fear of the boatman one drowns
Those on the shore are harassed. (1) *Refrain*

He who is worthy of laudation, must be lauded,
And no one other.

Virtuous are those, my dear, who laud my Lord,
They get dyed in the Holy Word colour.
Should one come across them, my cherished friend,
One should churn and get the nectar. (2)

My cherished friend, the true testimonial of glory is truth,
And Name is its true identity.
He who is born has to die as ordained.
One must carry out the ordinance of the Deity.
The ordinance is not understood without the Guru,
The Truth lies with the True Divine Entity. (3)

With His ordinance one is conceived,
And lies upside down in the mother's womb.
The God devoted proceed to the Lord's Portal
Having completed the task for which they had come. (4)

One comes as ordained,
And goes as prescribed.
One is bound and taken as ordained,
As ordained the self-possessed is chastised.
As ordained one comes to appreciate the Holy Word
Which is at the Divine Court prized (5)

As ordained, one is lost in calculations,
As ordained, one is given to pride and duality.
As ordained, one suffers transmigration,
Afflicted with misdeeds one cries in adversity.
He who abides by the Lord's ordinance,
He realises truth and acquires dignity. (6)

It is hard to utter the Name, dear!
How to listen the Name True?
Those who adore Him, my dear!

Unto them I am sacrifice too.
Blessed with Name I feel contented.
A glance of grace and one meets the Guru. (7)

With your body as parchment,
Treat your mind as ink to write.
The pen should be that of truth,
The Divine laudation to scribe.
Blessed is the writer, says Nanak
Who has truth in the heart to imbibe. (8) 3

Sorath I
(Couplets)

He is the Bestower of virtues, brother.
My mind is not pure enough to imbibe.
We are sinners without any merit,
It is He who does the virtues ascribe (1)

My Love, You are the Creator; having created, You cherish. P-637
I am a sinner, a hypocrite,
The Name is my distinctive merit. *Refrain*
My mind is given to vice, its shrewdness has brought it disgrace.
The Lord True comes to lodge in the heart
If the Guru's testament is in place. (2)

The Lord is known for His charm, as charming as blazing red.
Should one develop dispassion for the Lord,
To His True Mansion he is unmistakenly led. (3)

You are in the netherworld and the sky,
In every heart You are in the form of virtue and wisdom.
Meeting the Guru one gains peace,
And from ego the mind gets freedom. (4)

Washed with water the body continues to be impure.
Were one to bathe in the supreme enlightenment,
Both body and mind are rendered pure. (5)

Propitiating gods and goddesses; what can one beg? What can they bring?
Should a deity carved in stone be washed in water,
In water it will sink. (6)

Brother, without the Guru the Inaccessible is not to be realised.
The world is lost in indignity.
All glory is the privilege of my Master,
He bestows whom He fancies. (7)

An uncouth woman would be gentle in speech, brother!
Should she be in love with her Spouse True.
Suffering the pangs of separation,
She appreciates truth and does the Divinity pursue (8)

Everyone claims Him to be his own, brother!
He is really enlightened whom the Guru initiates.
Those who get attuned are saved, brother!
The Holy Word their identity indicates. (9)

You may collect vast quantity of fuel, brother!
With a spark of fire it conflagrates.
Meditating on the Lord for a moment,
Says Nanak, with the Divine one integrates. (10) 4

Sorath III Score 1
Triptychs

There is but One God.
He is realised through the grace of the True Guru.

Lord God, You take care of Your devotee ever,
Ever You've done so, forgetting him never.
Master, You vindicated Prahlad, Your slave,
You annihilated Hiranyakshipu, the deprave.
The Guru-conscious realise You Lord,
The egoists only themselves defraud. (1)

God, it is Your graciousness,
You give protection to Your devotees
Who come to You for forgiveness.
Yama dare not touch them,
Death may not close on them.
They have the Name alone dwelling in their hearts,
The Name has deliverance bestowed on them.
The miracle-powers lie at their feet,
The poise of the Guru glows on them. (2)

The conceited remain deluded.
They are given to greed.
They imbibe not *Shabad* through the Guru,
The Name is never their creed.
Their falsehood, misdemeanour and hypocrisy are exposed,
In vain does the conceited plead. (3)

You live in the devotees Yourself,
And You are known through the devotees.
The Maya and attachments are created by You,
You are the Maker, the Lone Deity.
Killing the conceit and disciplining the desires,
You are found in *Shabad* in the Guru's kitty. (4)

Those who love the Lord's Name,
He does for them what they want, unaware.
With the Guru's grace when He comes to dwell in their heart,
All their problems He takes care.

Accursed are those who vie with them,
Who have the Master God as their anchor. (5)

Without serving the True Guru, none has ever imbibed God.
The conceited shout in vain,
They come and go but gather no moss.
Born in agony they end in pain.
He who is Guru-conscious sips Amrit,
In a spell of *sahaj*, truthful he remains. (6)

Without serving the True Guru, the cycle of life and death doesn't end,
You may do whatever you may.
You read the *Vedas* and engage in arguments,
Without the Name you go astray.
The True Guru is truthful, His Word is true,
You must endeavour to live His way. (7)

He who has the Lord dwell in his heart arrives at God's gate,
The truthful Portal of the True One.
He is glorified from age to age,
It can never never be undone.
Nanak is sacrifice unto them a hundred times
Who have the Creator in their heart's glen. (8).1

Sorath III
(Couplets)

The meritless are condoned by Him, brother!
And He makes them serve the Guru.
Serving the True Guru is virtuous,
It attunes one to the Name True. (1)

The Lord pardons and Himself accommodates in His crew.
We were meritless sinners whom He excused.

The Guru Accomplished in his company included us too. *Refrain*
Countless are the sinners pardoned, my dear,
By contemplating on the Word Holy.
They are ferried across the ocean of life,
Mounting them on His boat by the True Entity. (2)

The dross has turned into gold,
Guru, the philosopher's stone has brought about the union.
Effacing ego the Name has come to lodge in my heart
And light with the light has found fusion (3)

I am sacrifice unto Him time and again,
Unto the True Guru I am sacrifice a hundred times.
He who has bestowed the treasure of Name to me,
And as guided by the Guru in poise myself I find. (4)

You may ask the enlightened, brother!
Without the Guru the state of poise is not attained.
One should serve the True Guru ever,
Without ego in the heart maintained. (5)

The Guru's guidance inculcates fear of God,
In fear one realises the essence of truth.
One attains the boon of love, brother!
And Name becomes the prop of life forsooth. (6)

He who serves his Master,
I bow at his feet.
Thereby I save my life,
And my tribe in the street. (7)

The truth lies in the Holy Word
Which by the grace of the Guru is realised.
Says Nanak, the Name comes to lodge in the heart. P-639
No impediment dare deride (8) 2

Sorath III

The Lord is imbibed through the Holy Word, brother,
It is good fortune that provides.
Those in conjugal bliss are ever in peace, borther,
Day and night in Divine Dye they are dyed. (1) *Refrain*

Serving the Guru is effacing ego and getting in the Lord absorbed.
Free from suffering, one is ever in poise,
The Lord comes in the heart to be lodged. (2)

She who doesn't observe the command of her spouse, brother!
She is ill-mannered and shrew.
Serving without devotion is being bereft of Name and untrue. (3)

They laud the Lord who have inscribed in their lot, brother!
They are truly devoted and dedicated.
Day and night they are absorbed in adoration, brother!
Absorbed in the Guru from fear they are emancipated. (4)

Brother! He who gives life after death,
He should be served ever.
Why forget Him from mind
Who has such a gift to offer. (5)

The self-possessed has a foul mind, given to duality, brother!
At the Lord's Portal he finds no accord.
The devotee lauds the Lord
And meeting the Beloved in truth is he absorbed. (6)

Brother! You have meditated not on the Lord in this life,
With what face would you go to the next?
Despite warnings you are misled, brother?
With vice you are obsessed. (7)

Meditating on Name, you live in peace, brother!
Your mind abides in prise ever.
Says Nanak, you should contemplate on the Name brother!
It is inaccessible repository of virtues clever. (8) 3

Sorath V Score 3
(Octets)

There is but One God.
He is realised through the grace of the True Guru.

Brother! He who has created the universe, He is the almighty Lord,
He who has infused life and breath and blessed with His boon in reward,
How describe Him? How see Him? To realise the Creator is hard.
Brother! One should laud the Beloved Guru who does the truth impart (1)

My self! Let me meditate on the Lord of virtuous description,
He who bestows Name in His grace to His creatures
And relieves them of suffering and affliction. *Refrain*
He who has everything in His house, brother,
Of the Nine Treasures* full are whose stores.
He who cannot be duly appreciated,
Who is Lofty, Inaccessible and Beyond Score,
He sustains all His creation,
Takes care of them and more.
The True Guru should be propitiated, brother!
The Word Holy is the uniting factor. (2)

Brother! let us offer obeisance at the feet of the True.
It frees one from illusions and fear.
Purifies the mind in company of the holy,
And with Name of the Lord one adheres.
Effaced is the darkness of ignorance,

* In Sikh scriptures these are poise, enlightenment, realisation of the Lord, etc.

The lotus of the heart is in cheer. P-640
All joys are due to the Guru's guidance,
He is the Repository of every treasure. (3)

Discarding distinction of mine and thine, brother!
Let us be humble as dust of other's feet.
The Preceptor prevails in every heart, brother!
He is seen, He is heard in concrete.
The day one forgets Him, brother!
One should pine to death without heartbeat.
He is Almighty; doer and making others do,
Whom you may anywhere meet. (4)

The boon of loving devotion is Name, the love of Maya it eliminates.
If it pleases Him brother, He brings about the union,
And the Name in one's heart permeates.
Lotus of the heart of devotee blossoms
And it comes to illuminate.
The Lord's glory is manifest, brother,
The earth and the sky profligate. (5)

The Guru Accomplished grants contentment,
Day and night I am in devotion lost.
My tongue utters the Name of Lord ever
In true joy I am engrossed.
Hearing His Name with ears I've found life
And to the immutable stage brought.
He who doesn't realise the Lord,
Let him in flames besot (6)

My Master is of many parts, unto Him I am sacrifice.
He fosters even the meritless,
And the homeless a home He bestows as a prize.
He whose Name is richly dyed, brother!
Every breath the sustenance He provides.

He is truly fortunate, brother,
He whom the True Guru unites. (7)

I live not for a moment without Him, brother!
He who is of all faculties the Master.
I should forget Him not any breath, any morsel
And find Him ever in my mind's quarter.
I found Him in the company of the holy, brother!
He Who is here and would be hereafter.
Those who are not devoted to the Lord,
Everyday they come across a disaster. (8)

Attaching me to His apron, brother,
He ferried me across the world's tumultuous ocean.
In His grace He blessed me
And He helped me in every fashion.
My body and mind were at peace,
The Name has become my daily ration.
Nanak has sought his shelter, brother!
Who retrieves from every sin. (9).1

Sorath V

The mother's womb was an ocean of trouble, my Lord!
Where You had me Your Name meditate.
When brought out You engrossed me in Maya,
In its attachment I came to inflate.
He on whom you were gracious my Lord,
With the Guru Accomplished You had him related
He meditates on the Lord with every breath,
With the Name Divine he is sated. (1)

You are my anchor in mind and body,
Of my mind and body, you are the anchor.

Other than You there is no Creator.
Of the mind You are the Lone Knower. *Refrain*
In endless incarnations I have suffered, my Lord
Many an infliction I have undergone.
Forgetting the True Lord, my dear!
Severe chastisement I've borne.
Those who propitiate the Accomplished Guru,
To the True Name they are sworn. P-641
They help one liberate, my dear!
Who in the shelter of the True have grown. (2)

What I ate as sweet, dear! It made me ill.
It turned out bitter and my body with sorrow fill.
Eating delicacies has made me forget Lord,
My sense of separation it won't kill.
He who has realised the Guru and is saved,
It is according to the Primal will. (3)

Dear! Engrossed in Maya, those who remember not the True,
Those who forget the Lord Supreme,
They turn to dust and rue.
They may wail and cry a lot, my dear!
Their torment must accrue.
Those who are united and cherished by the Guru, dear!
They remain ever rooted to the True. (4)

Avoid the company of faithless.
Those in whose company the Lord is forgotten,
They leave the world faceless.
The self-possessed is nowhere given a quarter, dear!
At the Lord's Portal he comes under stress.
He who is united and cherished by the Guru,
He has in store for him success. (5)

You try many a discipline and clever devices, not one would avail.
Those who are alienated from the Lord,
Censure of their caste they come to entail.
What is close to you, you have not perceived,
What is false will not with you bear.
Those who are united by the True Guru
They take to meditation, my dear. (6)

Truth, contentment, enlightenment and meditation he adopts,
Whom the Lord takes in His care.
He lauds the Lord day and night, dear!
He has plenty of Amrit to cheer.
He crosses the ocean of suffering, dear!
And to the other shore of ocean he fares,
He on whom He fancies, He unites,
Such a one is ever treated as pure. (7)

The Lord Almighty is gracious, dear!
He is the support of his peer.
One should seek His shelter,
He who of the innermost heart is aware.
With the mark of truth on the forehead,
Here and hereafter he takes care.
Such a Lord should never be forgotten,
Nanak is sacrifice unto Him in full measure. (8) 2

Sorath V Score 2
(Octets)

There is but One God.
He is realised through the grace of the True Guru.

I read scriptures, studied the *Vedas*,
Underwent Yogic discipline of *Naval** and *Bhoingam,**

* Yoga praxis

Yet I could shake off not the five evils,
Caught I was with conceit and egoism. (1)

This is not the way to meet Him, man.
Having tried many a plan,
Defeated I came to the Master's door,
Praying for understanding, wisdom and lore.
I took to silence, forsook pots and pans,
Naked in the jungle I roamed,
Also the river banks and temples all over,
Yet the mind-set of duality could not be forsworn (2)

Refrain
P-642

I thought and settled at a place of pilgrimage,
Putting my head beneath the sacrificial saw;
Yet malice of the mind could not be shed,
However much I tried to draw. (3)

Gold and girls, horses and elephants,
Alms-giving of varied score,
Rich food, dresses and gift of land,
All that takes you not to the Creator's door. (4)

Worship, adoration, adulation, lying prostrate,
And six disciplines prescribed by *Shastras*;
Smitten by avarice one is trapped,
None of these takes you to the Master. (5)

You may go through pain and strain,
Yogic and eighty-four postures of ascetics;
You may live long and be born again,
Yet the company of God you may not obtain. (6)

You may rule and have glory and power
Over all and sundry.
Your luxury beds and sandalwood essence
Sure to terrible hell would carry. (7)

Singing God's praises in company of the Holy
Is great good fortune.
Says Nanak, it is for one
Who has earned this rare boon. (8)

Your devotee is dyed in this colour.
He who helps the needy and relieves the pain
Took kindly to me.
Singing God's praises, I merged in the strain. (9)

Raga Sorath Var IV

There is but One God.
He is realised through the grace of the True Guru.

Sorath is ever pleasant if it invokes the True in mind.
The teeth are not dirty, nor is the mind foul,
The tongue utters Name of the Kind.
At the parents and in-laws she lives in the fear of Lord
And serves the True Guru with heart.
Discarding the worldly vestures, were she to meet the Beloved,
She should celebrate the company of the Lord.
With Name in the heart she is ever decorated,
Without the worm of impurity of any sort.
Her brothers, in-laws, both elder and younger, are dead
Of the mother-in-law who is afraid?
Says Nanak, if she is endeared by her spouse
For the jewel of good fortune she is truly laid. (1)

IV

Sorath is pleasing if it inspires the quest for Name,
Celebrates the Guru and as advised the Lord acclaim.
Absorbed in the love of Lord day and night,
Her apron is dyed in the dye of her Lord's flame.
I have come across not one like my Lord,
I have searched around the world in vain.
The True Guru initiated me to the Name,
My mind suffers no more waving strain.
Nanak is slave of the Lord,
Slave of his Guru's slaves he remains. (2)

Pauri

You are the Creator of the world, the Master Designer.
You have devised the game Yourself,
And Yourself You are the player.
You are the Maker, You are the Bestower
You are also the consumer.
Your writ runs all over,
You are the Master Producer.
I adore my Guru ever
On Him would myself I shower. (1)

Sloka III

P-643

Caught in ego we are scotched,
And in duality gone astray.
_he Guru Accomplished saved us,
Showing us in His pay.
The world is burning, we have perceived
With the Holy Word of the Guru as a lay.
Those devoted to the Holy Word are in cool,
It is truism that Nanak has turned to say. (1)

III

His life is a success and hailed,
Who in the Guru's service is devoted.
Those who forget not the True Guru in life and death,
They are consecrated.
They liberate their entire tribe.
By the Lord they are felicitated.
The devotee is acceptable both in life and death,
The self-possessed are dead in life.
Says Nanak, they can't be called dead,
With the Word Holy they survive.

Pauri

Serving the Immaculate Lord, on Name I meditate,
Congregated in the holy company, I contemplate.
Lord! You are ever benign, save the profligate.
I am Your bonded slave, pray do me dictate.
I do what is expected of a devotee if You indicate. (2)

Sloka III

One obtains what one is destined,
What the Creator Himself has inscribed.
One is administered the dose of attachment,
Which makes one forget the Lord prized.
Don't you treat the world living
In duality it is mesmerized.
Those who meditate not on Name as advised by the Guru,
They find no seat by the Lord's side.
He undergoes severe torture.
Neither progeny, nor wife, nor any one else
Would him company provide.

For people his face is blackened,
For himself his person he comes to deride.
Nobody trusts the self-possessed,
Nor anyone has faith in him in the world wide.
Says Nanak, the devotees have peace in plenty
Who have the Lord in their heart come to reside. (1)

III

They are fellow-travellers and friends
Who, inspired by the Guru, meet as a happenstance.
They abide by what the True Guru says day and night,
With truth they have a romance.
Those given to duality are no friends,
Who are given to worthless pride.
The self-possessed is ever selfish,
He can turn no tide.
Says Nanak, one obtains what is ordained at the Primal Time,
None dare it set aside. (2)

Pauri

You created the world Yourself and started this game,
Brought about the Three Qualities
And enhanced the attachment with Maya in chain.
Caught in ego one must render account,
And one must go as one came.
Those who are favoured by Lord Himself,
Them their True Guru would claim.
I am sacrifice unto my Guru,
Ever and ever I laud His Name. (3)

Sloka III

Maya and avarice are charmers
Who have eaten the world without teeth.
The self-possessed are swallowed while the devotees are saved
Who have dedicated their heart to their creed.
Without the Name the world is misled like mad,
The Guru-devoted pay heed. P-644
Lost in worldly pursuits the life is wasted indeed,
Without meditating on the Bestower of peace.
Says Nanak, they alone are blessed with Name
Who have it inscribed in their primal deed. (1)

III

There is abundance of Amrit at home,
But the self-possessed has not it tasted.
Like the musk-deer, unaware of musk,
In misconceptions and misdirections is wasted.
Discarding Amrit he garners vice;
Deluded by the Creator who the deer created.
Rare are the Guru-directed who are enlightened;
They find the Supreme in themselves reflected.
Their body and mind are in peace,
Their tongue has the celestial joy tasted.
The Holy Word cultivates the Name,
The Holy Word gets them met and mated.
Without the Holy Word the world goes mad,
The life around goes utterly wasted.
Amrit is ever contained in the Holy Word.
Says Nanak, which to the devotee is manifested. (2)

Pauri

Inaccessible is the Divine Lord,
Say, how do I meet?
With no form, features He is invisible,
Say, how do I His Name repeat?
Formless, Immaculate, Inaccessible is the Lord
Say, how to go to Him and entreat?
He whom He Himself enlightens,
He is shown the supreme street.
The Guru Accomplished has revealed
It is in the Guru's service that You meet. (4)

Sloka III

Let my body be crushed in an oil press,
It will not contain a drop of blood.
I am prepared to be sliced into four pieces,
For the love of my Lord God.
Prays Nanak that his devotion to the Divine
Should day and night last. (1)

III

My Beloved is a playboy; He is ever in a playful form.
Like His dress dyed in deep red,
He is ever pleasant and warm.
Prays Nanak, his fast colour of devotion should not fade,
For no other colour does He have charm. (2)

Pauri

He pervades all over, Himself He inspires devotion,
He disciplines the universe and puts everyone to action.

Some He engages gainfully, others are led to defection,
Some are shown the way, others stray to ruination.
Nanak meditates on the Name and as guided by the Guru lauds divination.

Sloka III

Serving the True Guru is fruitful, should one perform it with devotion.
One attains what one desires,
With ego, from the mind abdiction.
Snapped are bonds, one is liberated,
The mind is ever in the divine absorption.
The Name is hard to find in this age,
Guided by the Guru alone the mind gains it for adoption.
Those who serve their Guru
Nanak is sacrifice unto them and longs for their laudation. (1)

III

The mind of the self-possessed is beyond control, it is given to duality.
He has peace not even in dream,
And is afflicted with one or the other malady.
The learned get tired with their learning
As the *siddhas* in their *samadhi.**
Yet they fail to discipline the mind,
They are exhausted in their activity.
Those adopting different seats are sick of it,
Even taking holy baths at place of solemnity.
Their mind doesn't know itself, P-645
They are lost in ego's deluding futility.
Blessed by the Guru when they acquire the divine fear,
The great good fortune becomes a part of their entity.
In the Lord's fear their mind is disciplined,

* meditation

And the Holy Word destroys their ego's kitty.
Those given to truth are immaculate,
Their light merges with the light of Divinity.
Meeting the True Guru one gains Name,
Says Nanak, they are blessed with every felicity. (2)

Pauri

The *rajas*, their royalty and glory stays for days four,
Maya's colour is like that of *kausumba*
Which in a moment lives no more.
Maya accompanies not those departing,
They carry only the sins they bore.
When the messenger of death takes charge,
It is a frightful encore.
But the time lost can't be recalled,
One has only to feel sore. (6)

Sloka III

Those who turn away from the Lord are bound in chains and suffer.
They knock about without the union.
They are born and die, and again the cycle does occur.
They are not rid of the malady of doubt,
And are condemned to one or the other torture.
Says Nanak, in His grace He may pardon them
And with the Holy Word get them together. (1)

III

Those who turn away from the Lord, no place, no support can they claim,
Like a deserted woman going from door to door,
A hamlet of ill fame.
Says Nanak, the Guru-directed are pardoned;
Their union is brought about by the True Guru of Name. (2)

Pauri

Those who serve the True Lord, they swim across the ocean.
Those who meditate on the Lord's Name,
Yama is no more the source of their tension.
They are lionised at the Lord's Portal,
Who take to His devotion.
They alone serve the Master
Whom the Lord Himself reflects compassion.
I laud the Lord day and night, dear!
Guided by the Guru gone are my doubts and delusion. (7)

Sloka III

There are three delicacies in the plate,
It is a meal of the essence of Amrit divine.
Eating it the mind is satiated
And one attains salvation sublime.
This meal is unobtainable, godmen,
They gain it who contemplate the Guru Prime.
Why cast this conundrum out,
It should ever be kept in mind.
This riddle is a creation of the True Guru,
Its solution the devotion of the Guru does find.
Says Nanak, he alone solves it whom He enlightens;
The Guru's guidance helps realise the Lord kind. (1)

III

Those ordained from Above meet
And are attuned to the Guru True.
Those He alienates are distanced,
Given to duality they rue.

Says Nanak, without good deeds nothing is obtained
One gets what is from the prime time due. (2)

Pauri

Sister-friends get together and laud the Lord,
They meditate on the Name daily and hail their God.
Those who listen and repose faith in Name,
They would sacrifice their life for them as reward.
Pray, let us meet those of this kind.
I am sacrifice unto them day and night,
Who in the vision of their Guru are absorbed. (8)

Sloka III

P-646

Without the Name everyone is deluded, the world becomes a losing ground.
Whatever the self-possessed does is a dark dust storm of egoism found.
Guided by the Guru one sips Amrit,
Says Nanak, contemplating on the Word Profound. (1)

III

He who is in poise while awake, and in poise while asleep,
The Guru-guided is day and night in laudation deep.
The self-possessed is deluded and is given to doubt,
With an anxious mind he cannot have of sleep a bout.
The enlightened sleep in peace and tranquillity,
Says Nanak, meditating on the Name they are sacrifice unto Deity. (2)

Pauri

They meditate on Name, those in the Lord's colour are dyed.
They contemplate the one Who with the truth is allied.

The Lord alone pervades, Who created the world wide.
Theose who conteplate Name, no more in fear they are tied.
As the Guru Himself guided, devotee the Lord's Name prized. (9)

Sloka III

Your mind not being enlightened, of truth you have no conception.
Without his vision how could one adore?
It is like the purblind's darkness deflection.
Says Nanak, those who cultivate Name,
The Name of their heart takes possession. (1)

III

There is the only Holy Text, the sole Guru and one Word to contemplate.
It is a true bargain, at a true shop,
With stores of jewels inflate.
It is with the Guru's grace that one attains them,
Should the Bestower be kind in-state.
The true bargain is ever profitable,
One earns the Name at the wondrous rate.
Amrit has been revealed in the world vicious,
It's one's *karma* alone that helps one to taste.
Says Nanak, truth should be adored
Praise be to the Lord who has the power to create. (2)

Pauri

Those who have falsehood lodged in their heart,
And give truth no quarter,
If one were to tell the truth,
The false ever face disaster.
The false feast on falsehood,
The way ravens for filth fly faster.

He whom the Lord takes kindly,
He meditates on the Name of the Master.
He repeats the Name as guided by the Guru,
Whereby falsehood and sin are no more a torture.

Sloka III

Oh Sheikh, with a wandering and wavering mind,
Let it be concentrated on single point.
Give up argumentation and disputation,
With the Holy Word yourself should you anoint.
Surrender yourself to the True Guru,
He is ever aware what to appoint.
Giving up longings and acquisitiveness,
Treat yourself as a guest without a bond.
He who does what he is ordained,
At the Divine Portal must flaunt.
Says Nanak, who meditate not on Name,
Accursed is their life, accursed what they want.

III

There is no end to the Lord's merits,
They cannot be evaluated.
Says Nanak, the devotees laud the Lord's merits
In Him they remain simulated. (2)

Pauri

The Lord has created the bodice of the body with much devotion.
He has used a lot of silk for the sake of fashion.
It is only a man of keen understanding who does realise it,
With deep awareness of the Lord's mission.

He alone has this understanding,
In whom he inducts this passion.
Says Nanak, the slave, the devotee is truth incarnate in essence. (11) P-647

Sloka III

What the holy speak about a particular person or place,
It applies to the entire universe.
The devotee gets involved,
And he comes to understand himself.
Blessed by the Guru should he die while he lives,
In his heart of hearts he would realise.
Those who have no knowledge of themselves
How, says Nanak, on enlightenment can they connive? (1)

III

He who guided by the Guru is not attached to the Lord,
In the end he comes to grief.
Blinded inside and outside,
He has whatsoever no brief.
O Pandit, blessed by Whom the world is provided,
They remain attuned to the Chief.
They have appreciation of the Holy Word,
And remain absorbed in it deep.
O Pandit, there is no good in earning wealth,
Nor in duality there is any relief.
Reading alone doesn't bring peace,
Day and night is lost in grief.
There is no end to their wailing,
Nor from doubts there is relief.
Says Nanak, in the absence of Name,
With their face blackened they take leave. (2)

Pauri

Lord! Let me meet the holy, meeting whom the path divine I may find.
He who puts me in touch with the Lord, my friend!
I am sacrifice unto the Kind.
I imbibe merit in his company,
And meditate on the Divine.
I serve the Beloved daily,
And in service I find the Holy Sublime.
I hail the True Guru
Who has enlightened the blind. (12)

Sloka III

The learned is not free from impurity
Even if he were to recite the *Vedas* for *yugas** four.
The Three Qualities are at the root of Maya,
One forgets the Name in ego galore.
Misled, the learned is given to duality,
It is Maya's commerce and no more.
Inside there is thirst and hunger,
The foolish die in this chore.
Serving the True Guru one acquires peace,
In the True one's holy lore.
One is relieved of thirst and hunger within
As one enjoys the Name and its encore.
Says Nanak, those devoted to Name are satiated in poise
Who have the Name Divine at their hearts core. (1)

III

The self-possessed who meditates not on Name suffers a lot;
His mind is pitch dark with ignorance,

* ages

He has awareness of nothing of the sort.
The state of poise is not cultivated through ascetic practices,
Hungry hereafter would he rot.
Forgetting the treasure of Name,
In duality he is caught.
Says Nanak, the devotee is lionised
Should union by the Lord the got. (2)

Pauri

Truly noble is the tongue that lauds the Lord.
Whatever he desires in mind and body he receives in accord.
The devotee who relishes this taste satiates his heart.
He chants His praises day and night in enlightenment which reforms,
He on whom He is gracious, the True Guru gets him to meet God. (13)

Sloka III

As the elephant is guided by guard and the iron piece on anvil is fraught,
Dedicating your mind and body P-648
His service is what should be sought.
This is how sacrificing oneself,
Supremacy over the universe is bought.
Says Nanak, the devotee is enlightened
If he has the Guru's goodwill sought. (1)

III

The devotees who laud the Lord's Name,
Their birth is rewarded.
Says Nanak, they save their tribe
And at Lord's Portal they are exalted. (2)

Pauri

Sister-friends! Devotees are brought together by the Guru.
Some provide personal service to Him,
Others are allotted tasks by the True.
Those who relish the Guru in their mind and body,
They are blessed with the longing, the Lord to pursue.
The Guru gives the same affection to the devotee,
Which to the progeny, brothers is due.
One should repeat the Name of the Guru,
It invigorates the mind and the body too. (14)

Sloka III

Says Nanak, those who meditate not on Name,
The misled take to tasks other than devotion to Lord.
They are chastised at Yama's door
And in filth are left to rot.

III

Says Nanak, those who serve their Guru are accepted.
They are absorbed in the Lord's Name,
To birth and death they are no more subjected.

Pauri

Hoarding wealth, collecting riches in the end spells pain.
Embellishing houses, temples and mansions is all in vain.
Rearing horses of every breed is of little gain.
Man! You should get in tune with the Name,
Which in the end would help you attain.
Nanak, the slave, meditated on the Name,
And guided by the Guru he was in the felicity lane (1)

Sloka III

Without His grace Name is not attained.
It is supreme good luck that it is gained.
Says Nanak, when He takes kindly
Guided by the Guru the union is maintained. (1)

I

Some are burnt, others are buried,
Yet some others are left for dogs to eat.
There are those who are cast in water,
And those whose disposal is a laughter feast.
Says Nanak, no one seems to know
Where the self after death does retreat.

Pauri

What they eat, what they wear, their wealth and all is sacred,
Those to Name Divine who are devoted.
Their houses, temples, mansions and caravansarais are sacred,
Where the devotees, servers, disciples and recluses go and are accommodated.
Their steeds, saddles and haversacks are sacred,
On which those guided by Guru, the holy and saints are mounted.
Sacred are their doings, acts and ceremonials,
Who utter the Name Divine and with the truth are besotted.
Those who have holiness as their savings,
The disciples as guided by the Guru towards Divine are mativated.

Sloka III

Says Nanak, those who are sequestrated from Name,
They are lost both here and hereafter.
They are deprived of repetition of Name, austerities and discipline,

Given to duality they suffer disaster.
They are tied and chastised at the Yama's door, P-649
Subjected to severe punishment of the Master. (1)

III

Nursing rancour with the holy and to evil who are given,
They have peace neither here, nor hereafter they are forgiven.
They are born and die and are condemned to transmigration,
Their thirst is never quenched, in duality they are riven.
Blackened are the faces of such slanderers in the Court of True Transaction.
Says Nanak, those who meditate not, they are neither this nor that side of the ocean.

Pauri

Those who meditate on Name, in Name they remain absorbed.
They have none other than the One,
Who contemplate on Him with mind and heart.
They alone serve the Lord God,
Who are destined for it from the start.
They laud the Lord day after day,
And become virtuous as the Lord they laud.
Those guided by the Guru are greatly honoured,
In the Name of the Guru Accomplished they remain absorbed. (17)

Sloka III

Arduous is the path of the True Guru's service,
One has to sacrifice one's ego and head.
Who dies with the Holy Word never dies,
His service is duly admitted.
He who comes in touch with the philosopher's stone becomes one,
He remains to the truth committed.

He who has recorded in his lot
By the Guru True to the Lord he is submitted.
Says Nanak, calculations help not,
He on whom He is gracious, he in the end is acquitted. (1)

III

For his selfish end the foolish cares not for proper and improper occasion.
He who contemplate on the Holy Word gains admission to the Mansion
And effects of his light into the Divine Light infusion.
The True Guru lodges in one's heart,
Himself He brings about the union.
Says Nanak, meeting the True Guru solves all problems,
He whom He treats with compassion. (2)

Pauri

Greatly fortunate are the holy who recite the Name of Lord.
Greatly fortunate are the godmen,
Who listen to others their Lord laud.
Greatly fortunate are the divines,
Who lauding the Lord His virtues absorbed.
Greatly fortunate are the devotees,
Who as guided by the Guru their hearts guard.
Most fortunate are the Guru's disciples,
Who at their Guru's feet find their resort. (18)

Sloka III

He who propitiates the Supreme maintains his Brahmanic discipline,
And keeps attuned to the Holy Word.
The Nine Treasures and eighteen occult powers follow him,
Who has the Lord's Name in his heart lodged.
Without the True Guru the Name is not to be had,

Understand it by revolving in your mind.
Says Nanak, it is the fortunate who meet the True Guru
And peace in all the four *yugas** they find (1)

III

He may be young, he may be old,
The self-possessed is not free from his hunger and thirst.
The devotee dyed in the dye of Word Divine,
Gains peace and sheds those with ego accursed.
With the mind satisfied and content, P-650
No desire would ever burst.
Says Nanak, what the devotees do is acceptable,
Who in the Name remain emerged. (2)

Pauri

I am sacrifice unto the devotees who follow the Guru's discipline,
Those who meditate on the Name
I long for their vision.
Listening His laudation I imbibe His virtues,
And in my mind I treasure His paeans.
All my sins are shed,
I adore the Name with adulation.
Blessed is the body and spot
Where my Guru makes His station. (19)

Sloka III

There is no enlightenment without the Guru nor peace in the mind
Says Nanak, the self-possessed without the Name
Depart leaving their wasted life behind.

---

* ages

III

Occults and ascetics all quest for Name,
They are exhausted practising concentration.
Without the Guru none has ever realised,
Guided by the Guru is effected the union.
Eating and dressing without the Name is waste,
Accursed is the occult power, accursed is miracle-making;
Real occult power or miracle-making is
When all of a sudden on His own He bestows His blessing.
Says Nanak, that the devotee should have Name lodged in his heart,
This is the occult power, this is the miracle-making (2)

Pauri

I am the bard of my Lord, my Master, ever singing His lays.
I chant His praises, I listen others chant my Creditor's praise.
The Lord is the Bestower, the universe a beggar,
Everyone being in a begging craze.
Pray, bestow me with charity in compassion
The way a worm in stone You raise.
Nanak contemplated on Name
Guided by the Guru he became rich, he says (20)

Sloka III

Reading and studying is sheer labour
If the mind is engrossed in avarice and foul play.
They exhaust themselves reading in ego,
In duality they go astray.
He is read, learned and knowledgeable
Who contemplates on the Guru's lays.
In his search he gets to the essence
And arrives at the liberation way.

He achieves the treasure of virtues,
In a state of poise he does pray.
Blessed is the trader, says Nanak,
The devotee who would his faith in Name lay (1)

III

Nobody has achieved success without disciplining his mind,
You may on this ponder.
The hypocrites are tired going around places of pilgrimage,
The mind cannot be brought to order.
The devotee kills his mind as he lives,
And to the truth himself does offer.
Says Nanak, the impurity of the mind is cleansed
When the Word Holy snuffs the egoist's temper (2)

Pauri

Brother godmen! Let us get together
And meditate on God for a while.
Let the Name be our decoration
And forgiveness our dress in style.
Such a decoration pleases my Master,
A symbol of loving devotion with a smile.
Let us recite the Name day and night
Which relieves of the sins in a manner of while.
He on whom the Lord is gracious,
The devotee utters the Name and tops the pile. (21) P-651

Sloka III

The mind soiled with the muck of ages is turned jet black.
The rag of the oil presser can never be cleaned
Even if it is washed by a hundred hack.

Blessed by the Guru who dies while living
His understanding of the world is no more slack.
Says Nanak, he is no more soiled
Nor he comes to the reincarnation track. (1)

III

In the four *yugas**, *kaliyuga* is darkest,
Yet it has a noble feature.
The devotee can laud the Lord and be rewarded,
For which the Lord God acts as a teacher.
Says Nanak, blessed by the Guru day and night the holy meditates
He becomes a meditating creature. (2)

Pauri

Lord! Let me meet the holy in their company
And utter with my tongue the Divine Name.
I should laud the Lord, repeat the Name daily,
Guided by the Guru enjoy the glory and fame.
Meditation is like eating medicine
Which frees one from untold pain.
Those who forget Him not for a breath or a morsal,
They are perfect without a stain.
The devotees who meditate on God.
They are rid of the fear of the world and Yama's strain. (22)

Sloka III

Man, oppressed by a nightmare you have lost the life in dream.
You have awakened not as you listened the True Guru's Word,
Nor did your inside beam.

---
* ages

The body without virtue suffers
That which does not do any good.
I have seen the world burn
As in ego and duality it stood.
Says Nanak, they are saved who seek the Guru's shelter,
And have the True Name understood. (1)

III

Engrossed in the Holy Word she earns Name.
Were she to abide by the will of the Spouse ever,
It would be her decoration claim.
Her bed is ever warm with whom the Spouse is pleased,
She realises her Lord of fame.
Says Nanak, the Lord brings about the union,
For the love for her Guru has the dame. (2)

Pauri

Evil are those who deny their Lord.
Pray, let me see them not,
They are sinners and bloody assassins hard.
They knock about from door to door, evil-minded
Like a woman of ill-record.
Blessed are those who congregate with the holy,
Guided by the Guru they gain regard.
Pray, effect my union with the Divine in Your grace,
I am sacrifice unto my Guru God (23)

Sloka III

There is peace in the Guru's service, no more any pain.
It frees one from transmigration,
And also from Yama's chain.

The mind is absorbed in the Preceptor,
Of truth it becomes a twain.
Nanak is sacrifice unto them
Who do what the True Guru does ordain. (1)

III

There is no purity without the Holy Word, you may try any manipulation.
Given to the temptation of duality, P-652
One understands not the Master's intention.
She remains sluttish, ill-mannered
Amongst the women of ill reputation. (2)

Pauri

Lord! Pray do be kind so that I utter Your Name.
I may meditate on it , repeat it,
And thereby profit I gain.
She who utters the Name day and night,
I should be sacrifice unto the dame.
Those who are devoted to my Dear Love
I must have glimpse of them with my eyes plain.
I am dedicated to my Guru
Who brought about my union with my Master of fame. (24)

IV

His devotees He loves, of His devotees He is a friend.
He is at the disposal of His devotees,
The way an instrumentalist handles his instrument.
The Lord's devotees meditate on Him
In utter affection.
Pray, listen to my prayer in Your grace,
It should rain all over as Your benediction.

Praise of the devotee is the glory of the Lord
In pursuance of his own exhaltation.
The Lord does His devotees reward.
He who meditates on the Lord, He is the image of Lord,
Nanak is the slave of the Master,
Pray, give him his due regard. (1)

Nanak has fallen in love with the True
Without Him he cannot live.
Meeting the True Guru one realises the Supreme
And joy of utterances of Name to his tongue give.

Pauri

Let me, day, night and dawn my Master laud,
Let all the creations recite the Name of Lord.
You are the Bestower Supreme ever,
What we eat is Your reward.
And shed our sins in the company of men of God.
Nanak, hails you a hundred times,
Hailing would he be sacrifice unto the Lord. (25)

Sloka IV

Ignorance within, with demi perception
And no understanding of the True Guru;
With evil within, considering everyone evil,
Living evil and evil to imbue;
Remembering not what is ordained by the True Guru,
One's own interest to pursue;
Should the Lord be kindly inclined,
Nanak would be absorbed in the Word True. (1)

IV

The self-possessed is doomed in attachment to Maya;
Given to duality his mind is unstable.
Day and night and day after day he pines,
In egoism he grows feeble.
With the super storm of avarice within,
None would go near his table.
He is unhappy, never is he at peace,
He is born and dies and is born incapable.
Says Nanak, the True Lord may grant him absolution
If his mind finds the Guru's feet favourable. (2)

Pauri

The holy saints are acceptable who please the Lord,
They are considered distinguished who their Lord laud.
Their meal is Amrit from the treasure of the Name of God,
They touch their forehead with the holy feet and the sod.
Nanak became pure by bathing at the sacred spot. (26)

Sloka IV

P-653

The devotee remains in poise with Name in his body and mind.
He contemplates on Name, reads Name,
He is ever with Name intertwined.
Having obtained the boon of Name,
All his anxieties are behind.
Meeting the True Guru Name one gains,
Free from every thirst or hunger oneself one does find.
Says Nanak, devoted to Name, the Name one comes to mind. (1)

IV

He who is accursed by the True Guru, strays away, quits his home,
Jeered at his face blackened,
Blabbers nonsense, lies with his mouth in foam.
How can anyone come to his rescue?
When from the Above like this he is shown,
Where he goes, he is proven false,
Telling lies he is liked by none.
Such are the ways of the men of God, dear brother!
As one does, the same he is done.
This is the Divine Truth in the Supreme Court;
Nanak, the slave relates it for everyone. (2)

Pauri

The True Guru has founded the habitation and also fixed its guards.
My desires are fulfilled,
And the mind at His feet absorbed.
The Guru is gracious, limitless,
My misdeeds He abhorred.
Showing His benign favour,
The Guru gave me accord.
Nanak hails Him a hundred times,
The Guru with such a glorious record! (27)

Sloka I

Fellow traveller, it happens as it is inscribed,
Nothing can now be done.
As it is ordained it is carried out,
It has to be suffered by everyone (1)

Man's deeds determine the nose-string
Which the Master wields.

Where one sows seeds one feeds,
Nanak the truth reveals. (2)

Pauri

The Lord Himself has everything done.
Himself He creates His creation,
And Himself has it undone.
Himself He brings about the living,
And Himself arranges their provision.
His slaves, He keeps clung to His heart,
In His profuse compassion.
Says Nanak, the holy are ever happy,
The curse of duality they shun. (28)

Sloka III

Man, you should meditate on the Lord with single-minded devotion.
The Lord is ever gracious,
He grants without regret or recrimination.
I am sacrifice unto my True Guru a hundred times,
Serving Whom is ever felicitation.
Says Nanak, the devotees realise the Lord,
Burning ego in the divine passion. (1)

III

Himself He offers service, Himself He forgives.
He is the mother and father of us all,
Himself He protection gives.
Says Nanak, who meditates on Name he realises himself,
And for ages with glory he lives. (2)

Pauri

Creator! You are accomplished in creation,
Like you there is none.
You create the universe Yourself,
And then have it undone. P-654
Your writ runs all over,
What You desire must happen.
The Lord exalts the devotee,
He whom He pleases He would summon.
Guided by the Guru, Nanak meditated
Let us all hail His sermon. (correct)*

Raga Sorath Bhakta Kabirji
Score 1

There is but One God.
He is realised through the grace of the True Guru.

I

The Hindus die adulating idols,
And the Muslims saying ritual prayers.
There they cremate, they are buried here,
Neither of them does the mystery share.
Man, the world is enfolded in a dark, deep layer,
Spread all over is Yama's snare. (1)

The versifiers die reciting verses,
And Kapadias** going to Kedarnath shrine.
The *yogis* die with unkempt hair,
Understanding neither the mystery Thine. (2)

* as recorded in the original text. ** a cult of recluses.

The monarchs die collecting wealth,
Burying rich treasures of gold.
The Pandits die reciting the *Vedas*,
And the female would her looks behold. (3)

Without the Name of Lord all are undone.
You would realise it if you look within.
Who has found liberation without Name?
Tells Kabir to his kin. (4) – 1

II

When cremated, the body is rendered ash,
Otherwise it's eaten by swarms of worms.
It's like water in an unbaked pitcher,
The body obtains on such terms.
Man, why must you show off in pride?
When for ten months you lay upside down,
Why must you all that hide? (1)

Like the bee, the stupid keeps on hoarding wealth,
As he dies they are in a hurry to dispose him off,
Saying the ghost of dead body is injurious to health. (2)

Until the doorstep one's wife would accompany,
After that friends and all those known,
Up to the cremation ground people and members of the family,
Beyond that the swan is alone (3)

Says Kabir, listen ye men, held by death you have fallen in a well.
You have had yourself bound for false wealth,
Like a parrot in a trap fell. (4) 2

III

Having listened to the *Vedas* and *Puranas*,
I took to the ritual action.
Yet all the wise were found prone to death,
Disillusioned with the Pandit, I abandoned the mission.
Man! You failed in your task.
For the Lord God you did not ask. (1)

In the forest retreat I practised *yoga* and austerities,
And lived on roots and herbs.
But those hearing the mystic sounds, following rituals,
Repeating *Shabad* and remaining silent
Were found to be bound by death's curb. (2)

Never having enjoyed the loving devotion,
Having indulged in worldly pleasure,
Those who don't have their heart in music,
What could they expect from the Seer? (3)

Death has overtaken the entire world,
Including those who are doubting Thomases.
Says Kabir, God's devotees are liberated,
Those who have in love made promises.(4) - 3

IV

P-655

With both my eyes let me behold Thee,
Without Your view none other should I see.
Let my eyes remain ever fixed,
With none else should my utterance be mixed.
Doubts removed, my fears have fled,
Ever since with His Name I am fed. (1)

As the Juggler let His hand-tabor go,
The whole world came to witness His show.
As the spectacle the Juggler wound,
Lost in His disposition He was found. (2)

Mere talking would doubts not remove,
The world's discourses have gone to prove.
He who is enlightened by the Lord,
The Name Divine comes to reside in his heart. (3)

A bit of God's grace
Lifts up the heart and the face.
Says Kabir, if you are devoted to the Lord,
The Lord would take you as His ward. (4) – 4

V

Where the *Vedas* yield the milk of enlightenment,
It is the vat for churning the ocean it's meant.
If you churn this vat,
Your yogurt will never go spot.
Slave girl, with the Lord God you have tied not the knot,
Who sustains us all, the entire lot. (1)

You have chain around your neck and fetters on your feet,
The Lord would have you go from house to house in the street.
You would still not beat the retreat,
Though Yama you are destined to meet. (2)

It is God who does and makes other do,
There is nothing in the hands of slave girl, it's true.
She was asleep and has been awakened,
To the task assigned she has hastened.
Slave girl! Where from did you learn this lesson,

Which made you rid of doubts in this fashion?
Kabir has realised this secret true,
With the grace of his Benign Guru. (4) – 5

VI

He without Whom it is hard to live,
His meeting a feeling of success would give.
The life that would live for ever,
Without death one can find it never.
What use cogitation and argument,
When one can see for oneself the ferment. (1)

As saffron mixes with the sandalwood paste,
Without the eyes I witness the world-in-state.
A son has created a father in notion,
Like founding a town without foundation. (2)

The needy has found a Bestower,
Whose gift can neither be consumed nor handed over.
It cannot be given up nor can it come to an end,
To anyone other, one cannot lend. (3)

He who knows how to die in life,
He is free from the worldly strife.
Kabir has been accorded an accord,
As he killed his ego, he found the Lord. (4) – 6

VII

Reading and studying is what good?
Listening to *Vedas* and *Puranas* understood?
No use reading and listening, it's maintained,
Unless the Lord God in poise is attained.

Man, you remembered not God's Name,
What is it you are thinking again and again? (1)

You need light in the dark,
If you are looking for something lost.
I found what was lost,
It lay in my heart. (2)
Says Kabir, I have realised.
I realised when my heart apprised.
The heart has apprised but the people don't.
They don't; because it's their wont. (3) 7

P-656

VIII

Corrupt at heart, you talk as an enlightened master.
You are a liar, you churn only water.
Why wash the body again and again,
When you have evil in mind, impure every vein? (1)

The bitter-melon at sixty-eight temples may be washed,
It's bitterness would yet not be lost. (2)

Kabir has come to the conclusion,
Only the Lord God can bring about the union. (3) 8

IX

Practising much deceit, unearned wealth you bring,
Which on your son and wife you fling.
Man, practice not deceit even by mistake,
Since the blame in the end on your shoulder you must take,
Your body would waste every moment as old age would score,
No water in your cupped hands would anyone pour. (2)

Says Kabir, no one to you seems to belong,
Why not in the morning sing His song? (3) 9

X

Godmen, my wavering, *impudent* mind is at rest.
It is now qualified for Divine quest. *Refrain*
The Guru has revealed to me the gap
Wherefrom the deer gets into snap.
I have barred all the bounds
As the unstuck melody sounds (1)

The pitcher of lotus was with water filled,
I put the pitcher in shape and had the water spilled.
Says Kabir, as I realised,
As I realised, my mind complied. (2) 10

XI

The hungry cannot pray.
Take this rosary away.
For the dust of the feet of the holy I yearn.
I don't owe anything to anyone.
Lord! With you how can one make?
You don't give and always take. (1)

Two *seers* of flour I require,
A quarter *seer* of *ghee* and a pinch of salt I desire.
Half a *seer* of lentil I need.
Both in the morning and evening to feed. (2)

I ask for a cot of four legs.
A pillow with mattress I beg.
A quilt to cover too.

For a devotee of Your true,
Greedy I am not .
Your Name I've sought.
Kabir has come around.
As he came around, the Lord he found. (4) 11

Raga Sorath Namdevji
Score 2

There is but One God.
He is realised through the grace of the True Guru.

As I behold my Lord, I laud.
I attain the sort of poise I sought.
As I met my True Guru
I was absorbed in the True (1) *Refrain* P-657

As I behold the dazzling effulgence,
I hear the unstruck melody's performance.
My light in the Divine light gets merged.
What with the Guru's grace I've observed. (2)

There are jewels in the lotus cell.
Ever casting flashes pell-mell.
Him, find close, not apart,
He is lodged in my heart. (3)

Where there is light of the eternal Sun
The poor lamps don't seem to burn.
With the Guru's grace come to realise
Nama, the slave, has gained the state of poise. (4) 1

Sorath, Score 4
Namdev

The neighbour across the road asks Nama,
Who has your hut laid?
Do please tell me about the carpenter,
I'll pay him twice of what you paid.
Dear lady, this Carpenter cannot be given,
He prevails all around,
He is the succour of His children. (1)

The Carpenter asks wages of love.
Whosoever wants his hut to be done,
He must break with his people and family,
The Carpenter will then come on His own. (2)

Such a Carpenter cannot be introduced.
He lives in the heart, in every estate.
It's like the dumb tasting the holy Amrit,
If you ask him, he cannot relate. (3)

Let me tell you the eminence of the Carpenter,
He has bound the ocean, held the pole star in chain.
Nama's Master had Sita restored,
And Sri Lanka's throne to Bhagirath again. (4) 2

Sorath, Score 3
Namdev

The drum beats without being covered with the skin.
It's not the month of *Sawan* yet the clouds make a din.
Without the clouds it rains.
Could someone please explain?
I met my beloved Master,

Meeting Him, I find myself better. (1)

Touching *paras* in gold I'm flung,
My mouth and mind with jewels are strung.
My doubts fled as the Lord I endeared,
The Guru's counsel and I was completely cheered. (2)

The pitcher is sunk in the ocean,
I find the Lord in every direction.
The devotee has acquired faith in the Master.
Nama, the humble knows the secret of hereafter. (3) 3

Raga Sorath
Composition of Bhakta Ravidasji

There is but One God.
He is realised through the grace of the True Guru.

When I was here, you were not.
Now You are here, I am not.
Like the gusts of wind raising the waves,
The waves of water in the sea get lost.

Lord! What illusion is this?
What I imagine turns out to be amiss? (1)
A sovereign went to sleep on his throne,
He turned a beggar in his dream.
Despite being a ruler, he suffered affliction,
My lot is similar, to me it seems. (2)

The mystery of the rope and serpent episode, P-658
I now come to realise.
Like my taking not the notice of gold,
For many a gold bangle by my side. (3)

The same Master reflects in all;
He rejoices in every heart.
Says Ravi Das, He is closer to you than arm's distance.
Whatever happens is in the accord. (4) 1

If I am entangled in Your attachment,
You too are involved in my endearment.
Try and get yourself released,
I shall do so by Your sacrament. (1)
Lord! You are aware of it forsooth.
How would You ignore the truth? (1) *Refrain*

Fish is hooked and cooked, after it is in slices cut,
It is eaten in bits and pieces.
And yet water it doesn't forget (2)

My Lord is committed to none, He is for love alone.
The entire universe is involved in attachments,
Only the holy remain not prone. (3)

Says Ravidas, my devotion is getting intense
Whom shall I take into confidence?
The reason for which I meditate on the Lord
I continue to suffer for the offence (4) 2

The rare incarnation, you got for good deeds, goes waste unheeded.
A throne like that of Raja Indra
Without Lord's meditation has to be weeded (1)
You have never given thought to the ecstasy of meditation.
That finds all other joys receded. (1) *Refrain*

Knowingly have we remained stupid and ignorant,
Between thinking and thoughtlessness losing our days.
Vigorous in senses, weak in understanding,
Without any wind of the spiritual ways (2)

We say something, we do something else,
We understand not the wonder of Maya, a blind.
Says Ravidas I am forlorn,
Forgetting Your displeasure, pray do be kind. (3) 3

The ocean of peace, magic tree, miraculous stone,
Under Whose discipline is the wish-fulfilling cow.
He who has in his power four boons*, eighteen marvels# and nine treasures,
Why must your tongue not His Name utter
Giving up all other frivolous measures (1) *Refrain*

Various commentaries of *Puranas* and expositions of *Vedas,*
All in the thirty four alphabets are contained.
That no other objective is as sacred as the Lord's Name,
Vyas, the sage after due contemplation maintained. (2)

Free from impediments who are fortunately in tune with Divination,
Says Ravidas, they get enlightened and free from the fear of transmigration

Sorath, Ravi Das

If You are the mountain,
I am a peacock above.
If You are the Moon,
I am a *chakor*+ in love

Lord! If You don't break,
I will not.
Breaking with You,
With whom shall I tie my knot? (1)

* these are – dharma, artha, karma and moksha, # yoga-induced miraculous powers.
+ a bird known for its love for the moon.

If You are a candle,
I am the light.
If You are a temple,
I am a pilgrim quite. (2)

You alone I love the best. P-659
In love with You,
I have broken with the rest. (3)

Wherever I go, I serve You.
There is no other master
Like my Master True. (4)

Meditating on You, Yama's noose is snapped.
To cultivate Your devotion,
Ravidas in Your laudation is wrapped. (5) 5

The walls of water, of air the pillars, of the blood drops the cement
In a cage of bones and flesh,
The poor bird has to be content. (1)
Man, what is yours and what is mine?
It's like a bird roosting on a tree for a little time (1) *Refrain*

You raise walls with foundations deep,
Three and a half arms length of space you need for your eternal sleep. (2)

With your loving hair and turban sleak,
Your body will turn into ash, a mere heap. (3)

Your lofty mansions and the charming dame
Without Lord's Name, you lose the game. (4)

My caste and my status are low, low is my birth.
I came seeking Your shelter, my Lord!
Says Ravidas, the cobbler of little worth. (5) 6

The cobbler knows not how to mend,
While the people want me their shoes to tend. (1) *Refrain*
I have not awl to weave stitches,
Nor the cobbler's knife to put the patches. (1)

The world is lost in mending its affairs
Without mending, I have arrived there.
Ravidas meditates on the Lord
No more does he fear Yama's rod (3) 7

Raga Sorath
Composition of Bhakta Bhikan

There is but One God.
He is realised through the grace of the True Guru.

Ever flowing eyes, feeble frame and hair grey,
Choked throat unable to utter a word,
Now what on earth can one do, pray? (1)
Lord! You better turn apothecary,
And come to save Your devotee (1) *Refrain*

My forehead aches, the body burns and the heart is weary,
I undergo a torture of which I know not remedy (2)

The Lord's Name is Amrit, the immaculate water
Which is the therapy of the entire world.
With Guru's blessings says Bhikan.
One arrives at the salvation's portal (3) 1

Such an invaluable jewel of Name because of good deeds I've gained.
Trying my best I kept it in my heart,
Hidden the jewel can't be retained. (1)

I fail to laud my Lord,
Like the sweet of the dumb ward. (1) *Refrain*

In the tongue reciting Name, ears hearing
And contemplation of the mind lies felicity.
Says Bhikan, I have closed both my eyes,
Whenever I turn I find my Deity (2) 2 P-660

Dhanasari I
Score 1 Quartet

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

My heart is sinking, whom shall I address my plaint?
I serve the reliever of suffering
Who is ever compassionate. (1)
My Master is ever blooming,
Ever and ever considerate (1) *Refrain*

One should serve the Lord day and night,
In the end He liberates.
Listening my plaint,
Across the life's ocean He takes. (2)

Compassionate Lord! With Your Name I swim across,
I am sacrifice to You a hundred times. (1) *Refrain*

The True one alone pervades all over, none else.
He serves Him whom He does bless.
Love! How do I live without You?

Bless me with the virtue
That your Name I pursue.
There is no one else
Whom I make the plea to. (1) *Refrain*

I serve my True Master,
None else I seek.
Nanak is His slave,
For Him he would cut himself to pieces every moment. (4)
Master! Without Your Name
Let my limbs be cut to pieces in ferment. 4 (1) *Refrain*

Dhanasari I

We are human, living on breath,
We know not how long we live.
Nanak prays, serve Him,
Who does to you life and breath give. (1)
Purblind! Consider your life,
See how many days you are going to live. (1) *Refrain*

My breath, my flesh, my life is Yours,
You are my dear Master.
Nanak, the bard says,
You are the True Provider. (2)

Master! If You were not to grant one,
How would one wear the ornament?
Says Nanak, whatever one gets
It is the Primal Times parchment (3)

He who meditates not on Name,
And the wicked is involved in wickedness.
When he is led to Yama's Portal,
He repents and asks for forgiveness. P-661
As long as you live in the world, says Nanak,
Something you ought to say and others your ear you give.
Living for long we have sought without success
It's better one dies as does one live (5) 2

Dhanasari I
Score 2

There is but One God.
He is realised through the grace of the True Guru.

How I contemplate? Its difficult to meditate on God.
My heart burns and my self wails hard.
The True One creates and takes care.
How can forgetting such a one be fair? (1)
By device or deception He can't be got,
Mother mine! How I meet my True Lord? (1) *Refrain*

It's seldom that someone goes to look for Name Divine,
Nobody tastes it nor would any dine.
One is not glorified by merely pleasing others,
Exaltation comes when granted by the Master (2)

Wherever I look, I find You prevail.
There is no place where You don't avail.
Should someone try, what can one do?
He does whom the True One would imbue.
One must leave all of a sudden, within clapping of hands,
Without any virtue with what face I stand?
It happens the way he deigns.
Without His grace nothing sustains. (4) 1.3

Dhanasari I

If He is kindly disposed,
He makes you remember Him.
The soul softens and gets reposed.
He who identifies himself with the Deity.
Suffers not from duality. (1)
God is gained through grace of the Guru.
Death doesn't devour
Those who meditate on the True. (1) *Refrain*

Following the true path leads to enlightenment.
One remains untainted even amidst evil segment.
Such is the greatness of the True Guru,
Living with the spouse and sons, one swims through. (2)

One should serve the Lord, the way
That one submits oneself to Him one prays.
One should accept what is acceptable to the Lord.
Such a slave receives the divine accord. (3)

He who enshrines the True Guru in his heart,
Attains whatever he asks for.
He to whom the True Lord is kind,
Fear of death he need never find. (4)

Says Nanak after much cogitation,
He who remembers the True Word,
Attains salvation.
The Guru's World is the essence of meditation. (5) 2.4

Dhanasari I

I am in anguish every moment,
In anguish I feel miserable.

If one forgets the Holy Word,
One suffers like a sick in bed.
Talking too much is utter waste,
Without your shouting they know your case. (1) *Refrain*

He who has given you ears, eyes and nose, P-662
And tongue which blabbers and blows.
Who sustained you in the agony of womb,
Who makes the air convey the sound. (2)

All the worldly attachments, love and affinity,
Spell black name and ignominy.
He who leaves the world with the stains of sin,
At the Divine Portal there is no seat for him. (3)

If You are gracious, he would pray.
He swims across, there being no other way.
He who is sinking is saved by You.
Says Nanak, He is ever kind, the Lord True. (4) 35

Dhanasari I

Praised by a thief need you not please,
Should he talk ill, it should not displease.
No one with a thief does agree,
What a thief does you must disagree. (1)
Listen my blind mind, given to falsehood like a dog here,
The pure without uttering a word is recognised everywhere. (1) *Refrain*

Let the thief be pleasing in looks and appear clever,
The spurious coin is valued never.
If kept safe and then mixed with the genuine,
When tested it would be found base by anyone. (2)

One receives in return according to one's deeds.
What one sows, the same one reaps.
He who himself comes to laud.
What he thinks, similar is his path. (3)

Should one tell the Himalayan lie,
And the whole world satisfy,
If it pleases You the half-baked is approved.
Says Nanak, the Almighty Lord is in the know of truth. (4) 4.6

Dhanasari I

The body is a parchment and mind the summon,
The ignorant doesn't read what is in it written.
All the three types of characters are determined in the Divine Court,
The coin which is base is of no import. (1)
Says Nanak, should there be silver in it,
Everyone would the genuine admit. (1) *Refrain*

The *Qazi* tells lies and eats shit.
The Brahmin would verily murder commit.
Ignorant of praxis the *Yogi* is blind
All the three are the curse of mankind. (2)

He is a true *Yogi* who understands his praxis,
Blessed by the Guru the Lord realises.
He is true *Qazi* who denies himself willing,
Blessed by the Guru, dies while living.
He is true Brahmin who meditates on the Supreme.
Libera ~d himself, others he would redeem. (3)

He is truly wise who washes his heart of impurity.
He is true Muslim, free from filth who is devoted to the Almighty.
Such of the learned are imbibed
Who have it in the Divine Court in their lot inscribed. (4) 5.7

Dhanasari I
Score 3

There is but One God.
He is realised through the grace of the True Guru.

The times are disjoint – there is no *yoga* praxis, nor truth.
Polluted are all the holy spots.
The world is sinking forsooth. (1)
In *Kaliyug* Name is the barge,
They close their eyes, grip their nose
To deceive the world at large. (1) *Refrain*

They grip the nose with fingers, P-663
Pretending that they behold the three worlds.
Yet behind their back they see not anything,
Such is the lotus posture in which they are curled.
Khatris have forgotten their faith and to the alien tongue taken (2)

The world has become unifactor,
Its *dharma* it has forsaken. (3)

Taking eight precautions, *Puranas* and *Vedas* they study.
Says Nanak, the slave, without the Name for salvation there is no remedy. (4) 1.6.8

Dhanasari I
Aarti

There is but One God.
He is realised through the grace of the True Guru.

The cosmos is my platter,
The Sun and Moon are lights,
And the stars in the sky are jewels that glitter.

The sandalwood's fragrance is the incense,
The wind is the flywhisk
And all the forests my flowers.
What a wonderful *arati* it is!
Oh, You destroyer of life and death!
The melody of Your Holy Word is of unending depth. (1) *Refrain*

You have a thousand eyes and yet not one eye.
You have a thousand forms and yet not one form.
You have a thousand unsoiled feet and yet not one unsoiled foot.
You have a thousand noses and yet not one as a norm.
Your ways have left me charmed. (2)

The light in every one is Your light.
Because of Your refulgence, everyone is bright.
By the Guru's grace the truth gets alight.
This is the *arati* that pleases my Lord alright. (3)

I hunger for the fragrance of Your lotus feet day and night.
O Lord! Grant a drop of water of Your grace
To Nanak the thirsty bird,
So that by Your Name he comes to abide. (4) 1.7.9

Dhanasari III
Score 2
Quartets

There is but One God.
He is realised through the grace of the True Guru.

This wealth is inexhaustible; neither it exhausts nor on its own it goes.
The Guru Accomplished Himself shows.
I am sacrifice unto my True Guru a hundred times,
With the Guru's blessing in my mind He lies. (1)

They are wealthy who to the Lord's Name are attuned.
The Guru Accomplished bestows the wealth of the Lord's Name
With the grace of Lord He comes to lodge in the body's frame. *Refrain*
Undoing evil, the good comes to live in the heart.
The way poise of the Guru Accomplished plays its part.
True is the Holy Word of the Accomplished Guru,
It gives peace to the mind and poise true. (2)

Brothers, behold this wonder.
Quitting duality, the Lord in the mind is lodged.
The Name is invaluable; it can't be bought.
With the Guru's blessing it comes to be enshrined in the heart. (3)

All over the sole Lord prevails,
Guided by the Guru, the heart He assails.
Those who come to the Preceptor in poise, P-664
Says Nanak, devotion to Name makes them realize. (4) 1

Dhanasari III

The Lord's Name is pure and inexhaustible,
Of the Holy Word the stores are full.
Treat anything other than the wealth of Name as poison.
It is infatuation with Maya, of arrogance a passion. (1)

Rare is the devotee who tastes the Divine ecstasy.
He is in bliss day and night.
With great good fortune he attains the Deity. *Refrain*
The three worlds are illumined by the Holy Word here.
He who tastes it becomes pure.
The Name immaculate washes off the filth of pride
True devotion gives joy that does ever abide. (2)

Those who have tasted the Divine joy, they are men of God.
They are ever happy, never find them odd.

Liberated themselves, they get others to liberate
They meditate on Name and are in a happy state. (3)

Without the True Guru they die wailing,
Afflicted day and night restless and quailing.
Meeting the True Guru the quest comes to rest,
Says Nanak, Name brings peace and zest (4) 2

Dhanasari III

The bride who has Name ever in her heart,
Which does sustenance to every creature impart,
She is bestowed with the boon of liberation,
And is ever absorbed in meditation.
The bride gains Name while serving the Guru,
Her inside enlightened, she is devoted to the True. *Refrain*

With the deep dye of divinity the bride goes to her Love.
With peace as her make-up, her Love she does serve.
In ego no one ever attains the Preceptor,
Misled at the root his life is a disaster. (2)

One gains from the Guru peace, poise and serene tongue,
Serving truthfully one is in the Name flung.
One gets the Word Holy by constant meditation,
In the True Name is the divine felicitation.
The creation has been there from age to age,
If He is gracious one meets the sage.
With the Guru's Word He comes to lodge in the heart.
Says Nanak, those who are devoted to truth
To meet them comes Himself the Lord God. (4) 3

Dhanasari III

The world is unclean, it continues to be dirty.
They are born and die engrossed in duality.
Engrossed in duality, they lose their dignity,
The self-possessed is chastised and forfeits his felicity. (1)

Serving the Guru the mind gets pure.
With Name lodged in the heart one is exalted sure. *Refrain*
The devotees are saved in the Lord's protection.
Devoted to the Name, they are ever in meditation.
In meditation one is glorified.
Attuned to the True is one in the dye of poise dyed.
Rare is one who seeks the True,
Finds himself with the Word of the Guru.
With true capital and true commerce,
He is blessed who with the Name is in love. (3) P-665

He is devoted to truth by the Lord True,
By discoursing on the Holy Word of the Guru
What the True Preceptor does is truthful.
Says Nanak, the Name is ever fruitful. (4) 4

Dhanasari III

I am sacrifice unto them who serve the Lord.
They have Truth on their tongue,
And the True One lodged in their heart.
With True Name on their tongue,
Their sufferings one and all depart.
And the True Word helps them realise God. (1)
Listening the Holy Word their impurities are washed.
And spontaneously the Lord in their heart is lodged. (1) *Refrain*

The flames of falsehood, untruth and desires are tamed.
He has peace, poise and joy in his heart claimed,
Doing what the Guru desires his ego is framed.
He occupies the True Mansion and for laudation is named. (2)

He who is ignorant of the Holy Word and understands not the scriptures,
The purblind self-possessed is afflicted with torture.
Should he propitiate the True Guru, he would be in peace,
Ego from his temparament would recede.
To whom should one plead?
He is the Bestower alone.
If He is gracious,
The Holy Word brings about the union.
Meeting the love I laud the True.
Says Nanak, and I merge with the One whom I pursue. (4) 5

Dhanasari III

Should the mind be disciplined one's passions are also contained.
In the absence of disciplined mind,
How can have one the Divine obtained?

Few know how to discipline the mind.
That mind is disciplined with the Holy Word he comes to find (1)

He whom the Lord exalts,
Blessed by the Guru he comes to lodge in the heart. *Refrain*
He who does what the Guru ordains,
He comes the inner enlightenment to gain.
The mind is like the intoxicated elephant,
The Guru's goad keeps it as living element. (2)

The mind is infatuous which one cannot fend.
By eating the uneatable* it may be cleansed.

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* spiritual discipline.

The devotee gets the mind refined,
By shaking of ego and evil from the mind. (3)

Those who have been destined for union from the Above,
They are never separated.
They remain hand-and-glove.
The Preceptor Himself knows His potential,
Guided by the Guru, Nanak has realised the Lord Eternal. (4) 6

Dhanasari III

The stupid creature, you hoard worthless pelf,
The misled self-possessed, purblind self.
Collecting the vicious wealth spells suffering.
It's difficult to gain and not used to following (1)

The True wealth is acquired as the Guru shows.
The worthless wealth comes and goes. *Refrain*
The self-possessed are misled and die a low death.
They drown in the ocean of life,
Neither here nor hearafter finding a berth.
By great good fortune one comes across the True Guru
Day and night whom does one in fond love pursue. (2)

The Amrit of the Holy Word permeates the four ages.
Blessed is he who in the Lord's Name submerges.
Siddhas and ascetics for it long,
With good fortune to it they belong. (3)

Truth prevails over all; He is true.
Seldom is it that the Supreme Creator they pursue. P-666
The True One Himself inculcates truth
Says Nanak, He beholds and promotes it forsooth. (4) 7

Dhanasari III

The value and extent of the Name is not known.
Blessed are they who to the Name are attuned and prone.
True is the guidance given by the Guru and True is inspiration.
Himself He inspires for Lord's supplication. (1)
The Lord Himself bestows the wonder of Name,
For the devotee who in *Kaliyug* came. (1) *Refrain*

I am stupid, stupid in thought,
In ego and avarice I am wrought.
Blessed by the Guru one's ego one would shed.
The union is brought about as one is blessed. (2)

The worldly wealth leads to arrogance
One dies in pride, without any recognition.
Discarding egoism one is ever in felicity
Guided by the Guru one acquires dignity. (3)

The Creator Himself creates.
There is none Him to replace.
He takes to truth whom He guides,
Says Nanak, He then peace to him does provide. (4) 8

Raga Dhanasari III
Score 4

There is but One God.
He is realised through the grace of the True Guru.

Given to begging, I am Your beggar.
You are the Absolute Provider.

Do be kind and grant me Name
So that I Your admirer remain.
I am sacrifice unto the Name of the True One
Who is cause and consequence of everything
None else can one imagine. (1)

Much wandering has this worthless done.
Do be kind to me,
Grant me a glimpse in Your mercy. (2)

Says Nanak, the tight knots of doubts are loosened,
I am awakened with the Guru's grace.
I am devoted to the Lord within,
To the True Guru I am dedicated in faith (3) 9.

Dhanasari IV Score I
Quartets

There is but One God.
He is realised through the grace of the True Guru.

The men of God; the holy who serve you, their sins You ignore.
Pray do be gracious and grant us the company
That You may approve and adore. (1)

Due praise for the Lord of Forests we cannot pour.
Stone-heavy sinners, we are sinking in water,
Pray do be kind and ferry us to the shore.
For many a life we have fought with evil,
The company of holy could only score.
The way gold is cleansed in fire,
Pray relieve us of the impurity of yore. (2)

May we meditate on Lord day and night,
The Name that in our heart we store.
The Lord's Name is the remedy effective in the world, P-667
Meditating on which the snare of ego we tore (3)

The Lord is Inaccessible, Unapproachable, Ununderstood,
He is the Supreme Master of lore.
Pray show Your grace to the slave, my Lord of the world,
Save Nanak's honour, I implore. (4) 1

Dhanasari IV

The godmen who meditate on the Lord
Shed their sufferings, doubts and fear.
His service Himself He inculcates in the mind,
The Guru's wisdom may continue to bear.
The recluse is devoted to the Name of the seer. (1)

They get attuned to the Divine,
As the Guru's discourse they hear. *Refrain*
The Lord is the pride of the holy,
He is the Msster, they are His peers.
The way you inspire them, Lord,
They speak and in their mind they bear.
What value are they, the petty worms?
You are the Supreme Lord, Dear.
Your status and extent is not known to them
How do they meet You, the seekers mere? (3)

Master, do take kindly to them,
Their Lord they must serve and revere.
Let Nanak be the slave of Your slaves,
Your discourses he should repeat and hear. (4) 2

Dhanasari IV

He who repeats the Word Divine, he is truthful devotee of the Holy Guru.
He who utters and hears the Name, he is liberated.
I am sacrifice a hundred times unto the True. (1)
Laudation of the Guru I hear with my ears too.
Listening to Lord's discourse for a moment,
One's sins and misdeeds one may undo. (1) *Refrain*

Greater than great are those
Who come across such a Guru.
My Master Divine, I seek the dust of their feet,
A longing that I ever pursue. (2)

The Lord is the perennial fruit-bearing tree,
Those who meditate on Him are satisfied true.
They are satiated sipping the Amrit of the Name of Lord,
Their hunger and thirst they don't have to rue. (3)

They indeed are greatly blessed,
Who meditation on their Lord pursue.
Lord! Pray let me find their company,
Nanak, the slave, is slave of the slaves of the Guru. (4) 3

Dhanasari IV

Purblind, we are blindly lost in the poison of vice.
How do we follow the Lord's path?
Should the Compassionate, Peace Bestowing Master take kindly,
In His mould He may have us cast. (1)
The Guru's devotees, friends! Follow you must the Lord's path,
Accept as true what the Guru says,
The Lord's discourse is uniquely vast. (1) *Refrain*

Pray, listen to me the men of God,
Serve the Guru quick and fast.
The Guru's service shall be your provision for the journey,
Today or tomorrow it must not be lost.
The devotees of the Lord must meditate on God.
With the Lord Divine the holy cast their lot.
They become divine who meditate on the Divine.
He descends all of a sudden and leaves them aghast. (3) P-668

Pray, create in me the longing to meditate on You.
Be gracious to us the Lord of forest vast.
Nanak, the slave, should be granted company of the holy,
He may be dust of the feet of the lot. (4) 4

Dhanasari IV

The Lord is the rain drop for which the *chatrik* in me yearns.
The Master! Pray do be gracious,
Grant a drop in my mouth that burns.
Without the Lord I can live not for a moment. (1)
The way an addict dies without the drug in affliction,
I die without the Lord, my divine addiction. (1) *Refrain*

You are the depthless sacred pool,
Its waters I cannot churn.
You are far, much far away, unapproachable Master,
I have yet Your extent to learn. (2)

The Lord's devotees meditate on the Lord's Name,
And in the colour of the Lord themselves they turn.
The Lord's devotion brings them glory,
Meditating they are excited to govern. (3)

Himself He is the Master, Himself the Server.
Himself the way of union does He fashion.

Nanak, the slave, has come seeking Your shelter,
Pray, save the honour of Your devoted minion. (4) 5

Dhanasari IV

Brother, pray do tell me the manner of *Kaliyug*,
How we the seekers can find salvation?
Meditation on the Lord is the boat and boatman,
Meditation is the ultimate salvation. (1)
Lord! Save the honour of Your minion,
Let me meditate on You.
On You alone I seek meditation. *Refrain*
Those who serve the Lord endear themselves to Him,
They meditate with the Word Holy recitation.
Their account as maintained by Chitragupta*
Cancelled in its reconciliation. (2)

The Lord's devotees meditate on the Lord,
Getting together in the holy congregation.
Their burning Sun of desires comes to set,
And rises the soothing Moon of contemplation. (3)

You are Supreme, the Inaccessible, Unknowable Lord,
The universe is Your manifestation.
Pray do be gracious to Nanak, the slave,
Let him serve the slaves of the slaves of Your Mansion. (4) 6

Dhanasri IV Score 5
Duos

There is but One God.
He is realised through the grace of the True Guru.

* the heavenly recorder of deeds of the creation

Lodged in the heart, contemplating on Him, I meditate on my Charming Lord.
The Invisible, Unknowable, Transcendental Master,
The Guru Accomplished has me informed (1)

The Lord is the philosopher's stone and sandalwood,
I am mere timber and iron.
In the company of the holy I realised the Preceptor.
And into sandalwood and gold was transformed. *Refrain*
One may repeat the nine grammers and six *Shastras* with one's tongue,
My Lord God is in no way warmed.
Says Nanak, He should be meditated in the heart,
This way my Lord God is charmed. (2) 1.7.

Dhanasari IV

Laud the Lord and attain Him, P-669
Serve the True Guru,
This is the way of meditation.
Those who are acceptable in the Divine Court,
They are not born again,
Their light in the Divine light finds fusion. (1)

Man! You should meditate on the Lord,
The Purveyor of peace.
Lord's laudation is supreme,
Above everything else.
Serving the Lord God gains liberation. *Refrain*
The Lord was gracious,
He blessed with devotion precious.
This is how with the Lord I came into communion. (2) 2.8

Dhanasari IV

Study, write, meditate and laud the Lord.
He will ferry you across to the other shore.

Repeat His Name in mind, with tongue and in the heart.
Thus please the Master you adore. (1)

Man, you should repeat the Name of God, the Master of Universe,
And congregate with the holy in service.
You will be in bliss day and night,
With laudation of the Master of the jingled yore. *Refrain*
As the Lord was kindly inclined I was inspired,
Meditating on the Name, my bonds I tore.
Master! Pray save the honour of Nanak, your slave,
He has come for shelter at Your door. (2) 3.9

Dhanasari IV

Eighty four *siddhas*, the learned ones,
And thirty three crore monks, all seek Name of the Lord.
Rare is the one blessed by the Guru who gains,
He who has it inscribed from the Above in his lot.
Man, you should meditate on the Lord's Name. (1)

Laudation of the Lord should be your life's aim.
Those who chant and listen Your laudation Master!
A hundred times sacrifice to them I claim. *Refrain*
Master! You provide for them who come in Your care,
What You offer the same I gain.
Compassionate Lord! Pray do be gracious
Meditation alone is Nanak's aim. (2) 4.10

Dhanasari IV

Servers and seekers all come to worship,
They recite the Lord's Holy Word.
Their recitation and listening is meaningful,
Who accept the Lord's Word as true in their heart (1)

Brother! You should laud the Lord in the temple of life.
Their word is accepted at the door of Lord
Who see truth in the divine discourse on their part. *Refrain*
He is Himself the Guru and Himself disciple,
Himself He shoots the wondrous darts.
Says Nanak, the slave, he meets Him whom He unites.
The Lord is pleased with them all else who discard. (2) 5.11

Dhanasari IV

The Provider of all comforts fulfils every desire,
He who has Kamdhenu* in His control.
O Man, you should remember such a Master P-670
So that in rich opulence you may roll. (1)

O Man, you should recite *Sat Nam*, ever *Sat Nam*,#
You will be hailed here and hereafter meditating on the Immaculate Soul.
Where the Creator is adored maladies flee,
Who remember the Lord, blessed even is the mole.
Nanak, the slave, has been given the advice,
Meditate on the Master to arrive at the goal. (2) 6.12

Dhanasari IV

My Master, a glimpse of Yours gives me pleasure.
You are aware of my ills, Master!
Who else will know these there? *Refrain*
You the True Master and Truthful,
There is none else to compare. (1)

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* mythical wish-fulfilling cow
Truth is His Name

You permeate all, my Master,
All remember You day and night.
They look upto You for favour, Master,
Everyone You must oblige (2)

Everything is contained in You, my Master,
There is nothing beyond You.
All the creatures are Yours, You belong to the creation
And in everyone You imbue. (3)

You are the hope of everyone, Master,
Everyone looks upto You.
Pray save me the way You please, my dear,
You are Nanak's Master True. (4) 7.13

Dhanasari V Score 1
Quartets

There is but One God.
He is realised through the grace of the True Guru.

Terminator of transmigration, Reliever of suffering
Beloved of seekers, Formless Lord,
Redeemer from millions of sins in an instant,
Should the devotee meditate on God. (1)

My mind is attuned to my Beloved God.
As the Preceptor Compassionate to the helpless took kindly,
Disciplined are the five foes hard. *Refrain*

Your abode is pleasing, pleasing is Your figure,
Pleasing are devotees in Your *Darbar*.
The Provider of all the beings, Master!
Pray save me with Your favour as a reward.

Your complexion is invisible, Your form cannot be seen,
Who may ever contemplate Your sort?
You prevail on land and water all over,
Of Inaccessible charm on Your part. (3)

Everyone sings Your praises, Master.
You are the Eternal Lord God.
Pray save me the way You may,
Nanak, the slave, pleads for Your guard. (4) 1.

Dhanasari V

In the absence of water the fish dies, who to the water is attached.
The humming bee dies for the fondness of lotus,
Who to none else is matched. (1)

I am now in the One alone absorbed.
Neither dies nor goes, He is ever by my side. P-671
Him I find in my True Guru's Word. *Refrain*
In the grip of lust the elephant is fenced,
And the poor is by fencers caught.
The deer looses his head for the musical note,
And is thereby has his life lost. (2)

Amongst his family the man is given to greed,
And to Maya sold.
Involved deeply in possessiveness,
In the end he must lose his hold. (3)

Attachment with anyone other than the Lord,
Treat it ever as painful.
Says Nanak, the Guru has him inculcated,
Love of the Lord is ever fruitful. (4) 2

Dhanasari V

In His grace He granted me Name and my bonds snapped.
My mind was relieved of all the problems,
To the Guru's feet I came to be attached.
In the company of the holy I was free from every worry.
Ego, attachment and mental fancies,
I dug a pit for them to bury. (1) *Refrain*

I have no enemy, nor I am of anyone's foe.
The Divine has come to lodge in my heart,
Which from the True Guru I've come to know. (2)

I have cultivated everyone around,
I am everyone's friend.
I have shed the feeling of alienation,
And with the Monarch I've come to blend. (3)

Shattered is my stubborn will, it rains Amrit,
And the Guru's Word I find sweet.
He who prevails over land and ocean,
The Lord has Nanak come to meet. (4) 3

Dhanasari V

Ever since I've come in contact with the holy, it is auspicious time.
There is supreme bliss, ever chanting of His praise.
And of union with the Creator clear sign. (1)
I am now devoted to the Lord's laudation,
My mind is enlightened
And with the Accomplished Guru in formation. (1) *Refrain*

When the Treasure of Virtue came to lodge in my heart,
My suffering, doubts and misgivings fled.

I attained what is unattainable,
And to the Lord's Name I was wed. (2)

Freed from worries, relieved of anxieties,
Ended my sorrow, attachment and greed.
The malady of ego was shed with His grace.
And from the fear of Yama I was freed (3)

I cherish attending on the Guru, His service and His advice.
Says Nanak, He who relieves fromYama,
Unto Him I am sacrifice. (4) 4

Dhanasari V

He who owns this body, mind and my wealth, He alone is Accomplished.
He lent ear to my weal and woe,
And I came to be again cherished.
He had me re-established (1)

Many a remedies were tried.
Not one came to the sesame grain worth ravished. *Refrain*
The invaluable jewel of Ambrosial Name
As a *mantra* the Guru furnished.
It neither falters nor fails,
Remains steadfast and cherished. (2)

The evils that distanced us. P-672
Their tale came to be finished.
The ornaments melted have become a lump
And have come to be gold established.
Manifest is the divine light in poise, peace and splendour,
The unstruck melodies have flourished.
Says Nanak, I am settled in an established house,
The Guru True had had it established. (4) 5

Dhanasari V

The great kings and lords of estates, their thirst is not satisfied.
They cling to Maya, dyed in its colour,
Their eyes without the sight. (1)

No one has ever been assuaged in vice.
The way fire is not fed up with fuel,
Without the Lord nothing can anyone satisfy. *Refrain*
Everytime he eats new dishes,
His hunger remain unsatiated.
He knocks about like a dog,
Searching all the four directions famished (2)

The philanderer lusts for women,
Can't help staring at others' wives.
Day in and day out he does and regrets,
In sorrow and greed he dies. (3)

The Lord's Name is wondrous, invaluable and of Amrit a treasure.
Peace, poise and bliss are the gifts of the holy,
Nanak learnt it with the Guru's pleasure. (4) 6

Dhanasari V

What he longs for and hankers after compares not with what is obtainable.
He who is blessed with that Amrit,
He indeed is adorable. (1)

He who comes to enjoy this joy,
Eating and drinking or with any other pursuit,
His mind does not employ. *Refrain*
He who is blessed even with a drop,
His mind and body in bloom, he is rejuvenated.
He cannot be praised enough nor evaluated. (2)

He is realised neither by effort nor by service,
He meets as a happenstance.
Those on whom my Master is gracious
To obtain His *mantra,* they have a chance. (3)

The Lord Gracious, ever bestowing, Provider of the world wide,
Nanak is engrossed in Him through and through
The way a mother is devoted to her child. (4) 7

Dhanasari V

I am sacrifice unto my Guru who the Name in me has inculcated,
In the dense dark jungle of the world,
The path straight who has delineated. (1)

My Lord Divine is my life's anchor,
Here and hereafter in every sphere,
Who takes my due care (1) *Refrain*

Meditating on Whom it is a veritable treasure:
Glory, importance and exalted treat.
Meditating on Name are shed millions of misdeeds
And the devotee receives the dust of holy feet. (2)

He who wishes all his dreams fulfilled,
He must serve the Main Source,
The Supreme Lord is the transcendental Master,
Meditating on Whom one crosses to the yonder course (3)

It is cool, peaceful and supreme bliss with the holy as shelter.
Hoarding Name, living on Name, P-673
Says Nanak, is the meal that should matter. (4) 8

What brings ignominy, you are wont to do.
Slandering the saint and adoring the reprobate,
Such malpractices you are given to. (1)

Attached to Maya, you ignore the other gain.
Believing in mirage city in the sky and green forest leaves,
Which must dry and in due course wane. *Refrain*
You rub sandalwood paste on your body,
Yet like the ass who enjoys rolling in dust.
You enjoy not Amrit,
But feed on poisonous root you must. (2)

Rare are in the world noble saints, pleasant mates, men neat and clean
It goes waste, the boon of life, like a piece of glass mean. (3)

The sins and sufferings of many a birth fled
As the Guru applied collyrium of enlightenment clean.
In the company of the holy he was free from suffering,
Nanak in love with the Lord had been. (4) 9

Dhanasari V

I would fetch water, wave fan, grind grain for the holy and laud the Lord,
Meditate on Name with every breath,
Such a treasure of peace, pray do me accord. (1)
Master! I ask for a favour.
Give me the wisdom, my Boss,
That ever and ever You alone I remember. (1) *Refrain*

With Your favour I shed attachment and ego,
And my doubts disappear.
The Symbol of Bliss prevails all over,
You alone I find, whichever side I peer. (2)

You are Compassionate, Gracious, Mine of Mercy,
Redeemer of the Fallen, Seer.
I attained millions of joys, bliss and power
Uttering Your Name for a moment mere. (3)

That meditation, ascetic practice or loving devotion is approved,
Which to the Preceptor is acceptable.
Meditating on Name all desires are met,
Nanak is satiated and comfortable. (4) 10

Dhanasari V

He who has under His regime three qualities and the four corners of the universe,
Who has undone *yagnas,** holy baths and seats of asceticism,
What is the poor man before such a curse![#]
You can be saved only if you seek the Preceptor's care.
Blessed by the holy you laud the Lord,
And the malady of evil would not dare. (1) *Refrain*

You hear her not, nor does she speak, nor is she seen to cheat.
Yet she serves you such a misleading drink,
That everyone finds it sweet. (2)

The mother, father, progeny and the loving brother,
Everyone in the house is plagued with doubts;
Some have more, others less,
There are ever and ever fighting bouts. (3)

I am sacrifice unto my True Guru,
Who has primed me with his game.
The world is burning in this submerged fire,
But the holy can Maya frame.
With the grace of the holy I have gained supreme bliss,

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* Ritual sacrifices
\# Maya

All my bonds are snapped.
Nanak has obtained the riches of Name,
Returning home which he has lapped.

Dhanasari V

P-674

You look after us every moment,
Our Benevolent Lord, Sustainer and Supreme Master.
We are like little children,
You are the Great Crafter.
How do we sing Your untold praises,
With just one tongue to count?
Beyond computation, the Great Baron,
No one has known Your bounds. (1)

Forgiving our countless sins,
With various ways You guide.
We are ignorant with little understanding;
Do take pity and provide. (2)

We are under Your protection, with faith in You.
You are the cherished Spouse.
Save us, Kind Saviour,
We are the menials of Nanak's house. (3)

Dhanasari V

Worship, fasts, paste-marks, holy baths and many a charity,
None of these pleases the Master,
Who is ever sweet and full of amity. (1)
Meditating on the Name gives mental peace.
They seek Him in many ways,
Their quest doesn't cease. (1) *Refrain*

Mere repitition of Name, ascetic practices, wandering about on earth,
Penance with arms with skyward pan,
None of these pleases the Master,
Including the yoga-praxis of Jains. (2)

Invaluable is the Ambrosial Name recited in praise,
He alone who has been blessed does obtain,
In the company of the holy dyed in His colours who propitate,
Says Nanak, their nights are spent in joyous vein. (3) 13

Dhanasari V

Frees from bonds, brings about union with the Preceptor and the Name Divine chants,
Makes the mind steadfast and immaculate,
No more does it stray and haunts –
Is there such a friend?
Him would I offer my entire property, my heart,
And myself would I lend. (1) *Refrain*

May I never cherish other's wives, riches and enter into slander,
In the company of the holy engage in divine discourse,
And the Lord God pander. (2)

Treasure of Virtue, Compassionate, Purveyor of Peace!
Nanak seeks Your indulgence the way a mother does her baby please. (3) 14

Dhanasari V

The Lord God has saved the holy.
He has death in store for him,
Who contemplates ill of the devotee. (1) *Refrain.*
He comes to the rescue of his followers
Their traducers must flee.

They are destroyed roaming about,
No more back home they can be. (1)

Nanak has sought shelter with the destroyer of woe,
And ever he lauds the Lord Almighty.
The slanderer had his face blackened,
Before the people and the Deity. (2) 15

Dhanasari V

I have invoked my Lord Protector.
He redeemed the fallen in an instant,
And saved me from the million infections. (1) *Refrain*
In discourse in the company of the holy,
Lust, wrath and greed came for rejection. P-675

Meditating on the Accomplished Lord,
All my mates attained liberation. (1)

The basic remedy of the mind is one.
The faith in mind should come to station.
Nanak longs for the dust of His feet
Unto Whom he is sacrifice again and again. (2) 16

Dhanasari V

I have fallen in love with the Master Divine.
The True Guru is my support ever,
Who snapped the spell of suffering prime. *Refrain*
He extended His hand to save me,
And redeemed from every ill.
The slanderer's face was blackened,
He protected the slave with His skill. (1)

The True Master being the Saviour,
He tended by holding me to His heart.
Unafraid in eternal bliss,
Nanak lauded his Lord. (2) 17

Dhanasari V

Your Name is my remedy, my Compassionate Lord.
In agony I've realized not Your greatness,
Yourself you take care of one and all (1) *Refrain*

Pray, take pity and rid me of the evil of duality.
Snap my bonds and take me in Your fold,
That I should never suffer from fraility.
I live in Your protection,
You are my Lord gracious.
Day and night I meditate on You,
Nanak unto You is sacrifice. (2) 18

Raga Dhanasari V

There is but One God.
He is realised through the grace of the True Guru.

Pray! Come to my rescue, my Lord.
On my own I can do nothing,
In Your grace, the Name do me accord. (1) *Refrain*
The family and the world are like ocean of fire,
With doubts, attachment and ignorance mire.
High and low, weal and woe,
The thirst of desire ever on toe. (2)

I am caught in temptation given to the malady of evil,
With the five messengers like restive devils. (3)

This life, world, my breath and wealth to You belong,
Nanak, the slave, with the Lord goes along (4) 1.19

Dhanasari V

Redeeming the poor, from suffering the Master Himself protects.
With the Chief Sailor at the helm, no affliction ever molests.
One should meditate on God with holy company,
No other discipline seems to serve.
This is the only way to remedy the *Kaliyug* malady. *Refrain*

The Lord Gracious is self-sufficient in the beginning and end,
There is none other.
One should devote one's life and death
In meditation of the Master (2)

The *Vedas*, *Smritis* and discourses on *Shastras,*
The devotees on them contemplate.
But the liberation comes in the company of the holy,
And the darkness of ignorance would dissipate. (3)

Man's anchor are the Lotus Feet,
It is his mainstay.
The Divine Court is his power, honour and glory,
The Lord is his prop –
This is what Nanak has to say. (4) 2.20

Dhanasari V

P-676

Knocking about much I met a godman
The Guru Accomplished, who observed–
Nothing else is of any purpose,
Excepting meditating on the Holy Word. (1)

Eversince I came to depend on the Lord,
I sought shelter of the Preceptor, Symbol of Perfection,
I was rid of all that worldly gall. *Refrain*
Heaven, the mortal earth and the nether world are under Maya's sway,
One must meditate on the Saviour of self and the family array. (2)

Says Nanak, recite the Name Immaculate and gain all the treasures.
They whom the Master accords in His grace,
There are not many who rise upto His measure. (3) 3.21

Dhanasari V Score 2
Quartets

There is but One God.
He is realised through the grace of the True Guru.

What you must leave behind you endeavour to gain.
What is of little use, you get entangled in its chain.
What will accompany you not you endear,
He who is your foe, you treat him as your peer. (1)

The world is caught in such illusions.
The foolish waste the boon of life in delusion. *Refrain*
Truth and righteousness you refuse to behold,
To falsehood and fraud you are sold.
You love the gift, the Giver you forget.
You must die of this, you are bereft. (2)

You clamour for what to you doesn't belong,
Without any respect for right or wrong.
You realise not the discipline of your salvation.
You commit misdeeds and regret transmigration (3)

What is ordained by the Lord should be acceptable,
His ordinance is ever charitable.
Nanak, the poor is His slave,
He is the Master, He must save. (4) 1.22

Dhanasari V

For the humble in me the Lord's Name is a prop,
To deal in the Name I have a shop.
I garner alone the Name True,
Here and hereafter it comes to my rescue. (1)

Dyed in the Name I love the Lord Limitless,
In the company of the holy, I laud the Formless. *Refrain*
The greatness of the holy is their humility,
Their glory is laudation of the Deity.
With the holy it is ever bliss and devotion,
It is peace and poise without any commotion. (2)

Where the holy foregather,
They laud the Lord in melody and phrase.
In the company of the holy it is bliss and peace,
But they get to them who have it inscribed in their case. (3)

With both my hands folded I pray.
Propitiating the feet of the virtuous, I say:
Lord Compassionate and Kind! I came to Thee,
Nanak is sustained on the dust of the feet of the holy. (4) 2.23

Dhanasari V

P-677

He who on the Lord contemplates? Why should he be afraid?
The self-possessed die in fear, suffering ever their fate (1) *Refrain*

My Revered Guru protects me like mother and father,
Whose glimpse is a bliss,
Where service is a charter.
The Immaculate Lord alone is whose wherewithal,
In the company of the holy who enlightens one and all. (1)

The Bestower of the living, the Accomplished prevails over all,
Millions of affections are relieved meditating on the Lord.
He is free from the agony of transmigration,
The devotee who takes to meditation. (2)

He whom He attaches to His Apron,
At the Portal Divine he finds a station.
He is a devotee who is endeared by the True,
Death or Yama whom dare not pursue. (3)

He is the True Master true is His Court,
Who can compute His worth and import?
Permeating every heart, providing treat,
Nanak seeks the dust of the holy feet (4) 3.24

Dhanasari V

There is but One God.
He is realised through the grace of the True Guru.

You are my anchor, here and abroad.
Ever to the devotee You give company.
Pray do a favour, my Beloved Lord!
I should meditate on the Name in divine ecstasy. (1)

The devotee has the authority of his Lord.
What You do or make other do, Master!
With Your dispensation I am in accord. *Refrain*
The Preceptor is my honour, the Lord is liberation

My wealth is discourse of the Lord's virtues.
Nanak, the slave, seeks shelter at the divine feet,
This is what he pursues (2) 1.25

Dhanasari V

All the objectives I achieved with the Lord's aid,
Clasping me to His bosom the Lord saved.
Didn't let me burn in the raging ocean of life,
That it is impassable, nobody ever raved. (1)

Those who have true faith in their mind,
Beholding the Master's glory in bliss and joy themselves they find.
Refrain

Lodging at the feet of the Lord Accomplished,
I found Him the Knower of hearts.
Going out of way he picked Nanak,
The Genes of holy to guard. (2) 2.26

Dhanasari V

Wherever I behold I find Him prevail,
Never is He out of sight
He permeates every being,
He Whom for my meditation I avail. (1)

He who departs not here and hereafter,
He is the real companion.
He who vanishes in a moment,
Is verily like evanescent passion. *Refrain*
He who fosters and cherishes, never failing in His part
Every breath He takes care, my Lord. (2)

Beyond delusion and destruction is the Preceptor,
Lofty is His figure.

Those who meditate on Him are blessed,
He is wondrous beyond compare. (3)

Lord Compassionate, bestow me with the wisdom P-678
That I meditate on the Divine identity.
Nanak begs in charity
The dust of the feet of holy (4) 3.27

Dhanasari V

He Who sent you has called you back home,
With peace and poise yourself return.
Laud the Lord in equable tone in bliss and joy,
And for everlasting time govern. (1)

Dear my friend, come back home,
Your foes are for the Lord to take care.
Your afflictions too are His concern. *Refrain*
The Lord Creator has made us realise,
Our running about has come to an end.
There is rejoicing in the house with chanting hymns,
Our Lord Himself has deigned to tend. (2)

Making the Guru's Word as your prop.
You should be steady and remain unperturbed.
You will be hailed the world over,
And in the Divine *Darbar* you will be duly served. (3)

He who creates, He takes care,
Himself He comes to succour.
The Creator works miracles.
Says Nanak, His is the True honour. (4) 4.28

Dhanasari V
Score 6

There is but One God.
He is realised through the grace of the True Guru.

Dear fellow travellers, pay heed to what I submit,
Without the Lord there is no salvation. *Refrain*
You should do good deeds,
Liberation is in the hands of the Lord.
It's no use your trying other creeds.
He gave you life to serve the Lord,
That is what the Guru True did accord. (1)

Don't you love the one
Who has for you no appreciation.
In the end he will accompany you not.
With your heart and soul you should meditate,
Dedicating to the Beloved Lord,
Who would snap your bonds and liberate. (2)

Come to the care of the Preceptor,
With His Lotus Feet in your heart.
Depend upon no other factor
He is the enlightened devotee
Given to meditation,
Of whom, says Nanak, the Lord is the Benefactor. (3) 1.29

Dhanasari V

My Love, it is best to ask of the Lord
You may look around,
You may hear holy sound.
But remember the saying of the Sustainer of Life,

Every living being for death is bound. *Refrain*
Enjoying the fragrance of sandalwood,
Indulging in misdeeds,
It is all of no avail.
Only the Lord's Name is worthwhile.
Say the men of God:
You consider your body and riches your own,
You meditate not on the Lord for an instant.
You will see while departing,
Your riches and body with you not be found. (1)

He who is fortunate seeks God's shelter,
And the company of the holy.
He is not tortured by Yama P-679
Because of the holy company.
Death would dare not him hound,
He has obtained the Supreme Treasure.
His ego is no more near.
With the Lord God's Name Nanak is crowned. (2) 2.30

Dhanasari V
Score 7

There is but One God.
He is realised through the grace of the True Guru.
My dear, meditate on the One, meditate on the One, meditate on the One.
It would ferry you through affliction, avarice and attachment of the life's ocean.
Refrain
Every breath, every moment, day and night you should contemplate.
Contemplate uninterrupted in the company of the holy
Who have the treasure of Name provided in their plate.
Pay your homage to His Lotus Feet,
And on the virtues of the Lord contemplate.
The dust of the feet of the holy.
Lends bliss and peace, does Nanak state (2) 31

Dhanasari V Score 8
Duos

There is but One God.
He is realised through the grace of the True Guru.

Contemplate, and derive peace from contemplation.
With every breath you should remember the Lord,
He abides by you in this world and the next,
Here and hereafter serves as your guard (1)

For the Guru's Word if the mind would yearn,
Water won't drown, thief steal, nor fire burn. *Refrain*
Like wealth for the poor, stick for the blind, for the baby the breast feed.
As the Lord was gracious,
Nanak found in the ocean a fleet. (2) 1.32

Dhanasari V

The Lord was gracious, it rained Amrit in my heart,
The Nine Treasures of occult powers to me did He impart. (1)
It is bliss for the holy everywhere,
At home and outside prevails the Master of devotees here and there.
Refrain
No one dare compare with them who have the Lord to take care,
Meditating on Whom the fear of Yama is allayed, Nanak remembers the Seer.
(2) 2.33

Dhansari V

The wealthy of his wealth is proud,
And the landlord of his land.
The *raja* thinks of his rule no end,
The devotee in the manner has fatih in God. (1)

If one were to depend on one's own,
One does what best one can
And spares no pain, *Refrain*
Forsaking everything else He comes to His care.
With the favour of the holy, one's mind is cleansed,
Says Nanak, one lauds his Lord there. (2) 3.34

Dhanasari V

P-680

He is called a hero in this world who in the Divine dye is dyed.
He who is disciplined has everyone else under his control,
Whose True Guru is the guide. (1)
Let us laud the Lord in divine ecstasy.
Uttering His Name fall at His feet,
And attain poise in His company. (1) *Refrain*

With the feet of the Lord's devotees lodged in my heart,
My body is purified.
Bless me with the dust of the feet of devotees, my Treasure of Grace!
Nanak would thus be satisfied (2) 4.35

Dhanasari V

Man tries and misleads others which the Knower of heart knows,
He commits sins and deceives them in his holiness pose. (1)

He thinks He is far,
Yet the Lord ever abides.
He looks around and wanders about,
Eventually comes back in pride. *Refrain*
As long as the doubts persist in mind,
There is no liberation.
Says Nanak, he on whom the Master is gracious,
He alone takes to meditation. (2) 5.36

Dhanasari V

He who is fortunate, he is bestowed Name by the Guru.
It is His function to inculcate Name,
And make the world its *dharma* pursue. (1)
Name is a man's honour and glory.
In Name consists liberation and repute,
Whatever happens he accepts as his destiny. (1) *Refrain*

He who has the wealth of Name,
He is the banker of fame.
He deals in Name, his prop is Name.
Says Nanak, nearer is his ultimate gain. (2) 6.37

Dhanasari V

May my eyes be cleansed at Your sight,
And my forehead covered with the dust of Your feet.
May I laud You in ecstasy,
And may the Lord lodge in my heart's retreat. (1)
You are the Gracious Protector,
Charming, Accomplished, Limitless,
A Preceptor like father who is a benefactor. (1) *Refrain*

Your looks are supremely blissful and pleasant,
Your utterance, a wonder and joyful factor.
Nanak has Your feet lodged in the heart,
And in his mind the True Guru's character (2) 7.38

Dhanasari V

The way He wants, He feeds, He makes us play His way.
He provides every indulgence and joy,
And keeps us under His sway. (1)

Our father is Provider and Kind
The way a mother fosters her baby,
He keeps His devotee in mind. (1) *Refrain*

Friendly, loving, Supremely Virtuous Protagonist,
He is the eternal Deity.
He is here, there and everywhere,
Says Nanak, He is realised in the service of the holy. (2) 8.39

Dhanasari V

The holy who are kind, charitable and disciplined,
Have their lust, wrath and evil subside.
Sovereignity, power and charm of body and mind,
Unto them are sacrificed (1)

One should cherish the Lord with heart and soul,
And in peace, poise, bliss and joy,
Swim across and arrive at the goal. *Refrain*
Blessed is the spot, blessed the abode where abide the holy.
Pray fulfil the desire of Nanak, Master, P-681
At Your door has come your devotee. (2) 9.40

Dhanasari V

With the charm of His feet, He saved us from Maya, the mighty evil
And bestowed Name as a *mantra,*
Which is an ever potent spell (1)
The True Guru gifted a boon
And granted Name for chanting,
Which frees from transmigration.
Nanak held the feet of his Creator,
And attained peace day and night in succession. (2) 10.41

Dhanasari V

Misappropriation, greed, falsehood and slander,
This is how our life we have passed.
Pursuing mirages, hopes false and otherwise
Form the base of our heart. (1)

Waste goes the life of a misbelieving sort,
Like a mouse nibbling a sheef of paper
That has little value on its part. *Refrain*
Lord Supreme pray do be gracious,
Snap the bonds I happened to be caught.
Pray, pull Nanak out of darkness,
With the company of the holy he has sought. (2) 11.42

Dhanasari V

I contemplate on my Master and thereby comfort my body, mind and heart.
I have the figure, charm and peace everlasting,
The Preceptor is of my caste.
My tongue in the alchemy of Name is caught.
Dyed in the Divine Dye,
His Lotus Feet are the treasure bag I've got. *Refrain*

He to Whom I belong saved me.
The Lord's ways are perfect in every part,
He has vindicated Nanak's lot (2) 12.43

Dhanasari V

Agents of evil and enemies have been eliminated, which is Your right manifest.
All those who tortured the holy,
You put them at once to rest. (1)

I look up to You every day,
You are the succour of Your servants.
Extend Your hand of a friend, I pray. *Refrain*
The Master listened to the prayer and ensured protection.
Relieved of suffering Nanak was blessed,
And for ever and ever took to meditation. (2) 13.44

Dhanasari V

He who is All-Powerful, put His hand on my head,
A gracious look of the Benevolent and all the evils fled.
The Lord God took care of the followers of His creed,
Folded me in His arms and pardoned my misdeeds. *Refrain*

The Lord God gives all that one wants.
Says Nanak, whatever one utters from the mouth,
Here and hereafter He grants. (2) 14.45 P-682

Dhanasari V

Not a moment of trial He let us experience; His promise He kept.
He extended his arm to save us,
Every breath He took care of the adept.(1)

My mind is attuned to the Preceptor,
He is ever a help in the beginning and end.
I hail my Friend, my Benefactor. *Refrain*
Beholding my Master's wondrous glory,
My mind is full of ardour.
Nanak contemplated on the Lord and was in bliss,
The Lord vindicated his honour. (2) 15.46

Dhanasari V

Unfortunate is he who forgets the Bestower of life and breath.
He who is attuned to the Lotus Feet,
In the pool of Amrit he is drenched. (1)

Your devotee is excited with Name Divine,
Rid is he of all his sloth,
With the Lord Beloved his mind has come to twine. *Refrain*
Wherever I see I find the Lord,
Pervading every heart.
Nanak has sipped the drink of Name,
Every other drink he has come to discard. (2) 16.47

Dhanasari V

All my objectives of a devotee I have achieved.
In the vicious age of *Kaliyug*
My honour has the Lord retrieved. (1)
Meditating on the Divine Master,
No longer is one ever bereaved.
The holy company is the heaven of salvation,
The devotee finds it in his creed. (1)

The Lotus Feet are the devotee's bag of wealth,
With millions of joys and poise to feed.
The Lord God should be remembered day and night,
Unto Whom Nanak is sacrifice indeed. (2) 17.48

Dhanasari V

From the Celestial King I seek a boon –
All my desires may be fulfilled,
To Your Name I remain attune. (1) *Refrain*

Your feet may lodge in my heart,
I should gain the holy company.
My mind may suffer no agony,
Day and night I laud the Divine Entity (1)

In the childhood I may serve,
And in the mid and old age contemplate.
Says Nanak, I may be dyed in the Divine Dye
And may not be born again and date. (2) 18.49

Dhanasari V

All that I need I ask the Deity,
Asking the man I feel small.
Recalling the Preceptor is getting in plenty. *Refrain*
I have studied the *Smritis* and *Puranas* compiled by seers,
And the *Vedas* I came to master.
It's serving the Ocean of Grace that one realises truth,
And one is happy here and hereafter (1)

Every other activity or ceremonial that one does
In the absence of meditation is hollow.
Nanak rid himself of the fear of birth and death,
And in the company of the holy was free from sorrow. (2) 19.50

Dhanasari V

All desires are assuaged with the Name of the Lord.
The Holy Word imparts supreme satisfaction,
And the mind is fully in the Divine absorbed. (1) *Refrain*
That I may forget the mighty temptation of Maya, P-683
Pray do me this favour, my gracious God.
Grant me Your Name, meditating which my life I sustain,
And thus my endeavours find their reward. (1)

One's objective, authority, peace and pleasure
Are contained in laudation and meditation.
He who has been inscribed by the Creator Above,
Says Nanak, the Lord's devotee must find satisfaction. (2) 20.51

Dhanasari V

The Preceptor came to His devotee's rescue.
The traducers could not stand scrutiny,
No one knows where they flew. (1) *Refrain*
Wherever I see I find my Master,
How dare anyone touch His crew?
He who tries to harm His devotee,
In an instant he becomes ashes few. (1)

The Creator has become my caretaker,
Whose extent and limit I never knew.
Says Nanak, the Lord looks after His devotees,
The traducers are ever ignominy due. (2) 21.52

Dhanasari V Score 9
(To be presented in varied rhythms)

There is but One God.
He is realised through the grace of the True Guru.

Reliever of suffering, my Lord!
I come seeking a seat at Your feet
Pray do grant me devotion to Your Name.
Cast a glance of grace,
Ferry me across in Your kindness,
Extend Your arm and pull me out of the well of ill fame. *Refrain*
Misled in lust and wrath and caught in Maya's bonds,
The vesture of my body suffers several ailments.

There is no saviour other than the Lord
Pray, let me contemplate on the Name on Your Mansion's pavements. (1)

Redeemer of the fallen, Sustainer of the living!
Even those discoursing on the *Vedas* know not Your entire story.
Peaceful Ocean of Virtue! Divine Mine of Jewels!
Nanak says Your praises as a Beloved of the holy. (2) 1.53

Dhanasari V

Peace here, peace hereafter,
It's peace ever for them who on the Name contemplate.
Their earlier sins are wasted,
In the company of the holy even the dead come to pulsate (1) *Refrain*
Royalty and youth under the spell of Maya make one forget the Lord,
This is what the sages record.
The longing to laud the Lord is of the blessed's reward. (1)

Inexpressible, Unknowable, Redeemer of the fallen,
Your Name gives shelter to the seeker.
Knower of the heart, Nanak's Master,
All-pervasive, my Lord Creator! (2) 2.54

Dhanasari V Score 12

There is but One God.
He is realised through the grace of the True Guru.

Let us salute, pay homage to the Divine Master. *Refrain*
It is great good fortune to propitiate the sacred Guru,
Millions of misdeeds are forgiven in the service of the True. (1) P-684

He whose mind is attuned to the Lotus Feet of the Master,
Sorrow and suffering would never him torture. (2)

In the company of the holy he swims across the ocean,
Fearless, he contemplates on the Name with passion. (3)

He who doesn't grudge others' wealth and indulges not in misdeeds,
Yama dare not come near him indeed. (4)

His fire of desire by the Lord Himself is assuaged,
Says Nanak, protected by Lord he is saved (5) 1.55

Dhanasari V

I am satiated having feasted on truth as my repast,
My mind, body and tongue meditate on the Lord. (1)
I live with the Lord,
I live in the company of men of God. (1) *Refrain*

I wear vestures of various kind,
Day and night with Lord in my mind. (2)

I ride elephants, chariots and steed,
With the Lord's Name in my heart to lead. (3)

My mind and body propitiate His feet,
Thus the Purveyor of Peace Nanak came to meet. (4) 2.56

Dhanasari V

Propitiating the Guru's feet is the life's emancipation,
In an instant it ferries across the life's ocean. (1) *Refrain*
Some took to ceremonials, others to the holy bath,
Your slaves contemplate on God. (1)

The Master snaps all fetters and knots.
Nanak, the slave, meditates on the Knower of Heart. (2) 3.57

Dhanasari V

That my love for Lord may never snap,
Your slave may such a manner adopt! (1) *Refrain*
Dearer than life, breath, mind and riches
Is the Lord who sniffs the ego with stitches. (1)

That He should cherish the Lotus Feet,
This is what Nanak in prayers does seek. (2) 4.58

There is but One God.
He is realised through the grace of the True Guru.

Dhanasari IX

Why must you go to the jungle the Lord to seek?
He who prevails all over, remains unseen,
Lodges in you, there in deep. (1) *Refrain*

The way fragrance lives in flower
And reflection in the mirror,
The Lord lodges in your heart,
Look for Him somewhere there. (1)

He is the same inside and outside,
The Guru has this truth to declare. (2) 1

Dhanasari IX

Godmen, the world is misled in illusion.
Quitting devotion to the Lord, P-685
It is sold to Maya's delusion. (1) *Refrain*
Mother, father, brother, progeny and spouse,
Entangled in their affairs.

Youth, riches and status,
Day and night caught in their snare. (1)

Helper of the helpless, Redeemer of suffering ever,
To Him you did not adhere.
Says Nanak, there maybe one in millions
Who under the Guru's guidance by Him does swear.(2) 2

Dhanasari IX

The *yogi* knows not the *yoga* way,
Who finds himself in avarice, attachment and Maya's sway. (1)
Slandering others or their flattery,
Who keeps iron and gold in the same tray.
He who is free from weal and woe,
He is said to know the *yoga* way. (1)

The wavering mind wandering in ten directions,
Who can restrain and keep at bay.
Says Nanak, he who knows this manner,
Free himself from transmigration he may. (2) 3

Dhanasari IX

What measures should I take
That I am rid of duality
And across the dreadful ocean I make?
All my life I've done no good,
Which scares me a lot.
Adored not the Lord in mind, word of mouth and deed,
I am lost in this thought. (1)

Listening in to the Guru's Word, I've never been enlightened,
Like a beast my belly I feed.

Says Nanak, if the Lord God is merciful,
The fallen may yet succeed. (2) 4.9.9.13.50.4.93

Dhanasari I Score 2
Octets

There is but One God.
He is realised through the grace of the True Guru.

The Guru is like an ocean laden witth gems.
Sitting on its shore swans peck them.
They partake of the elixir of His Name as He would allow,
They meet their Creator in the ocean to toe.
The wretched crane bathes in the puddle,
Rather than washing it is in a worse muddle. (1) *Refrain*

The wise take every step with care;
Shedding duality, they are devoted to the Formless.
Repeating His Name they attain salvation,
And are freed from the cycle of birth and death. (2)

A swan would never leave the ocean,
It merges with the Lord with love and devotion.
The swan is in the ocean and the ocean in the swan too.
It's an untold tale revealed by the grace of the Guru. (3)

There sits a *yogi* in the void of cosmos.
Neither male nor female, how to describe him I am at a loss.
The Three Worlds are in Him absorbed,
Godmen the holy and the truthful seek His accord. (4)

The source of bliss and of the helpless succour,
Along with the devoted, saintly and the state of poise thinker.
Beloved of the faithful and annuller of fear,
Killing their ego His path who steer. (5) P-686

One may take any steps, death must torture,
Death is decided before one's departure.
The boon of life one loses in duality,
Without realising oneself in delusion is he a casualty (6)

Should one the Fourth State of Absorption attain,
One discourses on, reads and listens the same.
One is in poise, righteousness and faith in the Master of the universe gain,
Continence, truth and discipline one comes to maintain (7)

He who is cleansed by the Immaculate remains pure.
With the Word Holy his fears and illusions scare.
His looks are primal and beyond compare,
Nanak beholds the True Lord where. (8) 1

Dhanasari I

Welcome is the meeting which in poise comes about,
It neither dies nor is in doubt.
The Master is in the server, in the server is the Master,
Wherever I see, I find no other. (1)
Devotion under Guru's guidance in *sahaj* one grows,
Without propitiating one dies, comes and goes. (1) *Refrain*

One should take to the Guru who inculcates truth.
Makes the unutterable utter, blesses with the Holy Word forsooth.
For the men of God there is nothing else to do.
Truth is their master, truth they pursue. (2)

The mind lodges in the body and in mind lodges the Lord,
He is true who in the True is absorbed.
The devotee falls at the Master's feet,
The True Guru Accomplished brings about the meet. (3)

Himself He provides vision and Himself He beholds,
He is impressed neither by *Hatha** nor to *Bhekh*# He is sold.
He who fashions vessels, Amrit would feed,
With loving devotion He is pleased (4)

Reading too much one goes astray, suffers persecution,
Much too cleverness leads to transmigration.
He who meditates, he has fear for his consumption,
Guided by the Guru the devotee takes to meditation. (5)

Worshipping idols, living in wilderness shrines,
One is misled, wavers and remains out-of-step with time.
With impure mind, how can one be clean?
Finding the True one earns esteem. (6)

He who is of noble conduct and noble contemplation.
Who from the primal times is in poise and state of satisfaction,
In the twinkling of an eye who can a million save,
Meeting with such a Beloved in Your grace I crave. (7)

Lord! Before whom should I chant Your praise?
Excepting You I know of no other sage.
Keep me in Your discipline as You please,
Lauding You in poise, Nanak should not cease. (8) 2

Dhanasari V Score 6
Octets

There is but One God.
He is realised through the grace of the True Guru.

* a yoga praxis
changing sectarian garbs

Whosoever has been born, gets involved
Human incarnation is determined by a lucky conjunction.
The holy have faith in Him, pray take care of them,
And in Your grace Lord, bring about their union. (1) P-687
Many a birth I have found not a shelter.
I fall at the feet of the Guru in service,
Pray, show me the way to His Quarter. (1) *Refrain*

I make innumerable efforts with Maya in my mind,
In utter covetousness my life passes.
I wish I were to meet a godman
Who frees me from my anxieties,
And to the Lord in love attaches. (2)

I have studied many *Vedas*,
But the distance of mind wouldn't fade,
Not for a moment do let me rest the five evils.
Is there a man of God
Who is rid of Maya,
And can the Ambrosial Name
In my mind spill? (3)

At many a holy spot I've had bath,
And acquired the stench of ego
Which my cherished Master did not applaud.
When would I gain company of the holy,
Everlasting bliss,
And with the collyrrium of enlightenment my mind would be washed. (4)

I have gone through all the stages of life,
Yet my mind is not at rest.
I wash my unenlightened body.
I long to meet a sage dyed in the Divine Dye
Who cleanses my mind foul and shoddy. (5)

Lost in ritual practices, loving not the Lord for a moment,
It is of no account mere display of pride.
A glimpse of Whom fulfils all dreams,
And one takes to His laudation,
There are some who with the grace of the Guru
Are blessed with His sight. (6)

He who adopts mere *Hath Yoga*, it is of little use.
It is like a crane in vain meditation,
Who is sold to Maya's fascination.
Is there a do-gooder who tells Lord's tales,
Propitiating whom one attains liberation? (7)

Should the Creator be pleased,
My bonds of Maya would be eased
And my mind in the Holy Word absorbed.
It would be bliss for ever,
I would propitiate the Unafraid Master.
This is how Nanak found peace.
And was devoted to the feet of the Lord. (8)

My pilgrimage of life is a success,
Coming and going with the holy is a bliss (1) 3.

Dhanasari I
Chhants

There is but One God.
He is realised through the grace of the True Guru.

Going on pilgrimage for holy bath?
The place of pilgrimage is the Name.
Contemplating on the Holy Word is pilgrimage,
And also absorption in the same.

The enlightenment granted by the Guru is true pilgrimage,
As good as the ten prescribed ceremonial baths.
I, therefore, ask for the Name of the Lord
Which I call the Creator to award.
The world suffers, Name is the remedy,
Without the Name it is impure.
Guru's Word is immaculate enlightenment
It is the true daily holy bath here. (1) *Refrain*

The truth doesn't take any impurity,
Why give it a wash?
Wearing the necklace of virtues,
Nothing is left there to squash. P-688
He who, disciplining himself with reason, swims across and ferries others,
He doesn't have to be born again.
Himself he is truthful, ever attuned,
The one who is true with the True makes twain.
He is happy day and night enjoying true bliss,
His sufferings and sins are bane.
He attains the True Name guided by the Guru,
The truth doesn't take any impurity or stain. (2)

Congregation and meeting a friend is also a bath holy,
Singing with the singers the Holy Word in solemnity.
Lauding the True with faith
And enjoying oneself in compassion and charity,
Cherished by the Spouse she has a sacred bath.
It is truly like the one at the Triveni* ghat.#
One should contemplate on the True *Ik Onkar,*
Which is ever in great glory.
Salvation is in the company of the friendly holy,
It is gained with the gracious glow of the Deity (3)

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* Meeting of the Ganga, Jamuna and Saraswati
\# river harbour

Everybody longs to laud but how go about it?
Foolish, mean, ignorant to the Guru I submit;
The Guru's true discourse, saturated with Amrit has won my heart.
They come and depart loaded with vice
Without encountering my True Guru's thought.
There is no end to the discourses and the extent of devotion,
The Lord prevails everywhere.
Nanak makes the true submission,
He who cleanses his heart, he is the true seer. (4) 1

Dhanasari I

I live on Your Name with bliss in my mind.
Of the True, truth is the Name,
Virtue is the Lord I find.
Realisation of the Guru is the Limitless Creator.
He who creates, He destroys too.
When His Ordinance arrives no one may argue.
He creates Himself and makes assignment through,
Himself He inculcates discretion.
Says Nanak, the Master is Inaccessible, Unknowable
I sustain myself on Name, the true meditation. (1)

There is no fear; neither has been, nor would be.
Your ordinance is the deciding factor,
At Your ordinance, the illusions flee.
The Guru relieves illusions, makes the Unutterable uttered,
And the true is absorbed in truth.
Himself He creates, Himself He kills,
Through His ordinance, the Giver of ordinance is known forsooth.
The true glory is granted by the Guru,
And it abides till the end.
Says Nanak, there is none other than the Master,
The Name does true honour lend. (2)

You are the True Creator, the Unknowable Architect.
You are the One though in two ways manifest.
You have delineated the two paths,
Under Your overall control,
Including creation and destruction.
Without the Name there is no help,
One remains loaded with evil action.
One comes as ordained yet follows not His ordinance,
The ordinance that is his maker.
Says Nanak, the Holy Word enlightens,
And one comes to realise the Creator. (3)

The holy are lionised in the Divine *Darbar*
They are exalted for the Holy Word.
Their utterances are like Amrit,
Their tongue in sweetness embroiled.
Embroiled in sweetness thirsting for Name,
They are sold to the Guru's Word.
He who comes in touch with the philosopher's stone becomes gold, P-689
He who has the Lord endeared.
He who kills his ego attains the immortal status,
It's rare that one seeks enlightenment.
Says Nanak, the holy are felicitated at the Divine Portal,
Truth being their investment (4)

Hungering and thirsting for Maya how will I arrive at the Portal Divine?
I should go and ask the True Guru,
And take to the Name Sublime.
Contemplating on the Name True and uttering it,
The devotee comes to realise the True.
The Compassionate Cherisher of the humble and Immaculate,
Day and night His Name I pursue.
What one does is ordained from the Above,
The ego is subdued and one becomes tame.

Says Nanak, the truth is the supreme elixir,
Which helps assuage thirst for the Name. (5) 2

Dhanasari
Chhant I

Lost in lust with your spouse, you have realised Him not.
What is inscribed in your forehead,
You earned earlier as your lot.
What you earned earlier cannot be effaced,
You know not what is there in store.
In the absence of a virtuous living,
You wail in misery and tears pour.
Your youth and riches are like *aak* shade,*
As you grow old, your days would be over.
Says Nanak, without the Name you'll be deserted,
In falsehood and faithlessness, a mere dowager (1)

Drowned, you have also sunk your household,
You better do what by the Guru you are ordained.
Meditating on the True Name,
You would have admission in the palace of peace attained.
Meditating on the Name you attain peace.
It's for four days that you are at parents' house.
In your own house You live a life of truth
Day and night in the company of the Spouse.
Without devotion there is no peace at home,
Let this be known by all.
Says Nanak, she attains her Spouse in bliss,
Who in the True Name is absorbed. (2)

* a wild bush with bitter fruit

If she is cherished by the Spouse, her Lord she adores.
Dyed in the dye of her beloved,
The Holy Word of the Guru she explores.
Exploring the Holy Word she endears herself,
And contemplates in utter humility.
Ridding herself from the attachment to Maya,
She is dyed deep in the colour of the Deity.
Dyed deep in the colour of the Deity,
She acquires the charm of humility.
Says Nanak, she has the true bliss of matrimony,
Who is in tune with Divine Entity. (3)

She is adored at her Lord's whom He cherishes.
Given to false wailing she perishes.
Indulging in false utterances avails not,
She doesn't have the glimpse of her Lord.
Given to misdeeds she is forgotten by her Spouse.
Night of the one deserted passes hard.
She who lacks faith in the Guru's Word,
Entangled, she doesn't have access to the Lord.
Says Nanak, the one who realises oneself,
Guided by the Guru she attains the state of poise as reward.
Blessed is the one happily married who has her Spouse in accord. (4)

Without the Name it is all false,
In falsehood is she stigmatised.
The one given to devotion is cherished by the True,
In loving devotion she is dedicated to the Lord.
Her Spouse is happy-go-lucky, fond of youthful company,
In Him she remains absorbed. P-690
Abloom with the Holy Word, devoted to the Spouse,
The virtuous is ever rewarded.
Says Nanak, the truthful gets exalted,
It is in the house of her Spouse that she is duly regarded (5) 3

Dhanasari Chhant IV
Score I

There is but One God.
He is realised through the grace of the True Guru.

If the Lord is gracious, on the Name one meditates.
The True Guru is realised in spontaneous poise
And to the laudation of the Lord one takes.
Lauding His virtues day and night one blooms,
If it pleases the True Lord,
Shedding pride, ego and attachment to Maya,
In the poise of Name one is absorbed.
It happens what the Creator does.
If He grants one takes.
If the Lord is gracious
On the Name one meditates. (1)

I am dedicated to my Accomplished Guru in loving devotion.
I serve Him day and night,
And miss never the meditation.
Never do I miss meditation day and night,
On His Name I survive.
Hearing His Name with ears, my mind is satiated.
Guided by Guru, the Amrit I imbibe.
If He is gracious one meets the True Guru,
And one contemplates with discrimination.
I am dedicated to the Accomplished Guru in loving devotion. (2)

With great good fortune if one were to get holy company,
One comes to relish meditation.
If day and night one remains attuned,
The spontaneous poise is one's destination.
He who gains spontaneous poise, he is endeared by the Lord,
He is ever a recluse and remains unattached.

He is hailed here and hereafter,
To the Lord's Name he is latched.
He is above both weal and woe,
And does what meets the Lord's fascination.
With great good fortune if one were to get the holy company,
One comes to relish meditation. (3)

Duality is a curse, the egoist is by Yama chastised.
He wails day and night in attachment with Maya dyed.
Dyed in attachment with Maya, given to ego,
In covetousness his days pass.
He remembers not what is bestowed by the Lord,
In the end he regrets the loss.
None excepting the Name accompanies,
His progeny and spouse are by Maya enticed.
Duality is a curse, the egoist is by Yama chastised. (4)

In Your grace, pray, bring about the union that I gain access to the Mansion.
I should remain *humble* ever with folded hands,
In the Lord God's loving devotion.
In the Lord God's loving devotion, I abide by His command;
Abiding by His command I gain accord.
Day and night I meditate on the Name,
Remaining in poise in the Name absorbed.
The Name earns exaltation.
Nanak has verily taken to meditation.
In Your grace, pray, bring about the union that I gain access to the Mansion. (5)1
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Dhanasari V
Chhant

There is but One God.
He is realised through the grace of the True Guru.

The True Guru helps the helpless in whose company one lauds the Preceptor.
The Preceptor's Name is nectar,
Which in the company of the holy one should utter.
Utter the Name in company of the holy
And contemplate on the One,
Who from the woes of birth and death relieves.
What has been inscribed at the Primal Hour must hold good,
From the bonds of Yama it retrieves.
Free from fear and illusions, the knot is untied,
The path of Yama one no more treads.
Says Nanak, pray do be gracious,
For His laudation we should ever be led. (1)

Shelter of the shelterless, your Name is Immaculate.
You are the Compassionate Bestower.
Reliever of the pains of ill-fate
Redeemer from ill-fate, Bestower of Peace,
Seeking Your shelter I come to the Mass.
The tumultuous ocean of the world,
In a moment it helps me cross.
You prevail all over, the Guru's enlightenment is collyrium of eyes
Beseeches Nanak that he should ever meditate,
Which frees from all the painful ties. (2)

In Your grace, Yourself You've attached me to Your apron.
I am meritless, mean, helpless.
You are the Inaccessible, Wondrous Scion!
Compassionate, You are ever a Kind Master,
Of the low You are the support.
Your writ runs everywhere,
All the creatures are under Your control.
You create, You also make us work,
In everything You take interest.
Beseeches Nanak, I should live lauding You ever
Meditating and making others meditate on the Lord of the Forest. (3)

Wondrous is Your vision, beyond value Your Name.
Your devotees meditate on You daily.
Incomputable, no one dare You assess.
In Your grace the saints whose tongues You bless
And with divine ecstasy stake,
Of great good fortune they get attuned to the Guru's feet.
Day and night they remain awake.
They contemplate on the Master ever
And with every breath His virtues laud.
Nanak beseeches for the dust of their feet
And beyond value Name of the Lord. (4)

Raga Dhanasari
Compositions of Revered Bhakta Kabir

There is but One God.
He is realised through the grace of the True Guru.

I

Great ones like Sanak, Sanandan and Shiva wise,
Not even Sheshnag does Your truth realise.
I meditate on You in the holy company. (1)

The like of Hanuman and Garuda there.
The sovereigns of gods and mankind not Your greatness share. (2)

The *Smritis, Puranas* and the *Vedas* four,
Vishnu and Lakshmi know not Your score. (3)

Says Kabir, he never deflects,
Attached to Your feet who sits and reflects. (4) 1

Life shortens and the body wears,
With days, periods and hours.

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Death, like a hunter, seems to chase.
How does one face the scare?
The appointed moment draws near.
Mother, father, brother, son and wife –
Who would allay whose fear? (1)

As long as there is spark in the body,
The beast in man does not mind.
In the greed of living long,
His eyes would turn blind (2)

Says Kabir, listen ye men,
Give up entertaining doubt.
Meditate on God alone,
On Him alone you count. (3) 2

He who is given to loving devotion,
For him it is no surprise.
The way water mixed with water can be separated not,
The weaver Kabir has merged in the Divine likewise.
Men of God, I have gone mad.
If Kabir were not to live in Kasi,
Why should the Master be sad?
Says Kabir, do listen to me Loi, don't you be misled.
There is no difference between Kasi and saline Maghar,
Should the Name in the mind be fed. (2) 3

As a reward of mere austerity you might earn,
A visit to heaven or Shiva's abode, only to return.
What shall I ask? Nothing seems to last.
The Lord's Name is my only repast. (1)

Glorification, governance, luxurious living and laudation,
In the end none will help or serve as your companion. (2)

Sons, wife, wealth and Maya's kiss,
Whom have they ever brought any bliss? (3)

Says Kabir, I have no other claim,
The wealth I cherish is the Lord's Name. (4) 4

Contemplate on the Lord, contemplate on the Lord, contemplate on the Lord.
Without contemplation on the Lord many have gone under sod.
Wife, son, your own body, house and comfortable property,
When the end comes, none of them will give you company. (1)

Ajamal, the elephant, and the courtesan, who committed sins galore,
Remembering the Lord's Name could swim across to the other shore. (2)

Roaming in the incarnation of hog and dog you felt no shame,
You took to poison forgetting the nectar of the Lord's Name. (3)

Discard doubt and ritual practices, contemplate on the Name.
Kabir, the slave, by the grace of Guru close to the Lord came. (4) 5

Dhanasari
Compostion of Revered Bhakta Namdev

Digging the foundations deep, they erect their lofty towers.
Who can live longer than Markandaya who had straw for his cover?
My Creator is a True Friend.
Why must one feel elated,
The myth of the body must end? (1)

The Kauravas led by a brother like Duryodhna were given to greed.
They had umbrellas covering them for twelve *yojanas**
And yet their corpses in the end became vultures' feed. (2) P-693

* measure of distance

A mighty king like Ravana ruled over Sri Lanka known for its gold.
With elephants waiting at his portals,
Yet in a moment he had to give up its hold. (3)

The Yadavas deceived Durbasa and suffered humiliation.
The Lord was kind to his slave,
Nama took to Master's adoration. (4) 1

I have tamed the ten love-lorn,
And of the five I've effaced the name.
The seventy-two channels are filled with nectar
And cast out is the vicious dame. (1)
No more should I return.
Repeat the Ambrosial Word in my heart
And thus make myself learn. (1) *Refrain*

Falling at the Lord's feet I have begged the fell axe of *Words Holy*.
Turned away from the world I serve the divine,
And have come to fear the godly. (2)

One is free from the world if one is not in Maya involved.
Maya is the name of getting born again,
Shedding it one gets the Divine glimpse as reward. (3)

He who meditates like this.
All his fears are shed.
Says Namdev, why look around?
At the Lord's this spell is fed. (4) 2

The way water is cherished in Marwad,*
The camel relishes the creeper vine.
The deer enjoys the sound of natural music,
I am devoted to the Divine (1) *Refrain*

* a dry region

The way earth asks for rain,
The humming bee seeks fragrance of flower,
And the *koel* is fond of mango tree,
I long a glimpse of the Lord to gain. (2)

The way *chakor* looks for the sun,
The swan craves for Manasarovar,
The youthful damsel, her spouse,
My heart has been by my Lord won. (3)

Like the baby yearning for the breast,
The *chatrik* for a drop of rain,
And the fish gloating in water,
I remain in my Lord's quest. (4)

Many an ascetics and *siddhas* and monks seek,
Rare is it that one finds.
In all the realms Your Name is loved,
So does Nama's mind. (5) 3

Dhanasari Namdev

Created first were the lotus fields,
The swan-like human beings which came to yield.
The creation dances the way the Creator is pleased. (1)
At the outset, however, there was the Divine being,
Then appeared Maya dancing.
All that is around is due to Lord's blessing.
It is the Lord's own orchard vast,
In which we dance like water in a Persian wheel pot. (1) *Refrain*

The Gopis perform for their Beau.
There is none other than You.
One must not find fault.

That would be doubting the Word.
Says the Lord, He is identified with the world. (2)

The universe moves up and down like pots on the Persian wheel.
Thus have I arrived at Your portal for appeal.
Who are you?
I am Sir...
Nama.
Pray save me from Maya
Which drives me to Yama. (3) 4 P-694

Lord! It is Your way of grace to redeem the fallen.
Blessed are the monks who take to meditation.
I have on my forehead the dust of the feet of my Lord,
Which is not obtained by the monks and bards (1) *Refrain*

Helper of the helpless and shatterer of pride,
Nama for the shelter at Your feet is a sacrifice. (2) 5

Dhanasari
Compositions of the Revered Bhakta Ravidas

There is but One God.
He is realised through the grace of the True Guru.

No one is mean like me and none like You is compassionate;
There is no contention.
I should ever abide by Your command,
Bless Your slave with this boon in perfection. (1)

I am sacrifice unto my Lord.
How is it that You don't talk? *Refrain*
Lord! For many a life we have been separated,
This incarnation to You is dedicated.
Says Ravidas, I live on this hope,
For long with Your sight I haven't been satiated. (2) 1

Meditate on You in my mind, with my eyes You I behold,
My ears with Your Holy Word preoccupied remain.
My mind may I make a humming bee,
Your feet installed in my heart,
With my tongue I repeat Your Ambrosial Name. (1)
My devotion to the Lord may never decline.
I've purchased it at high price,
With barter of the heart mine (1) *Refrain*

Without the holy company there is no devotion,
Without devotion there is no meditation.
Pray vindicate my honour,
Ravidas to Lord Ram makes this supplication. (2) 2

Dhanasari

Your Name is *arati*,
Bathing at a shrine is also Your Name.
Without the Lord's Name,
The rest is a false frame.

Your Name is my seat.
Your Name is the grinding stone.
Your Name is saffron,
That which is daily strewn.

Your Name is sandalwood.
Your Name is water.
Rubbing it with Your Name,
And then offering to the Master. (1)

Your Name is the lamp.
Your Name is the wick.
Your Name is the oil
To pour in it.

Your Name is the light
The whole world is a flick. (2)

Your Name is the thread.
Your Name is the garland struck.
The eighteen* loads of which
Are considered a muck.

Your own creation I offer to you
With the fly-whisk of Your Name
I wave my Guru. (3)

The eighteen *Puranas* and sixty eight shrines,
All the four sources of creation adore.
Says Ravidas, the Name is the True Amrit
And *Sat Nam*# is the offering galore. (4) 3

Dhanasari
Composition of Revered Bhakta Trilochan

Why blame the Lord, O misled female?
Weal and woe your *karmas* entail.
Dwells in Shiva's forehead,
Has holy bath in the Ganga daily,
Krishna was born in its family,
Yet because of *karma* the Moon is stained. (1)

The charioteer of the Sun,
The source of universal light.
He has Garuda, the chief of birds as his brother,
Yet because of *karma*, Arun remains maimed. (2)

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* a leaf from every species of Nature makes 18 loads equal to 5 maunds.
His Name is Truth

The annuller of several sins,
Master of the Three Worlds.
Moves from shrine to shrine in his endless pilgrimage.
Yet because of *karma* the skull fixed on his* hand is retained (3)

Amrita and Moon, Kamdhenu,[1] Lakshmi and Kalpavriksha,[#]
Sikhar, the horse and the clever surgeon,[+]
All of them came out of the ocean,
Yet because of *karma*, its saline temper is maintained. (4)

He destroyed the Sri Lanka citadel.
Ravaged Ravana's garden,
Brought the all-cure herb to please Rama,
Yet because of his[A] *karma* with his short pants he remained. (5)

Listen, my partner wife,
The deeds done earlier can't be effaced.
That explains why I meditate on the Divine Master,
Trilochan is by the Lord sustained. (6) 1

Dhanasari Sain

My devotion to the Supreme Deity
Is my incense, light and *ghee* for the *arati*.
Hail the Lord, hail and sing,
Ever hail the Divine King.
You are the light noble and the flick holy.
You are the Lord above every folly.
Ramanand, the devotee of Rama says,
The profound Parmanand also prays,
My Master of charming looks release me from fear,
Begs Sain in the name of Parmanand, the seer.

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* Shiva   [1] the wish fulfilling cow   # the wish fulfilling tree   + Dhanvantri   [A]Hanuman

Dhanasari Pipa

The self is the deity, the self is the temple,
The self is the tribe of the trackers who trample.
The self is the essence, light and the offering.
In the self are the flowers the devotees string. (1)
In the continent of the self, I found the Treasures Nine.
No one is born, no one dies, says the Lord sublime.
Whatever is in the world is obtaining in self,
He who seeks, finds it himself.
Says Pipa, it is eternal truth,
Only the True Guru helps realise forsooth. (2) 3 P-695

Dhanna

Lord! This is Your magna *arati*
Those who meditate on You,
You attend to their felicity. (1) *Refrain*

I ask for lentil, flour and *ghee.**
Which every time please me.
A pair of shoes and good dress,
The grain grown in a field with seven impress.
I ask for a milch buffalo and a cow.
And a good Arab mare now.
Also a wife as a housekeeper
Dhanna begs only for this favour. (3) 4

* refined butter

Raga Jaitsari IV Score I
Quartets

P-696

There is but One God.
He is realised through the grace of the True Guru.

The jewel of Name has come to be studded in my heart.
The Lord has extended His hand on my forehead.
The sins and suffering of ages are washed,
With the Name given by the Guru my debt is shed (1)

Man, meditate on the meaningful Name,
The Guru Accomplished inculcated it.
Without Name the life is in vain. *Refrain*
In the absence of Guru the ignorant get self-possessed,
And get more and more to Maya pasted.
They propitiate not the feet of holy ever,
Their life is utterly wasted. (2)

Those who serve at the feet of godmen,
Their life is meaningful and sublime.
Pray, make me the slave of Your slaves,
You are the Master of Universe, Kind! (3)

Purblind, unenlightened, ignorant,
How do we take to Your way?
Pray let the blind hold Your sash
So that follow Your path he may. (4) 1

Jaitsari IV

It is a highly precious ruby,
But without a customer it has no value.
The Guru found its customer in a godman,
The ruby sold for a million due. (1)

The Lord has hidden jewel in my heart,
The Compassionate Guru has put me in touch with the holy,
Who can evaluate the precious stone on his part. *Refrain*
There is darkness of ignorance in the heart of the self-possessed,
He knows not the jewel mart.
Such as those die in the wilderness of doubt,
With Maya's poison of a serpent in their lot. (2)

Pray, let me meet the holy and the good
And in their shelter I bask,
Do admit me, my Master Lord,
I have come running to Your park. (3)

My tongue cannot recount Your virtues,
Inaccessible, You are the Great Lord. P-697
The Preceptor has been gracious to Nanak,
The sinking stone He held aloft. (4) 2

Jaitsari IV

I am a child, I know not your state and extent,
I am stupid, thoughtless and ignorant.
Pray grant me the understanding in Your grace
And turn a foolish into the one well-meant. (1)

My mind was lazy with slothful bent.
The Lord put me in touch with Guru, the saint,

Meeting the saint, my guide, received a dent. *Refrain*
Pray, bless me with loving devotion every moment,
My Lord! The Name is my breath and scent.
Without the Name I'll die, my Master,
The way an addict to his addiction is lent. (2)

They are destined fortunate,
Who are in love with the Lord.
I propitiate their feet every moment,
Who cherish their Lord God. (3)

My Master took kindly
And has the long-separated brought.
I hail the True Guru who inculcated in me the Name
Nanak, the slave, would sacrifice to Him his lot. (4) 3

Jaitsari IV

As I realised my Beloved the Great True Guru,
I started relishing His company ever more.
Man is caught in the serpentine vice of Maya,
The Guru's Word relieves him of the vicious core (1)

My mind is engrossed in the Name Divine chore.
The Lord has cleansed and rendered me pure.
In the company of the holy Guru,
The essence of Name I explore. *Refrain*
Blessed is he who meets Guru, the divine,
Meeting the divine is arriving at the mystic door.
The fire of desire is suppressed, you are at peace
The Lord is Immaculate, the Immaculate you adore. (2)

They are unfortunate, destined from the Above,
Who have not had a glimpse of the True Guru's door.

Lost in duality they are thrown in transmigration,
All their life is an utter bore. (3)

Pray bless me with the enlightenment,
That serving at the feet of the holy I should soar.
Nanak asks for the dust of the feet of the holy,
Which the Lord in His grace does pour (4) 4

Jaitsari IV

He who doesn't have the Name lodged in his heart,
Sterile his mother should better turn.
He lives a desolate life without Name,
And dies with many a heartburn (1)

Man, meditation of Name in your heart you should learn.
The Compassionate Lord has been gracious,
The Guru has bestowed the Name in His turn. *Refrain*
Laudation of the Lord lends highest status in the world.
The Lord one realises as Guru's in turn.
I am sacrifice unto my True Guru,
My latent divinity who displayed for everyone. (2)

Fortunate, I had a glimpse of the holy,
All my sins took a turn.
I found a wise banker in the True Guru, P-698
Many a virtue we mutually churn. (3)

Those on whom the Creator is gracious,
The Name Divine in their heart they turn.
Their record is torn at Dharmaraja's Court
Says Nanak, one by one their files burn. (4) 5

Jaitsari IV

Fortunately I have found the holy company,
My restless mind is still.
The unstruck melody is struck,
The flow of Amrit does constantly spill.
Man, you should meditate on the Name of the Lord beautiful.
The True Guru inspired His love in my heart,
The Lord took me in His arms full. *Refrain*
The misbelievers are caught in Maya,
They collect the poison tankful.
Which in the name of God they can't spend,
At the hour of Yama they pay the bill. (2)

Those who have dedicated themselves to the Lord,
With the dust of their feet my face I fill.
Here and hereafter they are exalted by Lord,
They are dyed in the colour Divine with skill. (3)

Lord! Let me meet the men of God,
Let me be of the godmen's kill!
Nanak, the slave, cherishes the feet of the holy,
A dead stone has turned into a verdant hill. (4) 6

Jaitsari IV Score 2

There is but One God.
He is realised through the grace of the True Guru.

Remember the Lord Inaccessible and Without Limit,
Remembering Whom all the ills and woes quit.
Try and cultivate the True Guru,
Meeting Whom one gains peace. (1)

Dear friend! Sing praises of the Lord.
Bear His Name in the folds of your heart.
Tell the tales sublime of the Creator.
Meet the Guru and your search would cease. (2)

Madhusudan* Madho is the breath of my life,
Endeared to my soul as a cherished prize.
Do be kind and effect the union.
You are my Lord Immaculate please. (3)

The Name of the Creator brings joy for ever.
I am, therefore, dyed in my Lord's colour.
I long to meet my Master Supreme,
His Name would lend Nanak every ease. (4) 1.7

Jaitsari IV Score 2

There is but One God.
He is realised through the grace of the True Guru.

Those who repeat Name of the Lord,
The devotees ever receive their reward.
Pray inculcate in me devotion for the Deity,
And also ever gushing passion accord. (1)

I should utter the Name of the Compassionate Lord,
And dyed in His colour ever I laud.
Singing His praises I should go in ecstasy,
In the company of the holy bard.
Come sister-friends, let's get together,
Listen to His discourse and receive reward. P-699

* the annihilator of Madhu, the demon, Vishnu, God

Lord! Do be gracious and let me meet my Guru,
Meeting the Guru is my award. (3)

Let me laud the Inaccessible, Limitless Lord,
I should sing His praises every moment *like a bard.*
Pray put me in touch with my Compassionate Guru,
Nanak longs to live in perennial accord. (4) 2.8

Jaitsari IV

In a trance I laud the Lord of ecstasy,
In tune with the Divine I enjoy His courtesy.
Day and night, I am in devotion,
Guided by the Guru, devotion is my passion for the Deity (1)

I meditate on the Master Mighty.
Having conquered the mind and body, the Word Holy is my property.
Under Guru's guidance, the five foes are subdued,
And mind and body long in passion for the Deity. (2)

The jewel of Name of the Lord I fancy,
Lauding the Lord is acquiring mercy.
Do be kind, my Compassionate Master
Grant me the Name as Divine courtesy. (3)

I should contemplate on the Creator in my mind,
The Master of the Universe should be my priority.
I should ever hail the Great Lord,
And ever remain in Divine ecstasy (4) 3.9

Jaitsari IV

Himself He is a *yogi* and Himself the *yoga* purveyor,
Unafraid, He remains ever absorbed in prayer.

Himself He inspires longing for Name,
Himself He is here, Himself He is there. (1)

Himself He creates continents and Himself illumines,
The True Guru Himself the ocean churns.
Churning Himself, He arrives at the essence,
Which in the jewel of Name turns. (2)

Sister-friends! Let's get together and laud the Lord,
And meditating on the Name, qualify for the reward.
When we take to meditation and start cherishing it,
The longing for Name would become our part. (3)

Himself He is supremely wise and rich,
Guided by the Guru, to the Name one does switch.
Pray, bless me with devotion of the Preceptor,
Meditating on Name should Nanak find no hitch. (4) 4.10

Joining company of the holy along with the Guru.
I've acquired Name as my capital, guided by the True.
The Lord has been graciously kind,
The Name I now passionately pursue. (1)

With my ears the Guru's discourse I listen.
The True Guru in His grace has brought about the union.
I laud the Lord, I recite the Holy Word,
Meditating on the Name has become my passion. (2)

Pilgrimages, fasts, charities I have tried.
Nothing compares with the Name, I've verified.
The Lord's Name is an assignment heavy,
Which under the Guru's guidance I devotedly carry. (3)

All the ritual pieties lie in meditating on the Name.
It washes all that is foul and sin fed from the frame.

Should the Compassionate Lord be kind on His slave,
Yearning for the Name does Nanak remain. (4) 5.11

Jaitsari V Score 3

P-700

There is but One God.
He is realised through the grace of the True Guru.

Rare is one who knows in the world, who is a friend.
He on whom He is gracious, he alone knows.
Immaculate is his trend. *Refrain*
Mother, father, spouse, progeny, relatives, guide, mates and brothers,
Because of the previous life they meet,
None in the end helps one another. (1)

Strings of pearls, gold, rubies, diamonds
They have all other means for pleasure meant.
Yet their life passes hankering for more,
Never are they found content. (2)

Elephants, chariots, steeds flee, as do wind, wealth, estates
And armies of four parts.
None of these accompanies him
In the end, naked he departs. (3)

In the abode of the Lord's devotees, cherished by the Beloved Master,
Let us laud the Lord.
Says Nanak, thereby we gain peace here, pleasure hereafter
In the company of the Divine Bard (4) 1

Jaitsari V Score 3
Duets

There is but One God.
He is realised through the grace of the True Guru.

Pray, take my message for the Beloved Lord,
I am bewildered listening from all the quarters,
Happily-married, pray convey my word. (1) *Refrain*
Some say, He is outside placed,
Others believe He is inside based.
He can't be seen, nor His features deciphered,
By the happily married only can he be traced. (1)

Prevailing all over, lodged in every heart,
Without any cover of sort.
Says Nanak, everyone may listen,
The godmen's tongue is His resort. (2) 1.2

Jaitsari V

I am at peace; hearing the news I come to compose, *Refrain*
I would sacrifice myself, my body and mind,
Were I to find that my Lord is close.
Beyond computations, without limit, mighty Bestower of Boons,
As I behold Him
Deep in my heart I find Him repose. (2)

What I ask, I obtain,
My desires and dreams are fulfilled,
As myself to the Lord I expose.
With the Guru's blessings as He comes to lodge in Nanak's heart,
No more he suffers, no more is he morose (4) 2.3

Jaitsari V

My Love is sought after everywhere.
He is hailed in every home.
In every home he is there. (1) *Refrain*
He should be remembered both in weal and woe,
Never for a moment should He be scared.
Meditating on Name is the enlightenment of a million Suns,
The darkness of doubt is seen nowhere.
He prevails in every nook and corner.
Whatever one beholds belongs to the Seer.
Were Nanak to find the holy company,
He will not have to be born again here. (2) 3.4 P-701

Jaitsari V Score 4
Duos

There is but One God.
He is realised through the grace of the True Guru.

I have found peace in my Guru's presence.
Shedding clerverness, forgetting anxieties,
Of ego there is utter absence (1) *Refrain*
Whomsoever I see I find him lost in some attachment,
I, therefore, rushed to the Guru's audience.
In His grace, He took me in His service,
And Yama could no more keep me tense. (1)

I swim across the ocean of fire,
As with great good fortune I realised the Holy Presence.
Nanak, the slave, gained every joy
With his heart in Lord's adherence (2) 1.5

Jaitsari V

In my mind on the True Guru I contemplate,
I am enlightened with the spell of Name.
The Preceptor has been considerate. (1) *Refrain*

No more the scare of death and snare of Maya,
Yama can no more berate.
In shelter of Reliever of suffering, the Gracious,
His feet are my fate. (1)

The holy company is the boat
To ferry across the ocean of life inflate.
I've drunk the unattainable* and shed illusions
Nanak has endeared the unendurable state. (2) 2.6

Jaitsari V

He who has the Lord as his anchor,
He enjoys all peace, poise and bliss,
From no ill does he suffer. (1) *Refrain*
Appears involved in everyone,
Yet Maya cannot him conquer.
He remains dyed in the colour of truth,
From the True Guru he gets succour.
He is blessed and bestowed by the Master,
He has the holy as his benefactor.
Nanak swims across the ocean of life with such
As in divine ecstasy laud their Preceptor. (2) 3.7

Jaitsari V

The Lord is my life, breath, wealth and charm
Man is lost in the abysmal darkness of attachment,
He is like a light worm (1) *Refrain*

* Amrit

My Beloved Lord! Your sight blesses with success,
Your Lotus Feet are wondrous.
Propitiate them many a time,
In my heart I offer incense.
Exhausted I fall at Your Portal, Lord,
Occupying Your hideout firmly.
Pray, pull out your Nanak from the well of fire worldly. (2) 4.8

Jaitsari V

Pray someone should attune me with the Divine.
I would propitiate his feet, say fine words
And dedicate the entire life of mine (1) *Refrain*

I would make my mind and body clean beds,
And sprinkle them with the nectar fine.
In grace I should remain lost in trance,
From the vicious evil myself untwine (1)

I come to the shelter of the Reliever of Suffering of the helpless,
I look up to You every time.
Pray, bless Nanak with fearlessness and devotion,
You are the shatterer of the bonds, the Lord sublime! (2) 5.9 P-702

Jaitsari V

When *chatrik* yearns, it rains in return.
Compassionate Lord, do be kind, I ask for loving devotion (1) *Refrain*
Her supreme joy is in a glimpse of the Sun.
Of many joys the *chakwi** relishes nothing
The fish lives not on anything else,
Without water she must her life abandon. (1)

* A bird fond of sun

I am helpless, come seeking Your shelter Lord,
Do be gracious to the anchorless one.
Nanak propitiates the Lotus Feet,
Excepting his Lord he has none. (2) 6.10

Jaitsari V

My Creator lives in my body and mind.
In His grace He has put me in touch with the holy,
The perfectly endowed Divine, I find (1) *Refrain*
He who is drugged with the dose of love,
He has drunk the Supreme Elixir
His excellence cannot be stated.
Who am I to make a conjecture? (1)

He has attached to His apron His devotees,
Those destined have been saved.
Meditating on the Lord at His Portal ever
Nanak has for him the peace laid (2) 7.11

Jaitsari V

Having wandered many a life I come seeking Your shelter,
Pray, pull me out of this dark well
And take me in Your care. (1) *Refrain*

I know not enlightenment, meditation or ritual practices,
Nor do I lead a life pure.
Pray, attach me to the company of holy
That I cross the life's impossible river. (1)

Pleasures of riches and sweet joys of Maya,
None of these in my mind I bear.

Nanak, the slave, asks for satisfaction of a glimpse
And the Name Divine as ornament to wear. (2) 8.12

Jaitsari V

Godmen, remember the Lord in your heart.
The man of God never comes to harm,
Fulfilled are his tasks. (1) *Refrain*
Millions of impediments are removed in His service,
And one finds the immutable abode one sought.
The Lord's devotee needs entertain no fear,
Even Yama gives him due thought. (1)

Other than the Lord taking anyone into consideration
Is wasteful and with failure fraught.
Hold His Lotus Feet in your heart, says Nanak,
All the peace and pleasure you've got. (2) 9.13

Jaitsari IX

There is but One God.
He is realised through the grace of the True Guru.

The misled mind in Maya is involved.
Whatever one does in pursuit of avarice,
One gets oneself in it caught (1) *Refrain*
Lost in vicious pleasure, one understands not,
Lord's laudation one has forgot.
The Master who abides by one knows not,
One goes to wilderness and is sought (1)

The jewel of Name lies in the heart,
Of it no knowledge one has got.

P-703

Says Nanak, in the absence of Lord's laudation,
All one's life one has lost. (2) 1

Jaitsari IX

O God! Pray, save my honour.
The fear of Yama is eating into my sinews.
O Lord Bountiful! I come to seek Your shelter.
A congenital sinner, stupid and greedy,
I am sick of committing misdeeds.
I can forget not the terror of death,
It is scorching me indeed. (1)

I've made many an effort for salvation,
And searched around the ten directions.
The Immaculate Lord who dwells in my heart,
His secret I have not known. (2)

Merit, meditation and austerities I've none,
What do I do now?
Exhausted, Nanak has sought Your shelter,
From fear let him outgrow. (3) 2

Jaitsari IX

Man, accept it as true,
Other than the Name of Lord everything is untrue.
He of whom the *yogis* are defeated in search,
And have failed to catch the cue.
Mind that Master to be next to you,
Without form and features due (1)

Sacred is the Name Divine in the world,
That you never pursue.

Nanak comes to the care of the One deified by the world,
Pray, it is Your way to rescue (2) 3

Jaitsari V
Chhant Score I

There is but One God.
He is realised through the grace of the True Guru.

Yearning for His glimpse day and night,
I longed for the communion.
The Guru opened the gate,
And brought about the union.

Chhant

Listen, dear friend! I have a request to make.
I long and thirst for my Beloved's sake.
Give me His tidings
For whose momentary glimpse,
I would chop my head and surrender.
My eyes are dyed in His colour,
Not for a moment they cease to wonder.
I long for the Lord like fish for water;
Or a *chatrik* in its nest.
When poor Nanak found his Guru,
All his longings were met. (1)

Dear friend! I am like none of His many admirers.
Dear friend! Each one of them surpasses the other.
Whom shall I remember?
Better than the others and many more,
They indulge in love-games in bliss.

Seeing them I have the craving,
With whom would I have the virtuous kiss?

Those who have endeared my Lord,
For them I would give my life.
Says Nanak, pray heed to me, you with happy matrimony,
How do I have His sight? (2)

Dear friend, you had the bliss with Him.
Tell me, how was it all done.
You realise the Lord, if you shed your ego, P-704
And your stars are propitious.
My Master, held my arm and took me along,
Of my merits and demerits oblivious.
You wear the necklace of virtues and are painted in red,
Nothing seems to offend.
Says Nanak, blessed is the happily wedded
With whom the Lord His days does spend. (3)

Dear friend, what I prayed for I've attained,
Arrived is the Cherished Groom,
All over He is being acclaimed.
It is an event of great rejoicing
The Compassionate Beloved is in a mood of festivity.
It is great good fortune, the Guru has brought about the union,
I am in the company of the holy.
All my dreams are met and desires fulfilled,
With His limb my Beloved my limb has sustained.
Beseeches Nanak, I prayed for a boon,
Which the Guru has for me obtained (4) 1

Jaitsari V Score 2
Chhant

There is but One God.
He is realised through the grace of the True Guru.

Sloka

My Lord is lofty, inaccessible and Wondrous who cannot be described.
Nanak has come seeking His shelter,
All accomplishments to Him are ascribed. (1)

Chhant

Pray save me the way You want,
You are my Lord God.
How do I compute my misdeeds?
Computing them is hard.
Millions of misdeeds, mistakes, misconducts,
Day after day I've misbehaved.
Lost in attachment and murderous Maya,
With Your grace alone I can be saved.
I do many a deed on the sly,
Lord is nearer than the nearest.
Beseeches Nanak, pray, do be gracious,
And pull me out of the transmigration net. (1)

Sloka

Of His innumerable virtues no count can be made,
Lofty is the Name of the Master.
Nanak has this request to make,
Pray, grant the shelterless shelter. (2)

Chant

There is no other recourse we can take.
Day and night with folded hands we meditate.
Meditating on the Lord ever,
We achieve for what we wait.
Shedding ego, attachment, misdeeds and duality,
On the Lord alone we concentrate.
Offer our mind and body to the Preceptor,
Our person we eliminate.
Beseeches Nanak, pray, do be gracious,
The truth through Name let me assimilate. (2)

Sloka

Man, meditate on Him who has all the devices in His control.
Garner the wealth of Lord's Name,
Which with you will ever hold. (3)

Chhant

I have only one companion in the Preceptor; there is none other.
He is everywhere; on the land and sea prevails the Master.
Prevails on the land and sea
Bestower of all, my rich Lord,
The Creator, Provider Without Limit, Limitless,
How do I laud the Lord?
I rush to seek His shelter, the path of peace,
Besides Him there is none.
Beseeches Nanak, pray, do be gracious,
Let me imbibe the Name of One. (3)

Sloka

What I wished in my heart, I came to receive.
Says Nanak, in meditation there is perfect peace. P-705

Chhant

I am relieved; I am in company of the men of God,
Guided by the Guru I meditate on the Name.
The light in light Divine is absorbed,
Meditating on Name, my sins are washed.
I am at peace, no more with desires torn.
He grasped my arm in His grace,
And made me His own.
Limb with limb He consummated the divine union,
Gone were the pangs of transmigration.
Beseeches Nanak, He was gracious,
In an instant He brought about the union (4) 2

Jaitsari Chhant V

Transitory is the world and yet with ego tied,
Committing untold sins in the dye of Maya dyed,
Drowned in greed, attachment and pride,
Remembering not that one has to die,
Involved in progeny, friends, commerce and wife,
Mother mine, this is how one passes the determined days of life.
Finding the minions of Yama one is in affliction.
Says Nanak, what one does cannot be effaced,
He who has not earned, the riches of Name in meditation, (1)

He engages in many pursuits yet chants not the Name.
Moves into millions of incarnations,
Dies, is born, and again the same,

Beast, birds, stones, trees that have no count.
He sows seeds, reaps rewards,
What he does, with that he is bound.
Forfeiting the gem of life in gamble,
With which the Lord is least impressed.
Beseeches Nanak, he keeps on wandering
Not for an instant he has rest. (2)

Youth is gone, old age has come aright.
Hands shake, the head is unsteady,
The eyes are without sight.
The eyes without sight and man without meditation,
He leaves Maya and departs.
Those with whom he humiliated himself
Don't listen to him and assault.
Not for a moment does he meditate
On the Lord who is a wonder apart.
Beseeches Nanak, it takes not more than a moment
For the paper citadel to abhort. (3)

Nanak has come seeking shelter of the Lotus Feet.
The impossible ocean the Lord Himself helps him to fleet.
Adoring the Lord in the company of the holy,
The Preceptor in His ferry gives a seat.
He accepts faith, takes to Name,
No more does he seek.
The Master is a mine of virtue,
What he looked for he has achieved.
Beseeches Nanak, he is eternally satiated,
Having received the Name as a treat. (2) 3

Jaitsari V
Var with Slokas

There is but One God.
He is realised through the grace of the True Guru.

Sloka

In the beginning, middle and end pervades the Preceptor.
The holy contemplate on Him, the rest meditate.
Says Nanak, wiper of sins is the Creator.
What you behold, listen and speak keep the True in your heart.
He permeates everybody, P-706
Says Nanak, you should remain in the Lord absorbed.

Pauri

Let us chant praises of the Immaculate,
He lodges in every heart.
The Accomplished Lord does and makes others do,
It can't happen what He ordains not,
In an instant He makes and unmakes,
There is none other at all.
In planets and universe, nether world and continents,
He prevails over all.
He whom He makes realise, he realises,
He is free from fall. (1)

Sloka

He created the living being and placed him in mother's womb.
Where he meditated on the Lord with every breath, says Nanak,
Even in great blaze to no harm did he come,

With head down and feet above in an untidy spot placed.
Says Nanak, why forget the Master,
Meditating on Whose Name one is saved. (1)

Pauri

Conceived with a drop of blood in the womb's fire.
Head upside down, dirty and dreaded,
It was like Hell's dark tower.
Meditating on Name one burns not,
With mind and body one should admire.

He who protected you in a terrible spot,
You should forget not the Sire.
Forgetting the True Guru there is no peace,
You would forfeit your life entire. (2)

Sloka

He endows us with boons as we wish,
All our desires He fulfils.
Rids us of evils and afflictions, says Nanak,
He is never far nor would ever He will. (1)

One should endear Him who brings every felicity.
Forget not for an instant, says Nanak,
He who fashioned this beautiful body. (2)

Pauri

He bestowed me with life, breath, body and riches,
And many a delight and pleasure.
He gave houses, mansions, chariots and steeds,
As of fortune a measure.

With progeny, spouse, family and servants He blessed,
He gave because He is a Giver.
Meditating on the Lord my mind and body are rejuvenated,
No more sorrow of separation is there.
One should contemplate on the Lord in the company of the holy.
No more there will be any fear. (3)

Sloka

The entire family makes endeavour Maya to earn.
Devoid of loving devotion, says Nanak,
Those forgetful of God turn goblin (1)

Snaps the tie that one makes with other than God,
Says Nanak, true is the love in getting in the Divine absorbed.

Pauri

Forgetting Whom the body turns into ashes,
And one is called a ghost.
Not for an instant they let him remain at home
Whom he had endeared most.

The wealth collected with ill means
Turns into mere boast.
One reaps what one sows,
It is of *karma's* toast.
Those ungrateful forget the Lord,
And in transmigration float. (4)

Sloka

Untold alms and ritual baths
As measures of purification,

Says Nanak, are gained by repeating the Name,
And of all the sins cessation. (1)

Collect a measure of fuel,
Expose it to a little fire.
It is like sheddings all the ills,
Remembering the True Sire. (2)

Pauri

Contemplating on the Name P-707
Millions of misdeeds are washed.
Saying the Lord's praises,
One gains whatever one asks.
No more the fear of life and death,
One attains a secure slot.
Only if it is inscribed in the fate,
The Master's presence is sought.
Nanak is sacrifice unto You,
Bless him with a kindly thought. (5)

Sloka

Lost in wonderful houses and delighted in luxurious living,
Meditating on the Lord never,
Says Nanak, they are like worm of offal stinking. (1)

Waste is the paraphernalia sans love of the Guru.
He who remembers not his Master,
Turns to ashes true. (2)

Pauri

Beautiful beds, plenty of pleasure, enjoying the essence of luxury,

Golden mansion with sandalwood fragrance,
Decorated with diamond and jewellery,
Leading a life of heart's desire,
Without any worry,
If he meditates not on the Lord,
He is like the worm of the filth of body.
Without the Name there is no peace,
Nor in any way the mind is steady. (6)

Sloka

Missing the Lotus Feet the love-lorn looks all over lonely,
Abandon the vicious Maya, says Nanak,
And live a life of bliss in company of the holy. (1)

Devoted to the Master I utter His Name and look for Him everywhere.
Says Nanak, all other endeavours are waste,
I live on His discourse as my fare. (2)

Pauri

Living in a battered hovel with no clothes worn,
Without any caste, status or respect,
Wandering in wilderness forlorn.
With no friend, acquaintance, wealth or figure,
No relative and those well-known,
He is the soverign of the entire universe,
If his heart with devotion is strewn.
The dust of his feet heartens,
And the Preceptor's pleasure is borne (7)

Sloka

Endless grandeur, glory of power and beauty,
Umbrella, fly-whisk of royalty and sitting on throne –
With these only the stupid, ignorant and purblind are pleased.
Says Nanak, Maya has a dream-like entity. (1)

Enjoying everything in dream,
Attachments appeared attractive.
Says Nanak, in the absence of Name Divine,
Devotion to Maya is deceptive. (2)

Pauri

The stupid has given his heart to a dream outfit,
As he works he bables.
The joy and indulgence of royalty no more exist,
His age is lost in one or the other bit.
Objectives remain unfulfilled in Maya's fit.
What can the poor man do when by You he is outwit? (8)

Sloka

They may live in mansions like those in heaven,
And vanquish the nine continents of universe.
Should they remember not the Lord,
Says Nanak, they wander in wilderness. (1)

You may play a million wonder games
Where the Lord is not remembered,
Says Nanak, such a sport is worth a *cowrie*,
The entire outfit would be dismembered. (2)

Pauri

Frightful wilderness is taken as a city,
What is false is viewed a reality.
Lust, wrath and pride are a stupidity.
When charged by the baton down goes vanity, P-708
Without the Guru Accomplished it is all insanity (9)

Sloka

Royalty, beauty, riches and pride of lineage, all is delusion.
It is collecting vice and playing with illusion.
Says Nanak, nothing accompanies man excepting meditation. (1)

The bitter-melon appears attractive, which is again a delusion.
It fetches not a *cowrie*,
Says Nanak, riches doesn't accompany you,
It's an illusion (2)

Pauri

Why hoard that which accompanies you not?
Why strive for that one from which you must depart?

Forgetting the Lord one is restles,
Happy is not one's heart.
Leaving the Lord if one is attached to another,
In Hell is one cast.
Pray, do be gracious, Compassionate Lord,
And free Nanak from the fears in which he is lost. (10)

Sloka

The joy of royalty is not sweet, nor of physical indulgence,
The pleasure of Maya is sweet not.

Sweet is the company of the holy,
And sight of the Providence (1)

I have fallen in love, which has dyed my inside.
The truth has pinned me down,
Says Nanak, I relish my Guru, the Guide. (2)

Pauri

Nothing appears sweet to the holy other than the Lord,
All other joys are tasteless,
This is the truth hard.
The delusion of ignorance and doubt is snapped,
As the Guru takes over as guard.
My heart is pierced with love of the Lotus Feet,
As the madders dye is fast.
The preceptor is my life, breath, body and mind,
All the rest is false and lost. (11)

Sloka

Forsaking water the fish can't live,
Nor does *chatrik* give up the gathering clouds.
The humming-bee is imprisoned for the fragrance of flower,
And the deer is pierced with arrow for the love of sound. (1)

Were I to have Your glimpse for twinkling of an eye,
To none else would I give my heart.
Says Nanak, my life is hypothecated to that banker
Who is the friend of men of God (2)

Pauri

The way fish without water cannot remain alive,
And *chatrik* without a raindrop cannot survive,

The deer hypnotised by sound rushes to the hunter's knife,
The humming-bee enamoured by fragrance of flower is caught in the hive,
The men of God are devoted to the Lord, with His glimpse they revive. (12)

Sloka

They contemplate on the Lotus Feet and every breath meditate.
They forget not the Lord Eternal.
The Preceptor, says Nanak, their dreams does placate. (1)

The heart is intertwined in such a way
That not for a moment it gets loose.
Says Nanak, pray, fulfil my desire
That I should ever for a glimpse of the True choose. (2)

Pauri

Lord! Pray, fulfil the desire of the one who yearns
That in the company of the holy
I should never shun.
Grant me a glimpse for which I long
That I am relieved of all concern.
My body becomes pure
With the dust of the feet of the holy, I learn.
To the Lord Supreme, my Revered Guru,
I should ever return. (13)

Sloka

P-709

Those who utter from their tongue, with ears listen the Name Nectar,
Nanak is sacrifice unto them a hundred times,
Who remain attuned to the Preceptor. (1)

Other than the Lord everything is untrue,
Says Nanak, they are to be lauded
Who are devoted to the Guru. (2)

Pauri

I am sacrifice unto them a hundred times who the Lord's discourse listen.
They are the established leaders
Who bow their heads before the Lord in submission.
The hands that scribe glory of God immeasurable times,
Their foreheads verily glisten.
The feet are pure and sacred
That tread the path of Preceptor's meditation.
Company of the holy is the Saviour,
It redeems from all affliction. (14)

Sloka

Fortunate is the revelation of Lord's will and contemplation on the Lord.
Blessed is the hour, says Nanak,
When one has a glimpse of God.
I cannot evaluate, the blessings are beyond compilation.
Says Nanak, the moment is welcome
When one has an encounter with Divination. (2)

Pauri

What is the hour when one realises God?
That conjunction is auspicious
When one meets the Lord.
Meditating on Him day and night,
Fulfilment of desire is the reward.

It is great good fortune meeting the holy,
At their feet should one pay one's accord.
He thirsts to have a glimpse
Nanak is sacrifice unto the Lord. (15)

Sloka

The Lord is Redeemer of the fallen and Saviour of the sinner.
Nanak meditates on His Name,
And begs for His shelter. (1)

All the sins are shed as one falls on His feet.
A sight of the Preceptor
And sufferings and maladies retreat. (2)

Pauri

Pray accept me, my Compassionate Lord, I come to Your door.
Take care of me, Helper of the helpless,
I am sick of going from floor to floor.
It is Your way to show grace to Your devotees,
And thus the fallen You restore.
There is none other than You,
To You I come to implore,
Pray, stretch Your arm towards the ocean of world
And save me as Yours. (16)

Sloka

The Lord's laudation is the support of the holy granted by the Compassionate,
Says Nanak, I attained purity in the company of the holy,
And with faith in the Lord considerate. (1)

The burning of heart is not relieved by the sandalwood paste,
Nor under the cool moon in the cold season.
Says Nanak, He becomes cool
Who with the Name does the Lord placate. (2)

Pauri

Faith in the Lotus Feet saves everyone.
Listening to the glory of God,
One comes to fear none.
It knows no diminuation,
If it is the collection of Name you've done.
The company of holy, one gains,
If one has great good done,
Utters the Name day and night,
And laudation of the Lord does listen. (17)

Sloka

Laudation of the Name earns His grace and freedom from suffering,
The Lord is ever compassionate.
Says Nanak, one should let not Maya cling. (1)

The fire that was raging is subsided,
The Lord Himself has saved. P-710
He who has created the world,
On Him did Nanak meditate (2)

Pauri

When the Preceptor is gracious Maya doesn't bother.
Millions of sins are washed,
When one meditates on the Preceptor.
The body becomes immaculate,

Bathed in the dust of the feet of Master.
The mind and body are at peace,
One attains the Accomplished Father.
Ferried along the family is
The community and entire quarter. (28)

Sloka

The Guru is Great Preserver and all over Pervasive,
The Guru is compassionate and Accomplished.
To the fallen, says Nanak, the Guru is gracious.
Through the arduous immeasurable ocean, Guru has ferried us in His fleet.
Says Nanak, all objects are achieved.
Should one seek the shelter of the Guru's feet. (2)

Pauri

Hail the Revered Guru in whose company one meditates.
When the Guru is gracious
All the misdoings dissipate.
The Supreme Creator, the Guru,
Those at the bottom He would elevate.
Snapping the wicked snare of Maya,
He has taken us as servants on Him to wait.
Innumerable are those who laud Him,
Their tongues His glories narrate. (19)

Sloka

I behold, I listen, I deal with the Lord alone.
Nanak seeks the Name as donation,
Should the Lord be gracious and atone. (1)

I serve the One, I remember the One,

I make my prayers to the One.
I've collected the Name as my capital,
Says Nanak, it is the true collection. (2)

Pauri

My Lord is compassionate, without limit all over pervades.
He is all in all, none else is there.
Himself He bestows and Himself does share.
Coming and going is under His ordinance,
Himself He is eternally here.
Nanak seeks a boon
Bless me with the Name, my Seer! 20.1

Jaitsari
Composition of Bhakta

There is but One God.
He is realised through the grace of the True Guru.

Lord! I know not what,
My mind is sold to Maya, the slut. (1) *Refrain*
You are known as the Guru of the universe,
I am only a *Kaliyuga* curse. (1)

These five foes have me misled,
Every moment distance from the Lord has spread. (2)

Wherever I turn I see suffering.
I am still not convinced,
Though it is from the *Vedas* offering. (3)

Gautam's wife and Uma's Master,
One has a head on his hand,

And the other a thousand female organs in his body, to *look after.*
Such foes have bound and my gross self shamed.
Albeit shameless that I am,
I am yet not tamed. (5)

Says Ramdas, where should I go?
Other than Lord, before whom should I bow? (6)

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

Raga Todi IV
Score 1

P-711

Without the Lord I can live not
My Beloved Saviour! Pray, let me meet my Guru once
So that again to the ocean of life
I don't have to be brought. (1) *Refrain*
My heart longed for the Preceptor,
With my eyes His glimpse I caught.
The True Guru, in His grace, made me meditate on Name,
Which is the path I sought (1)

In His trance He bestowed me the Name,
From the Divine Lord Himself I got.
I cherished it in my mind and body,
My face and forehead are with fortune fraught.
Those given to greed and misdeeds,
The Lord good and great they forgot.
They are self-possessed, stupid and ignorant,
Ill luck is on their forehead wrought.
I gained discrimination from the True Guru,
Who is lighthouse of the divine thought.
Nanak, the slave, attained the Name from His Guru,
A gift with his destiny he had brought. (4) 1

Todi V Score 1
Duos

There is but One God.
He is realised through the grace of the True Guru.

To none else the holy pay heed,
They are dyed in the Lord's colour, oblivious of everything else,
Those who have the Lord to lead. *Refrain*

Your company is most lofty,
No one else can ever it meet.
The devotees are assigned such a task,
They are lost in its feat.
Suffering and sorrow, age and death,
The devotees do not plead.
Fearless, they remain devoted to their creed,
Says Nanak, in their Lord's directed deed. (2)

Todi V

P-712

He is miserable who forgets the Lord.
He who has faith in God fears not the odds.
It is like living in the pit of a snake,
The life spent without the Name.
He who rules over the nine planets
Will in the end go empty-handed. (1)

He sings songs of the Supreme, Adorable,
He to whom You are favourable.
He is happy, blessed is his life,
Nanak is unto him sacrifice. (2)

Todi V Score 2
Quartets

There is but one God.
He is realised through the grace of the True Guru.

Into ten directions my mind strays.
Lost in the delight and greed of Maya
It finds itself betrayed. *Refrain*
With Lord's discourse and laudation in the holy company,
Not for an instant it has stayed.
Pleased seeing the *kasumba** flower,
With others matrimony overlaid. (1)

Never cherished the Lotus Feet,
Nor the True Guru I obeyed.
When it came to wandering, I wandered all over?
Like an oil-presser's ox I was made. (2)

Meditation, charity, holy bath I ignored,
Not for an instant to the Master I praised.
With falsehood of various types I deceived myself,
At the truth my heart is not laid. (3)

Never have I done good to others,
Nor have the True Guru served and prayed.
I remain and discourse in the company of five evils,
And under Maya's fascination weighed. (4)

I come and make a request in the holy company.
You are Beloved of devotees, it is said.
Nanak has taken to seeking his Lord,
His honour may kindly be vindicated. (5) 1.3

* A flower with a colour that fades quickly

Todi V

Without realising the Lord, man's life is waste.
He does a lot to deck himself,
It is like a dead body in state. *Refrain*
He runs about collecting riches
His coffers to inflate;
No charity, no serving the holy,
Worthless is his estate. (1)

She wore jewellery, made her bed,
And other grand arrangements.
But finding not the company of her Spouse,
Cried herself inundate (2)

He laboured the whole day,
Thrashing husk with a flail.
Then felt bitter having gained nothing,
All his labour having gone waste. (3)

When the Lord took kindly,
He lodged the Name in his heart.
He sought company of the holy.
This is how, says Nanak, he came Amrit to taste. (4) 2.4

Todi V

Lord Gracious! Ever You abide by me.
Give me the light and understanding,
That I love and adore Thee. *Refrain*
Bless me with dust of the feet of Your slave,
The abject sinner I am cleansed and my forehead pave, P-713
And sing praises of my Dev. (1)

What You ordain should be acceptable to me.
What You do I should agree.
What You give, I should feel content.
I must not look around and lament. (2)

I should consider my Lord God ever close,
And feel humble like the dust of others' feet.
In the hallowed company of godmen,
I should my Preceptor meet. (3)

I am ever Your petty menial,
You are my Spouse.
Nanak is like a child, You are my Lord forsooth.
Your Name is like the milk in my mouth. (4) 3.5

Todi V Score 2
Duos

There is but One God.
He is realised through the grace of the True Guru.

I ask the Master for Name as alm,
Nothing else is going to abide by me
In His grace should I laud the Lord's charm (1) *Refrain*

Royal, grandeur, wealth and other delights
Are like the shade of trees in the farm.
He rushes about for this and that,
All of it is waste and sham. (1)

Asking for anything other than the Lord
Is opting for raw and ham.
Says Nanak, I ask for the dust of the feet of the holy.
It must make my mind calm. (2) 1.6

Todi V

The Preceptor's Name is my mind's support.
It is the breath of life and peace
It is the Name that keeps us afloat. (1) *Refrain*
The Name is my caste, my status
The Name is my family *gotre*.*
The Name is the companion who abides by me ever,
The Lord's Name would ferry me in His boat. (1)

I have indulged in many a worldly pleasure,
Not one could play host.
The Name, says Nanak, is my beloved friend
The Name is my treasure-coast. (2) 2.7

Todi V

As you laud the cherished Lord, of your ills you are cured.
Your mouth is immaculate and your mind pure,
Here and hereafter you will be cared. *Refrain*
You should wash the Guru's feet, serve him,
And after Him your mind endeared.
Shedding ego, pride of argument,
Accept what is spared. (1)

He alone takes to the service of the holy
Who has it in his destiny reared.
Says Nanak, none other than the One
Can take care and has cared. (2) 3.8

* Sub-caste

Todi V

Lord! I come for protection to You.
Pray grant me peace and glory of the Name
And free me of my anxiety. (1) *Refrain*

I can think of no other shore.
Disregard my misdeeds galore,
Worthless I am, do pull me out.
Ever forgiving and ever gracious,
To everyone You give refuge.
Nanak, the slave, seeks company of the Holy,
Pray, save me this time from the deluge. (2) 4.9

Todi V

P-714

The tongue chanting virtues of the treasure of glory.
The mind is in peace, poise and enjoys serenity,
And all the sufferings flee in a hurry. (1) *Refrain*

Whatever you ask you get.
The Lord God's feet are like alchemy.
One is free both from birth and death,
And through the ocean of life can ferry.
After much deliberation the truth is arrived,
For his devotees the Lord does ever worry.
Says Nanak, if you seek eternal peace,
Ever should you meditate on the Deity. (2) 5.10

Todi V

The traducer with the grace of God has been wiped.
The Lord Supreme has been kind,
With Shiva's weapon he has been sniped (1) *Refrain*

The snare of death and Yama dare not look at me,
As at the path of truth I've arrived.
Consuming and spending it diminishes not,
The jewel of Name as wealth I've contrived.
He became a heap of ashes in an instant,
He received for what he had applied.
Nanak reveals the unknown truth,
Of which witness is the world wide. (2) 6.11

Todi V

Misled, your mind and body are riddled with misdeeds.
Laud the Lord in the company of holy.
He alone can one lead. (1) *Refrain*
Leaks in the boat can be stemmed not with hands;
Invoking the One whose boat it is
Care is taken of good and bad deed. (1)

He who wields heavy stones with words,
He is paid not any heed.
Nanak has no power, no prowess,
Pray, take in care I come to plead (2) 7.12

Todi V

O Man, you should meditate on the Guru's Lotus Feet.
The Lord's Name serves as remedy,
As well as axe, the ills of cold and heat it beats. *Refrain*
It annuls all the Three Maladies.*

Relieves suffering and bestows felicity,
No harm can ever come to him,
Who makes prayer to the Deity. (1)

* These are adhi, biyadi and vyadi (mental, physical and psychic) ailments.

With blessings of the holy, the Lord Almighty is our physician,
He bestows perfect peace even to those with childlike understanding,
All those who subscribe to the Divine mission. (2) 8.13

Todi V

Ever and ever we meditate on the Name of Lord.
The Master in His benign grace
Has brought us back to our resort. (1) *Refrain*

He to whom we belong took care,
The sufferings and affliction have come to drop.
Extending His arm He saved His people,
The way mother and father adopt.
To every living creature has been kind,
The Lord God has been gracious and soft.
He who is a great celebrity,
Nanak has his shelter sought. (2) 9.14

Todi V

Master! I came to Your Court.
Annuler of millions of sins,
Who else can us support? (1) *Refrain*
I have searched around in varied quest,
I have many a solution to report.
It is with the holy that one attains the supreme status,
Involved in Maya one is caught. (1)

When one gets to cherish the Lotus Feet, P-715
One meets the noble being sought.
Says Nanak, if one meditates on the Lord in bliss,
No more is one in sufferings lost. (2) 10.15

Todi V Score 3
Quartets

There is but One God.
He is realised through the grace of the True Guru.

Woe-betide, stupid, you are lost in attachment,
And in no small measure.
What you believe is to be yours,
It is not your treasure.
The Lord who is yours not for an instant to Him you belong,
What is others' for that you long.
The Name which would abide by you,
You lodge not in your heart.
What would ultimately desert
Of your heart it is a part (2)

You garner what sharpens greed,
The gift of Name Ambrosial you never tried. (3)
In the well of lust, wrath and attachment you have slipped.
Says Nanak, it is rare that with the grace of Guru one is not picked. (4) 1.16

Todi V

In our home it is Hari* alone,
To no one else is devotion shown. *Refrain*
It is great good fortune that I've my Guru realised,
The Guru has me with the Name apprised. (1)

Meditation, asceticism, fasts and discipline,
Uttering the Name is the bliss I champion. (2)

* Lord

Character, conduct, caste and virtue,
The Supreme bliss is the chanting I pursue.
Says Nanak, he who has the Master attained,
Everything in his house he has gained. (4) 2.17

Todi V Score 4
Duos

There is but One God.
He is realised through the grace of the True Guru.

Fond of beauty, my mind is in quest of trance,
Trance is not obtained with words as a chance. *Refrain*
Longing for a glimpse of the Scion,
I look around every street and corner,
Meeting the Guru I shed the illusion (1)

I was revealed this truth from the holy,
That everything is already inscribed on one's forehead.
Hearing this Nanak closed his eyes in submission. (2) 1.18

Todi V

O stupid, your heart is engrossed in ego,
It is attached to Maya, the wild. *Refrain*
The heart that should have been devoted to Lord,
Ever asking for more and more in reward.
How can you have it if it is not your due and in accord?
Deluded by the God-given wealth,
Unfortunate, you are in the fire of Maya cast.
Man, you should heed the word of holy,
All your sins will be washed.
He who is destined from the Lord to receive,
Says Nanak, not again he would be set to conceive. (2) 2.19 P-716

Todi V Score 5
Duos

There is but One God.
He is realised through the grace of the True Guru.

My preceptor has me so consecrated.
That the five sins and malady of ego from my body have been entirely eradicated. *Refrain*
Relieving me from the bonds of vice,
The world holy has in my heart inculcated.
Considering not my form and features,
He picked me up with love,
And in love divine satiated.
The veil in between removed, I had a glimpse of the Lord,
My heart in bliss, my mind felicitated.
It is His house, He is the Master,
Nanak to Him is dedicated (2) 1.20

Todi V

Mother mine! The love I cherish in my heart
Is true ritual, recitation and meditation. *Refrain*
His daily glimpse is my breath of life and rich collection.
He is my provision for journey,
He is my life's companion. (1)

Blessed by the holy, my mind is made pure.
He has made me His own in compassion.
Nanak attained peace through constant contemplation,
And of the devotees an all-time association. (2) 2.21

Todi V

Lord, my breath of life! Pray, I long to meet.
Let me forget You not for a moment.
Grant Your devotee this as a treat. *Refrain*
Relieve me of illusions and save me Love!
Omniscient, You occupy the accomplished seat.
Name is like the riches of a million states for me,
Pray, grant me an ambrosial glance as a treat.
My tongue should laud You day and night,
My ears should satiate with Your Name sweet.
I seek Your care, my Provider of life breath,
Nanak is sacrifice unto a hundred times at least. (2) 3.22

Todi V

Lord! I am of Your feet the dust.
Helper of helpless, Enchanter of the heart, Beloved!
Pray, fulfil my desire You must. *Refrain*
Your glory is lauded all over,
The knower of hearts, ever just.
Those who laud their Creator,
They never die in disgust.
Solves all the entanglements of Maya,
The holy company annul them must.
Joys of life and pleasures of wealth
In the absence of Lord, says Nanak, are dust. (2) 4.23

Todi V

Mother mine! Thirsty is my heart,
Not for an instance it can live without Love,
Ever it longs for a glimpse of God. *Refrain*
Meditating on the Name of the Master Creator,

All its ills of body and mind depart.
Perfection Incarnate Preceptor, Bestower of Peace
Immortal and Immaculate He is called. (1)

Blessed by the holy, my objectives are met,
By His grace I laud the virtuous Lord.
My heart is serene, in peace and poise, P-717
Enlightenment of a million Suns is Nanak's reward (2) 5.24

The Lord is the Redeemer of the misled,
Bestower of life, honour and peace
Knower of the mind, with Whom my heart is wed. *Refrain*
Charming, Accomplished, Clever, Omniscient,
Lodging in the heart of His devotees,
Of Whom they are with laudation fed.
Essence of holiness, Wondrous Master, a field of *karma*
In which what one sows to it is led. (1)

Wonderstruck with His learned lore,
None other than it is read.
The tongue utters His Name with laudation
Nanak, the slave, with Him is wed. (2) 6.25

Todi V

Mother mine! Maya is an illusion.
Without the Name of the Lord,
It is like flame of straw, shadow of the cloud,
And flood-waters rain. *Refrain*
I give up cleverness and being shrewd,
With folded hands I tread the holy lane.
I contemplate on the Omniscient day and night,
Of being human this is the noble gain. (1)

The holy discourse on the *Vedas*,
The unfortunate I don't retain.
Nanak, the slave, seeks loving devotion,
Meditating on the Name there remains no stain. (2) 7.26

Todi V

Mother mine! I cherish the feet of my Guru.
It is great good fortune granted by God.
A million worth reward is a glimpse of the True. *Refrain*
Chanting praises of the Eternal and Immortal,
I have shed lust and wrath, the evils I rue.
Dyed in the dye of truth, I have become steady,
The cycle of birth and death I don't have to pursue. (1)

All the pleasures and joys without laudation of the Lord,
The gracious holy treat as untrue.
Nanak, the slave has gained the jewel of Name,
Without the Name they depart as a plundered crew. (2) 8.27

Todi V

In the company of the holy on the Name I meditated.
I was in poise and bliss day and night,
For a noble future I was fated. *Refrain*
The blessed, I propitiated my Accomplished Guru,
Whose extent cannot be estimated.
He extended His arm and pulled His slave out
From the vicious ocean of the world stated.
The Holy Word freed me from being reincarnated. (1)

No more I was crisis-mated.
Nanak came under his Master's care,
Time and again Who is venerated. (2) 9.28

Todi V

Mother mine, my mind is at peace.
I've enjoyed millions of delights of royalty,
Meditating on the Name does every ill cease. *Refrain*
Shed are the sins of many a birth,
Meditation does both body and mind please.
A reflection of the Lord and desires are fulfilled,
A glimpse, and my hunger comes to ease.
The Lord is the four boons, eight great powers,
Wish-fulfilling cow* and a grove of wish-fulfilling trees.#
Nanak came seeking shelter of the ocean of blue,
His sufferings of birth and death did cease. (2) 10.29

Todi V

P-718

I have lodged the feet of Lord in my heart.
Meditating on my Master,
All my problems are solved. (1) *Refrain*
Acts of piety, charity and worship,
Everything is in laudation involved.
Chanting His praise I have attained endless peace,
Beyond limit and Inaccessible is my God. (1)

Those whom He owns, my Lord Preceptor,
No more reckoning of their doings He records.
Listening the jewel of Name sustains Nanak,
Who has this jewel to his neck clasped. (2) 11.30

Todi IX

There is but One God.
He is realised through the grace of the True Guru.

* Kamdhenu
Parijat

What to speak of my petty deed!
Entangled in the joys of luxury and lust,
To the Lord's laudation I pay no heed. *Refrain*
Considering the unreal world as real,
I am lost in it in my greed.
Helper of the helpless I've never contemplated,
Who abides by one ever in need (1)

Absorbed in Maya day and night,
From my heart's impurity I am not freed.
Says Nanak, there is no way of liberation.
Without subscribing to the Divine creed. (2) 1.31

Todi
Copmpositions of Bhaktas

There is but One God.
He is realised through the grace of the True Guru.

Some say, He is close.
Others aver He is far.
It's like the water fish climbing a date-palm.
Why make conjectures?
He who realised Him has also concealed Rama.
The learned Pandit to the *Vedas* subscribe,
The stupid Namdev has the Lord imbibed. (1)

Remembering the Lord one is not afflicted.
He is cleansed of sins who is to the Lord committed.
Remembering the Lord, Nama has come to find,
It's no use fasting or visiting shrines.
Says Nama, I have the holy realisation,
Remembering the Lord one earns salvation. (2) 2

It is the game of three rhymes.
The potter should have a *handi, pot* at his house.
The king should have a *sandi, she camel* at his house.
And the Brahmin should have a *randi, horoscope* at his house.
That makes three rhymes: *handi*, *sandi* and *randi* (1)

The grocer should have *hing*, *asafoetida* at his house.
The buffalo should have *sing, horns* on her head.
And the temple should have *ling, lingam* in it.
That makes three rhymes: *hing, sing* and *ling*. (2) 2

The oil-presser should have *tel, oil* in his house.
The forest should have a *bel, creeper* in it.
And a gardener should have a *kel*, *banana plant* in his house.
That makes three rhymes: *tel, bel* and *kel.* (3)

The Godmen should have Gobind, *the Lord* amidst them
Gokul, should have Shyam, *Krishna* living in it.
Nama should have Rama *the Master* to abide.
That makes three rhymes: Gobind, Shyam and Rama. (4) 3

Raga Bairadi IV Score I
Duos

P. 719

There is but One God.
He is realised through the grace of the True Guru.

Man, you should give ear to the inexplicable expo of the Lord's Name,
You will attain miraculous and occult powers, enlightenment and peace.
Contemplate on the Name, the same, the same, the Lord Ram's Name. *Refrain*
Many an epic, the *Puranas* and the six *Shastras,*
Laudation of the Lord's nobility claim
Shiva and his thirty-three crore deities meditate,
Yet they know not the secret of Lord's fame. (1)

Men sublime and troupes of heavenly choristers say His praises,
Sing all those created again.
Says Nanak, those who have been favoured,
They are truly holy and spiritually tame. (2) 1

Bairadi IV

Man! In the company of the holy laud the Lord.
The Lord is a jewel, the precious jewel,
The Guru True obtains this gift as reward. (1) *Refrain*
You should dedicate your mind and body to him
Who recites for you the Name of God.
You should offer your wealth, riches and property to him
Who unites you to a friendly bard (1)
It is a moment's grace of the Creator
That one gets the Lord to laud.
Nanak, the slave, encountered his Master,
And all his anxiety of sufferings and ego was resolved (2) 2

Bairadi IV

P-720

The man of God lauds the Lord.
Should anyone traduce the holy,
He deviates not on his part. (1) *Refrain*
Whatever happens, the Master does it,
Himself the Lord plays every card.
Himself He inculcates understanding,
Himself makes us repeat His Word. (1)

Himself the Lord exposes in the five elements,*
Himself His five substances# in them are involved.

* Five evils like lust, wrath, attachment, greed and avarice
Sources of sensation (sound, touch, form, taste and smell)

Says Nanak, the slave, the True Guru Himself unites,
Himself He sees that the problems are resolved. (2) 3

Bairadi IV

Man, contemplate on the Name Divine for liberation,
It frees from million sins,
The Lord ferries you to the yonder station. (1) *Refrain*
The Lord Master lodges in the city of body.
He is unafraid, disdains none and is sans formation.
He lives close and yet one sees Him not,
He is realised only through contemplation. (1)

The Lord Himself is the banker, evaluator, jewel and diamond,
Himself He finds Himself in expansion.
Says Nanak, whom He favours trades in Name,
The Lord is the True trade commission. (2) 4

Bairadi IV

Man, contemplate on the Lord Immaculate and sans form,
Ever and ever He should be meditated,
The Bestower of peace who has no end with limit shorn. (1) *Refrain*

Absorbed in God you were hanging upside down in fiery pit of the womb,
The Lord saved you there from harm.

Man, You should meditate on the Preceptor,
Who in the end obtains liberation.
He who has the Lord lodged in his heart,
He should be ever and ever reverence shown.
The Name is attained with the grace of God,
The anchor of man should be meditation. (2) 5

Bairadi IV

Man, utter the Name of God and meditate on it every day.
You will attain what you desire,
No harm will come your way. *Refrain*
Take to the recitation, austerity, fasting and worship,
Which devotion to the Divine betray.
Other than the Lord's all love is false,
Not longer than an instant it does stay. (1)

The Lord accomplished is without limit,
No one dare His greatness weigh.
Nanak comes seeking His shelter,
The way You please, do save him, pray! (2) 6

Raga Bairadi V
Score I

There is but One God.
He is realised through the grace of the True Guru.

In the company of the Holy if you adore the Lord,
The ills of a million births will depart.
You will obtain whatever you claim,
With God's grace you will be blessed with the Name. (1)

The Name brings peace and fame as a prize,
With Guru's blessings has Nanak come to realise. (2) 1.7

Raga Tilang

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

I wish to make a submission, my Lord!
If You would please Your attention accord.
You are truly Great, Merciful and Faultless Sustainer.
That this world is not long-lasting,
I am convinced.
That the messenger of death would catch hold of me by my hair,
I am well aware.
Wife, son, father and brother,
None would be able to hold my hand.
In the end, when I fall and it is my time to depart,
None would come by me to stand.
I roam about daily, given to avarice and evil ways,
Never do I do a good deed.
Such a wretched one I am,
Ill-omened, miserly, careless, narrow-minded and rude.
Says Nanak, but I am Your slave,
The dust of the feet of Your servants, a knave.

Tilang I Score 2

There is but One God.
He is realised through the grace of the True Guru.

Your fear is my marijuana and the pouch my heart,
I am ever intoxicated.
My hands the begging bowls hungry for a glimpse,
I go from door to door dedicated (1)

For Your sight I pray,
A beggar at your door asking for charity, if I may. *Refrain*
Saffron, flowers, musk of the deer go with all hands
The nature of sandalwood and the Lord's devotees is
To provide fragrance to mean and grand. (2)

Ghee and silk are considered not polluted,
Such a devotee in the caste-system has to be scouted.
He who remains in Your Name absorbed,
At their door Nanak asks for alms as reward. (3) 1.2

Tilang I Score 3

There is but One God.
He is realised through the grace of the True Guru.

Dear! Involved in Maya I have myself in avarice dyed,
My spouse likes not this gown.
How does the bride go to His bedside?
I am sacrifice, sacrifice I am unto them,
Who Your Name chime.
Those who meditate on Your Name,
I am sacrifice unto them a hundred times.
Dear! If you have to dye yourself, have it in madder shade. P-722
Were the Master Dyer to dye it,
The colour would never fade. (2)

Those dyed in red have their spouse by their side,
Nanak prays for the dust of their feet to provide.

Himself He creates, Himself dyes, Himself He shows grace.
Says Nanak, if the bride pleases the Groom,
To His bed the bride he takes. (4) 1.3

Tilang I

The newly-wed! Why do you throw your weight about?
Why don't you enjoy the company of your Groom at your house?
Stupid! Your Spouse is close at hand,
Why must you go out looking for Him?
With the *kohl* of fear in your eyes,
Dress yourself in the garments of devotion,
You will then be called a bride,
And your Spouse will take you by His side.

What should the newly-wed do
If she doesn't find favour with the Spouse?
She implores Him time and again,
But she doesn't have access to the Master's House.
She must do whatever He likes,
Without good deeds nothing will strike.
You may try as much as you may,
Given to avarice, greed and ego
And thus sold to Maya,
The newly-wed should understand
One doesn't gain the Master's hand.

She should go and ask the one with fond Spouse:
How does one gain the Groom's favour?
Do whatever He asks you to do,
And give up being demanding and clever.
He who bestows on you the treasure of love,
You must be devoted to Him.
Apply the perfume of doing what he commands

And surrender to Him in body and soul.
So says the happily married,
This is how you gain the Master's favour.

You have to lose yourself to gain His favour,
There is no other way.
The morn the Master looks kindly upon you,
It is indeed a fruitful day,
It's like acquiring Nine Treasures.
She is a blessed one who is fond of her Spouse,
She is the queen, says Nanak, in the house.
Dyed in such a colour, lost to the creed,
Drowned in His love day and night,
She is comely, charming, personable and wise, indeed.

Tilang I

O Lalo! As comes the Lord's Word, I reveal.
With a marriage party of sinners he comes from Kabul
Asking for charity on the steel.
Modesty and righteousness are nowhere to be seen,
Falsehood appears to hear the appeal.
No one listen to *Qazis* and *Brahmins,*
The Satan seems to solemnise the deal.
The Muslims read their scriptures.
And in affliction invoke *Khuda**
The low-caste and the Hindus too,
Also serve under the same law.
Nanak sings the odes of death,
O Lalo! And sprinkles blood instead of saffron raw. (1)

Nanak sitting in the city of corpses lauds the Lord and states:
He who created this colourful world P-723

* God

Watches it sitting alone in His Estates.
He is True, devoted to truth,
His decision will be truthful *though late.*
As the country will be torn to bits,
Hindustan will remember what *prediction I made.*
They came in seventy-eight and go in ninety-seven,
Another hero would appear on the stage.
Nanak, tells the tale of truth
It is the hour of truthful lays (2) 3.5

Tilang IV Score 2

There is but One God.
He is realised through the grace of the True Guru.

All are born as ordained, all over runs His writ.
He is the True Master, His ways are true,
Everyone to Him does submit. (1)

The True one should be adored,
He is Supreme, the best hit.
There is none the like of Him.
What to speak of my bit? *Refrain*
Air, water, earth and sky
Every element has His abode in it.
Says Nanak, He lodges them in person
It is no falsehood in it, not a whit. (2) 1

Tilang IV

The misled is engaged day and night in wasteful deeds.
As he brings wealth earned with falsehood and fraud
He appears in the world to succeed (1)

The world is such a game
In which one forgets the Name.
The one which harbours not the Lord,
In a moment would collapse the frame. *Refrain*
The moment you forget the Lord,
The cruel death will come and pounce upon you.
Says Nanak, he is saved with His grace,
Who lodges in his heart the Lord True (2) 2

Tilang V Score I

There is but One God.
He is realised through the grace of the True Guru.

The dust and divine light make the world.
The sky, earth, vegetables and water
Are creations of the Lord. (1)

Man, whatever you behold must die.
Those given to eating carrion
Are to the greed sold. *Refrain*
They are ghosts, beasts, consumers of the forbidden,
Even the carrion cold.
One should keep one's heart in control,
Otherwise hell is also in the Creator's fold. (2)

Your cherished brothers, courtiers and elite
How will they help you when Azrael* catches hold? (3)

The Lord knows all about it.
Says Nanak, you should pray in the company of men of God as told. (4) 1

* Angel of death

Tilang V Score 2

There is none other than You.
You are the Creator,
What You ordain must accrue.
You are my strength, You are the anchor.
Ever and ever Nanak contemplates the Master. (1)

You are the Supreme Bestower.
You are the prop, you are the shelter. *Refrain*
You, You alone are going to prevail P-724
Inaccessible, Unknowable, Above Wonder.
Those who serve You they fear not, nor do they suffer,
Blessed by the Guru, says Nanak, laudation they offer. (2)

Whatever is visible is Your image.
Treasure of virtue, Master beyond compare.
They meditate on You ever and ever
Says Nanak, it is a blessing which accrues with Your favour. (3)

I hail those who contemplate,
With them does the world liberate.
Fulfil my desire does Nanak entreat,
I seek the dust of the holy feet (4) 2

Tilang V Score 3

Gracious, my Lord is gracious!
The Preceptor is known to be kind.
Every creature He does mind. *Refrain*

Why must you be unsure, man,
The Creator must come to your aid.
He who created you,
He must support you, don't you be afraid. (1)

He who has brought about the universe,
Provision for its sustenance He has made.
Cherisher of every heart
He is the True Provider, it is said. (2)

No one has known His might,
His is Supreme, without care.
Man, you should adore Him
As long as you breathe *and rear.* (3)

He is Accomplished, Inexpressible, Unknowable,
This figure and form to Him belong.
With His grace I am in peace,
This is Nanak's prayer, *his song* (4) 3

Tilang V Score 3

Creator! I cherish Your creation,
You sway both physical and spiritual world,
Yet you maintain clear distinction. *Refrain*
In an instant You make and unmake,
Wondrous is Your manifestation.
Who can guess Your ways?
I am like a candle in a dark cavern. (1)

You are the Master of the world, Lord God,
Gracious, Creator.
Those who meditate on You day and night,
They don't have the hell to fear. (2)

He who has You as his support, Azrael is his friend.
All his sins are forgiven,
Who on Your glimpse comes to depend. (3)

Everything in the world is short-lived,
Your Name alone lends true felicity.
Nanak realised this in the company of his Guru,
Ever he lauds his Lord's Entity. (4) 4

Tilang V

O man intelligent! Give it a thought –
The Master Who can grant liberation,
His love you should lodge in your heart. *Refrain*
The Lord's sight is beyond any value
Himself the Principal Master,
He is the Provider True. (1)

The Mighty, He alone gives His hand.
He is the Creator of the entire cosmos,
On His support does Nanak stand. (2) 5

Tilang I Score 2

There is but One God.
He is realised through the grace of the True Guru.

Brother, He who creates also sustains, what more can one claim?
He knows, Himself he does, P-725
He who has this outfit framed. (1)

Let us sing odes of the Divine Lover,
Singing which it is a delight ever. *Refrain*
She who has not enjoyed her Lord regrets,
She rubs her hand and tears her hair
As the night is swept. (2)

One can even not regret when the turn is lost.
One should meditate when the turn for the stake is cast.
They engage the Master who are superior with game. (3)
I don't have their virtues,
Whom should I blame? (4)

Those who have had the bliss with the Master,
I go to them and pray.
I fall at their feet and supplicate,
Do kindly show me the way. (5)

Says Nanak, she who abides by the Lord's command
And uses His fear as sandalwood paste,
If she were to resort to virtues as charms,
To her Love she would make. (6)
If the heart meets the heart,
It is the True Union.
One may clamour for much
Mere talking doesn't bring about the fusion. (7)

The way metal *when melted* mixes with metal,
Love with love binds.
Blessed by the Guru if one realises it,
Understanding of the Divine one finds. (8)

There may be a betel-bed at home,
But for the ass it has little value.
He who is the connoisseur of fragrance,
Appreciates the flowers true. (9)

He who sips Amrit, says Nanak, his doubts are shed.
He is enlightened spontaneously,
And thus to immortality is led. (10) 1

Tilang IV

My Beloved Guru tells me the tales of God.
I hail my Guru,
I am sacrifice unto my Mentor, my Lord (1)

Come let us get together the devotees of my cherished Master. *Refrain*
The virtues that please the Lord from the Guru I imbibed.
They who accept the Lord's command,
I am unto them sacrificed. (2)

I would give my life for them who have my Guru seen.
Those who have served my Guru,
A hundred times sacrificed for them I am keen. (3)

Lord! Your Name is reliever of pain.
It is obtained in Guru's service
And helps the devotee salvation gain. (4)

Those who meditate on Name are recognised,
Unto them Nanak is a hundred times sacrificed. (5)

That which pleases the Lord is true laudation.
Those who serve the Guru's devotees,
They get the boons of their fascination. (6)

Those who have endeared the Lord,
They are in Him ever absorbed.
They sustain themselves meditating on Him,
And contemplating God. (7)

The devotees who serve the dear Lord,
I am sacrifice unto the elevated.
They are liberated themselves,
Their family and the world they are liberated. (8)

Guided by the Guru I have served the Lord.
Blessed is the Guru, blessed His Mansion.
The Guru showed me the way,
Great, much great is His benediction. (9)

The disciples who serve their Guru are noble and wise. P-726
Unto them Nanak is sacrifice,
Many a time sacrifice. (10)

The sister-friends devoted to the Lord are blessed.
They are lionised in the Court Divine and by the Lord Caressed. (11)

The devotees who meditate on the Name I long to meet.
I would serve and drink* the wash of their feet. (12)

The friends chewing betel and enjoying a smoke,
Meditating not on God ever,
Yama carries them in his yoke. (13)

Those who contemplated Lord in their heart,
Yama dare not come near them.
They are endeared by the Lord. (14)

The Lord's Name is the treasure,
Only the devotees know.
Says Nanak, who propitiate the True Guru,
They enjoy the show. (15)

The True Guru is known to be Compassionate.
In His grace, He is ever the same.
I am sacrifice unto the Guru a hundred times,
Who inculcates the Divine Name. (16)

* Denoting utter humility

Blessed is He who brings me the Guru's message.
I am delighted to behold the Guru's image.
Pleasant is the tongue which utters the Ambrosial Name. (17)

The disciples who listened and subscribed to the Guru,
Satisfied, annulled are all their hungers too. (18)

The one known as divine path, how do I tread?
That which is the Lord's Name should be fed. (19)

Those who meditate on the Guru are wealthy and wise.
I am sacrifice unto my Guru,
With whose Holy Words myself I apprise (20)
You are my Master, my Chief, my Lord.
If You please I propitiate You,
You are the virtuous Bard. (21)

You are in a single colour and also in a variety.
Whatever pleases You, says Nanak,
To us brings felicity. (22) 2

Tilang IX
Kafi

There is but One God.
He is realised through the grace of the True Guru.

If you have to meditate, do it now day and night.
The life shortens every moment,
Like water from cracked pitcher might. *Refrain*
Ignorant fool! Why don't you laud the Lord?
Lost in false greed to your death you give no thought. (1)

Nothing is yet lost, if you were to start meditation.
Says Nanak by meditation on God,
You will attain the supreme fearless position. (2)

Tilang IX

Wake up man, wake, why this fast slumber?
He who was born with you
He too is torn asunder (1)
Mother, father, progeny, kin you had cultivated,
The moment you quit the body they have you incinerated? (1)

All the concerns exist as long as the life has the steam.
Says Nanak, do laud the Lord, the rest is all a dream. (2) 2

Tilang IX

Man, you should laud the Lord Who is your true companion,
The time is slipping by, pay me your attention. (1)
With property, chariot, wealth and authority that you are attached. *Refrain*
When the noose of death is around your neck.
All this would get detached. (1)

Mad! You have spoilt your affair in a wakeful snide.
You have shirked not from sin, nor have you shed pride.
What the Guru has said brother, you should give your ear.
Says Nanak at the top of his voice, come to the Lord's shelter. (2) 3

Tilang
Compositions of Bhaktas
Revered Kabir

There is but One God.
He is realised through the grace of the True Guru.

Unauthentic are the *Vedas* and *Smriti* scriptures, brother!
They don't relieve the anxiety of the heart.
Should you practise the poise of mind for a while,
God's Immanent Existence will be your person's part.

Man, you must delve in your heart daily,
No worry will ever assail you.
This world is a magic meet,
Its attachment will never avail you (1)

Reading false writing you feel happy.
Ignorant! What you utter is without any worth.
The Lord is prevalent all over.
It's not in Krishna's person alone on earth.
There flows a river in heaven
You have your bath there. (2)

You contemplate a while and open the eyes,
You will find the Lord everywhere. (3)

He is holiest of the holy.
If there be another, one should doubt.
Kabir is gratified by the grace.
He does what he pleases, none dare flout. (4) 1

Revered Namdev

Of the blind You are the support,
Your Name is Khundkara, the Creator.
I am poor, I am mean, Your Name is my shelter (1) *Refrain*
Gracious, Merciful Allah!* You are beyond desire.
Ever present You abide by me ever. (1)

* God

You are like a river, always flowing
Ever in abundence, you are a squire.
You give, You also take; there is none other.
You are All-knowing, You are All-seeing,
To reach You who may aspire?
You are the poor Nama's Lord
You are my forgiving Master (3) 1.2

Hello friend, welcome I hope all is well with you.
I am sacrifice unto you.
Your assignments are welcome, your name is charming of a beau. (1) *Refrain*

Where from have you come?
Where did you go?
Where are you proceeding?
Dwarka Town?
I hope you are not kidding.
Your turban is well tied, your utterances are sweet,
In Dwarka Town the Mangols you don't meet. (2)

There is the only Master of thousands of worlds
He is like us the light-complexioned Lord.
Of horses, elephants and men who is the Master,
Of Nama He is the only Chief, the only Liberator. (4) 2.3

The Holy Granth

SRI GURU GRANTH SAHIB

Volume 3

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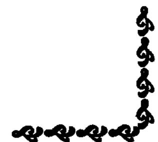


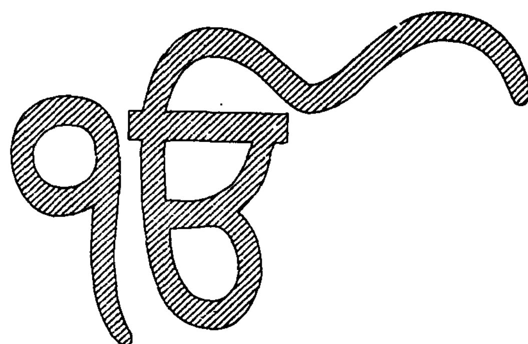
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Raga Suhi I
Quartets Score 1

Wash the vessel, fumigate it with burning incense and then pour in milk.
Your actions be the milk, your concentration yeast,
And thus set yogurt with detachment still. (1)

Meditate on the Name alone.
The rest is all waste-prone. *Refrain*

Make your mind the string grip,
Your eyes forsaking sleep,
Your tongue uttering the Name as you churn.
This is how would you Amrit reap. (2)

Make your mind the casket for *storing idol*
Give it bath in the company of the holy,
Your devotion should be the petals of flowers,
With your breath you should worship.
Only then for the Lord you
should aspire. (3)

Several serve with laudation and thus depart.
There is none like You.

Devoid of devotion, Nanak, the humble, supplicates:
Let me remain with my Lord True. (4) 1

Suhi I Score 2

There is but one God.
He is realised through the grace of the True Guru.

He abides within you,
Not over the horizon.
Instead of the nectar
Why must you sip poison? (1)

You should gain the awareness
That makes you follow the True Lord.
Everyone talks about gnosis and devotion,
And yet remains shackled with cords.
He who serves his mates follows the Lord,
The Lord who pervades the earth and ocean.
I am not good nor is anyone bad.
He who can save, Nanak prays to God.

Suhi I Score 6

There is but one God. P-729
He is realised through the grace of the True Guru.

The tinned-copper is lustrous bright, but when rubbed, it turns into black.
The discolouration doesn't go by washing,
It may be washed a hundred times back.
They are real friends who accompany you on your way.
Where the reckoning is called
They stand by you for the day. (1) *Refrain*

Your houses with domes and mansions painted all over,
When brought down, they are found empty under the cover. (2)

The men in white lodging at places of pilgrimage,
Where they catch and kill creatures, cannot have a clean image. (3)

I am like a cotton-wool tree which deludes,
I am like the one whose fruits are of no use. (4)

Purblind, I carry a load; the path is arduous.
With eyes I can't see, how could I achieve success? (5)

Odd occupations, being good and clever is of no need.
You should take to meditation, says Nanak,
So that from bondage you are freed. (6) 1.3

Suhi I

Take the boat of contemplation and austerity to go across.
The ocean will not be stormy to let you cross. (1)

Your Name is the madder in which my gown is dyed.
You of a hundred colours, my Boss! (1) *Refrain*

My friends for a meeting with the Beloved depart.
If they have virtue in store, they must meet the Lord. (2)

He who is truly united never alienates.
The True One from transmigration liberates. (3)

Killing the ego of mind, I have my gown stitched.
Listening to the Master's Holy Word I am rewarded,
My speech with His ambrosial accent is enriched. (4)

Pay heed my sister-friends, says Nanak,
The Lord is truly loving.
We are His handmaids
He is the Spouse ever doting. (5) 2.4

Suhi I

Those who are devoted, He endears.
He endows them peace, dispels their fears.
They need have no doubt, He must steer. (1)

Those who are destined, them the Guru meets.
With the ambrosial Name of the Lord He feeds.
Those who tread the True Guru's path, don't have to entreat. (2)

Those who have access to the Mansion,
To none other they pay obeisance.
No more at the Portal they have the screening to face,
Their word, and they are liberated who have the Lord's grace. (3)

Himself He sends and brings, Whom none else advises.
He unmakes, then makes, knows all the exercises.
The Name is His gift, says Nanak.
He bestows as He surmises. (4) 3.5

Suhi I

The vessel is good if He were to approve.
A much dirtied vessel
Can't by mere washing improve.
It's the Guru's shrine that imparts true knowledge, P-730
A place which washes clean.
It's He who makes you distinguish between good and mean.

Let no one assume that he can do it on his own.
You are moulded according to your deeds,
His Name is the nectar
Which alone He offers.

Then you depart with honour and glory
With trumpets playing for you.
Not only the poor people,
The three worlds would sing your praises true.
Says Nanak, such a one would be blessed
And would liberate his people too. (1) 4.6

Suhi I

A *yogi* practises yoga and a man of world in pleasure indulges.
An ascetic goes for asceticism,
At places of pilgrimage bathes and repeatedly in water plunges. (1)
Dear brother, it is His message that I hear,
Whosoever calls and whosoever pledges. (1) *Refrain*

One reaps what one sows.
And consumes what one earns and nourishes.
One is reckoned not hereafter,
If the passport of Name one carries and flourishes. (2)

The breath, when one meditates, not goes waste.
A man is known from what he professes. (3)

I would sell my body for good if someone purchases.
Says Nanak, the body is no use if the Name is not its wages. (4) 5.7

Suhi I Score 7

Yoga is contained not in patched quilt, carrying staff or rubbing ashes as a charm.
Yoga lies not in earrings, cropped head nor in blowing horn.
Remaining undefiled in defilement is to be a *yoga* born. (1)
You can't be a *yogi* by mere talking tall.
He who views everyone alike, him I would a *yogi* call. (1) *Refrain*

It is not being *yogi,* frequenting cremation grounds, nor in absorption in lots.
Yoga means not wandering abroad and bathing at holy spots.
Remaining undefiled in defilement is being a *yogi* of the Lord. (2)

Propitiating the True Guru dispels doubts, no more one gets into knots.
It's a constant flow of Amrit, melody of poise and one finds the light in the heart.
Remaining undefiled in defilement you have the yoga sought. (3)

Says Nanak, one should die while alive, this is being a *yoga* sort.
When the horn sounds without being blown, the state of fearlessness one has got.
Remaining undefiled in defilement, one has the yoga praxis in one's lot. (4) 1.8

Suhi I

What scale, what measure, who should be the evaluator?
Which Guru should guide me?
How should I determine Your character?
My Precious One! You are beyond my reckoning.
You are all over;
In water and on earth,
In every being living. (1) *Refrain*

Let my mind be the scale, my heart the measure, P-731
And Your service my evaluator.
Let me reckon You in the heart of my heart.
This would be my calculator.

You are the scale, You are the measure,
You are the evaluator.
You watch Yourself, You assess Yourself, You are the trader.
Nanak lives in the company of the blind,
The petty,
Those who know not their Guru.
He remains restless.
How can such a stupid one get close to You? (4) 2.9

Raga Suhi IV Score I

There is but one God.
He is realised through the grace of the True Guru.

As advised by the Guru of the gurus, on the Name I contemplated.
All my desires were fulfilled,
And the terror of Yama was lifted. (1)
My self! You should laud the Lord.
As the Guru took kindly my mind was enlightened,
I quaffed the essence and was satiated. (1) *Refrain*

Worthy is the company of the holy
When the Lord God is meditated.
Lord, pray bestow me the holy company,
I would have their feet consecrated. (2)

All over it is the Lord's Name that prevails,
Which under the Guru's guidance can be feasted.
I was blessed by the Lord with ambrosial Amrit,
All my thirst was satiated. (3)

My caste and creed is my Guru,
I have myself to my Guru dedicated.

Says Nanak, I am known to be Your disciple,
You must have my honour vindicated. (4) (1)

Suhi IV

As I meditated on the Name of the Supreme Lord,
I was relieved of all my penury.
The Holy Word freed me from the fear of transmigration,
I found eternal peace in the service of the Deity. (1)
My self! Devote yourself to the Beloved Entity.
I have offered my mind and body to my Guru,
And sold my head at a price very pretty. (1) *Refrain*

The sovereigns and monarchs involved in rejoicing,
All will find themselves in Yama's custody.
When Dharmaraja inflicts fine on them
They will regret and wail their destiny. (2)

Lord! Pray take care of Your humble worms,
We seek shelter of the Lord Mighty.
Your sight and we feel peace for ever.
Pray fulfil our desire, we look for the Holy. (3)

You are All Powerful Master,
Pray bestow us a part of your bounty.
Nanak is at peace when he is blessed with Name,
For the Name he would sacrifice his mind and body. (4) 2

Suhi IV

To love Lord is to meditate on the Lord's Name, getting dyed in his dye.
The Guru in His grace dyed me in his dye,
Which does never give a lie.
My self! In the Name you have a pie.

The Guru in His grace gave His sermon, P-732
I propitiate my Lord God High. (1) *Refrain*

She who is ignorant and self-possessed,
The poor is caught in transmigration tie.
She meditates not on the Lord ever,
In the clutches of duality she must die. (2)

Lord! We are an unclean dirty lot,
Pray, save us the way You might.
The Guru blessed us with a bath in the Pool of Nectar,
None of our misdemeanours and sins remained in sight. (3)

Ever gracious Lord of the meek!
With the holy company pray do us tie!
In the holy company one gets dyed.
This is how Nanak's mind and body acquired the dye. (4) 3

Suhi IV

He who meditates on the Lord daily and yet indulges in misdeeds,
His heart is never clean.
Day and night he may do what he may,
He will not be happy even in dream. (1)
O the erudite! Without the Guru with the holy you can't team.
Unsoaked in the chemical the cloth doesn't take dye.
You may try, you may scream. (1) *Refrain*

He may repeat Name, undergo austerity, observe discipline and fast,
The self-possessed is never free from malady.
He suffers from pride and is given to duality. (2)

Outwardly in many a clever disguise,
Yet his mind in several directions wanders.

Given to ego, he imbibes not the Holy Word,
To the transmigration he meanders. (3)

Says Nanak, he alone understands whom the Lord favours.
In the Name himself he launders.
Blessed by the Guru, he realises the One
And in the One himself he squanders. (4) 4.

Suhi IV Score 2

There is but one God.
He is realised through the grace of the True Guru.

Guided by the Guru I looked around
And the gift of Lord's Name I found. (1)
With the divine peace my mind was sound.
The fire of thirst was extinguished in a moment,
Meeting the Guru were my hungers drowned. *Refrain*
Mother mine! With the Lord's laudation my life is bound.
In His grace the True Guru does the Name propound. (2)

I have thereby my Beloved Lord found,
And enjoyed with the holy the Divine Sound. (3)

What was inscribed in my lot, it is that I found.
Brother! Union with the Lord is on Nanak's ground. (4) 1.5

Suhi IV

Should the Lord be gracious one gets devoted to God.
Guided by the Guru, one is in the Name absorbed. (1)
Dyed in the dye divine, one enjoys love of the Lord
Day and night one is in bliss
In the Holy Word of Guru Accomplished lost. (1) *Refrain*

Everyone longs for the dye Divine
But the colour of the devotee is always fast. (2)

The stupid self-possessed remains outcast.
He longs for what one never got. (3)

Should the Lord be gracious, he realises the True Guru
And thus, says Nanak, in the Lord he gets absorbed. (4) 2.6 P-733

Suhi IV

The tongue with the Lord's laudation satiated,
The devotee who drinks gets in poise inebriated. (1)
Brother, he who the Lord's Name tastes,
In no other attachment his time he wastes. (1) *Refrain*

He who keeps the Lord in his heart lodged,
Dyed in the Divine dye, he gets in the Lord absorbed. (2)

The self-possessed who meditates not,
In ego, he is chastised a lot. (3)

If He is gracious he gets Lord's love as reward,
Says Nanak, he would then His Lord laud. (4) 3.7

Suhi IV Score 6

There is but one God.
He is realised through the grace of the True Guru.

Meditating on Name the low-caste get the status high.
Vidur the son of a maidservant you may ask
In whose house Krishna came to reside.
Brother! You should listen the inexpressible Divine discourse;

Listening which doubts, desires, sufferings
And the rest are there no more (1) *Refrain*

Ravidas, the cobbler lauded the Lord,
And chanted His praises for a spell.
The low-caste came to be deified,
All the four castes at his feet fell. (2)

Namdev got devoted to God.
He who was known as dyer,
The Lord ignored Kshatriyas and Brahmins
And vindicated Namdev's honour. (3)

All those devoted who serve the Guru
Had paste-mark inscribed at sixty eight holy seats.
Nanak, the slave, would propitiate them day and night.
Should it the Lord God's pleasure meet. (4) 1.8

Suhi IV

Those who have it inscribed in their lot from the Above,
Their hearts are devoted to the Lord.
None dare traduce them,
Who have the Creator as their Guard. (1)
My self, you should meditate on the Lord of the earth,
Meditate on Him who redeems from sufferings of many a birth. (1) *Refrain*

Those who have been conferred from the Primal Time the treasure of devotion.
He would be foolish who would vie with them.
Here and hereafter he would come for condemnation. (2)

He is holy, he is a devotee,
Who has for the Divine a passion.

His service helps him realise the Lord,
His traducers suffer humiliation. (3)

He who suffers, he alone knows,
You may ask Nanak, the universal teacher for explanation.
The four generations, even earlier from the Primal Time, calumny has helped none,
While those who serve the Lord gain liberation. (4) 2.9

Suhi IV

Where the Lord is invoked like a friend He comes to aid.
He is realised with the Guru's grace,
No other way is He obtained. (1)
Brother! The Lord's Name should be gained.
Which here and hereafter has ever sustained. (1) *Refrain* P-734

It is in the holy company that the wealth of Name is earned.
Nowhere else it is ever attained.
The dealers in Name alone earn Name,
Those trading in the spurious, the wealth of Name can't claim. (2)

The Lord's Name is jewels and pearls.
He who is involved in Name at the ambrosial hour,
Its earnings the devotee consumes and spends.
Never is it restrained.
Here and hereafter the devotee is lionised
For the Name he has gained. (3)

The Lord's Name is ever safe, immutable and true.
By fire, flood, thief or Yama's minions,
This wealth cannot be confiscated and detained. (4)

The reprobates who garner the vice of wealth by misdeeds,
Not for a step their company it has ever maintained.

The reprobates suffer here in this world,
Once slipped, on the Portal of the next world too they are not sustained. (5)

Fellow travellers! The Lord Himself is the banker of this wealth,
He whom He confers goods, his goods are packed and craned.
There is never a loss in this deal of Lord's Name,
Nanak, the slave, has this realisation gained. (6) 3.10

Suhi IV

He whom the Lord takes kindly, he lauds the Lord.
The devotee finds himself in accord.
He is beyond glorification,
Who has the supreme in his heart lodged. (1)
My self, let me laud the Lord with True Guru in my heart. (1) *Refrain*

The True Guru's service is fruitful,
Which helps one attain the ultimate resort.
The misbelievers given to duality who cherish foul smelling vice,
In pursuance of lust,
They are misled, they are lost (2)

He who realises his laudation is accepted,
In the Court Divine he is exalted aloft.
Those who keep their dissembling eyes shut in make-believe,
Their false pride will be exposed at last. (3)

All the living creatures are Yours
The Knower of hearts, You are the Supreme Lord.
Says Nanak, the slave of Your slave,
What You make me say, I impart (4) 4.11

Suhi IV Score 7

There is but one God.
He is realised through the grace of the True Guru.

For which merit should I laud You my Lord,
You are a Treasure of virtue.
Your glory I cannot exalt, P-735
You are the Supreme Master True. (1)
The Lord's Name is my support.
My Lord! Save me the way You do,
I have none other than You. (1) *Refrain*

You are my might, my court,
To You I make my supplication.
I have none other with whom I share my weal and woe,
To You I come with my application. (2)

You have water within earth and fire within wood You have kept.
Tiger and goat You have tied together,
Meditating on the Name, my fears and doubts may please be swept. (3)

Fellow travellers! Mark the greatness of God!
Grace to the graceless He grants,
The way the earth beneath *after death* provides a corner sheet.
Says Nanak, the entire world is brought to a devotee's feet.

Suhi IV

You are the Creator, You know it all.
What could to You one churn?
You are aware of virtue and vice,
What one does one receives in return. (1)

My Lord! You know what is in my heart.
Good and bad being in Your cognisance,
The way You please, You give the call. (1) *Refrain*

You created the body attached to Maya,
Yet in it the godly takes to meditation.
Some meet the True Guru and are in peace at heart,
While the self-possessed in problems find fascination. (2)

Everything belongs to You, my Creator! You belong to everyone,
You determine everyone's destiny.
It happens the way You ordain,
Nothing does take place without Your testimony. (3)

You know Your greatness,
Everyone meditates on You day and night.
He whom You favour You unite,
Says Nanak, he finds himself in proper plight. (4) 2.13

Suhi IV

He in whose heart is lodged my Lord,
All his maladies are shed.
He who meditates on the Name is liberated,
He becomes pure and gains the status sacred. (1)
My Lord! The devotees are without any malady.
He who chants the Holy Word,
Of the malady of ego he is free. (1) *Refrain*

Brahma, Vishnu and Shiva suffered from Three Qualities,
They acted in pride.
The poor, cared not for the One who created them,
The knowledge with which a devotee is apprised. (2)

Those who are engrossed in the malady of ego,
From the affliction of transmigration they suffer.
Rare is the one who is liberated with the Guru's blessings,
To him my salutation I offer. (3)

He who has created the universe, He alone knows,
Beyond comprehension is His form.
Says Nanak, He witnesses Himself and is pleased.
The Divine contemplation is the Guru's gifted charm. (4) 3.14

Suhi IV

All our deeds are designed by the Lord, P-736
One may do whatever one may.
You can hardly do anything on your own,
You must go the path, He has carved your way.
Lord! Everything is ordained by You,
There is hardly any manner that I can help.
Pray, pardon me whichever the way You do. (1)

You have created the mind and body Yourself
And given us all our tasks,
To do the way You dictate and command,
As the Supreme Lord high up asks. (2)

You've brought about the world with five elements;
Let anyone conceive the sixth and defy.
Some are united and enlightened by You,
The conceited eventually wail and cry. (3)

I dare not recount the Lord's virtues.
I'm stupid, thoughtless and low.
O Master! Do please pardon Nanak, the slave,
The ignorant has come for Your shelter now. (4)

Raga Suhi V Score I

There is but one God.
He is realised through the grace of the True Guru.

The way a juggler organises his shows,
In various guises he comes and goes.
As he removes his make-up and closes his spectacle,
He is left the lone maker of miracle. (1)
In how many guises he appeared and disappeared,
From where he came, where he repaired? (1) *Refrain*

From water arise many a wave,
As from gold a variety of ornaments are made.
Many are kinds of seeds sown,
As the fruit ripens it shows the Lord alone. (2)

A hundred vessels reflect the same sky.
When the vessels break the light doesn't die.
Avarice, attachment, Maya and misdeeds are an illusion.
As the illusion is lifted what is left is the Divine Vision. (3)

He is Eternal, never does He lie low,
Neither He is born nor does He ever go.
When the Lord Accomplished from ego did redeem,
Says Nanak, I attained the status supreme. (4) 1

Suhi V

Lord! What You desire I do.
There is none other than You.
He who serves You attains whatever does he crave.
Pray, vindicate the honour of your slave! (1)

The Lord Compassionate, I come to Thee,
Other than You who would take care of me? (1) *Refrain*

You prevail on earth and water,
You are ever close, never in a distant quarter.
Flattering people to no profit is one led,
Taking to truth the ego is shed. (2)

He whom He blesses takes to the Divine,
In his heart shines the jewel sublime.
Rid of foul thinking, the supreme status he attains,
Blessed by the Guru he takes to contemplating Name. (3)

With folded hands I make my prayer,
If you would please I steer clear. P-737
Pray let me be devoted in Your grace,
And let Nanak on You ever meditate. (4) 2

Suhi V

Blessed is the happily-wedded who cherishes the Lord,
Who accepts His command and ego discards.
And in the company of her Spouse delights her heart. (1)
Sister-friend! Let me tell you the way to gain the Lord.
One should dedicate one's mind and body,
Paying to the world least regard. (1) *Refrain*

A sister-friend advises the other–
She alone succeeds who pleases the Master,
She is happily-wedded in her love's cloister. (2)

The one given to ego, in the Mansion finds not admissions.
When the night is lost, she suffer mortification.
The unfortunate undergoes many an affliction. (3)

I would supplicate if I find Him apart.
The Preceptor Eternal prevails over all,
Nanak, the slave, lauds Him as part of His part. (4) 3

Suhi V

Guided by the Guru the housewife in me has gained the love of my Master.
I have ten maidservants for us to look after.
I have organised my house.
Full of longings now, I look for my Spouse. (1)
For what virtues my Spouse I adore?
He is an image of accomplishment, gracious and divine to the core. (1) *Refrain*

Adorned with truth, I have used collyrium of fear.
And with the betel leaf of Name my lips I smear.
With wristlets, costumes and jewellery fine,
I am in perfect peace with the Spouse Sublime. (2)

I please him with my virtues,
He is entangled in my spell, illusion shed by the Guru True.
The highest is my shrine.
Discarding others, He has become mine. (3)

With sunrise, it is daylight all over.
I have laid my bed with longings in wonder,
My youthful love has come to grace the bed,
Says Nanak, meeting the Lord, the beloved is in peace and blessed. (4) 4

Suhi V

My heart leaps with yearnings to meet the Preceptor.
I set out to find where has gone my Lover.
Hearing His tidings, for my love I've laid my bed
Because of His wanderings Whom I haven't met. (1)

My poor heart is in no way satisfied.
Meeting the Love, for Him it would be sacrificed. (1) *Refrain*

For wife and husband a bed is spread.
The wife is asleep, awake is the spouse instead.
Inebriated is the wife after a drink,
She would wake when called to wed? (2)

Long time gone and she is in despair,
Having gone over countries here and there.
She can live not for a moment without propitiating His feet in pair.
With the blessings of the Guru, she meets her Lord Dear. (3)

In His grace the holy company she found.
Assuaged her burning desire, she met the Beloved around.
Whatever she was, she appeared sound, P-738
With the blessings of the Guru, says Nanak, her doubts proved unfound. (4)

Wherever she looked she beheld her Lord.
When the realisation came, she found Him in her heart. (5) *Second Refrain*

Suhi V

Which virtue of Yours I recollect and adore You.
Who bestows boons on the one without any merit?
A purchased slave, what shrewdness can I show?
My life and my body are your debt.
My wondrous Lord, charming Beloved.
For a glimpse of Yours my heart is set. (1) *Refrain*

You, the Preceptor, are a Bestower while I am a mean beggar,
You are ever and ever compassionate.
There is nothing that I an do,
My Master Inaccessible, beyond extent! (2)

How do I serve? How do I please You?
How do I behold you in-state
Incomputable, without an extent,
My heart longs at Your feet to wait. (3)

I asked for alms, stubborn that I was,
Dust of the feet of holy I ate. (3)

Nanak, the slave, was blessed by the Guru
The Lord extended the hand and helped him liberate. (4) 6

Suhi V Score 3

There is but one God.
He is realised through the grace of the True Guru.

Little service yet asking for a lot.
Never entered and yet treating the palace as his resort.
Vying with them who are in the Lord's favour.
A false man's stubborn fervour! (1) *Refrain*

Living in guises far from truth,
Claiming palaces, arriving not even near them forsooth. (2)

Involved in Maya yet posing to be a recluse,
Without devotion in heart, claiming divine love profuse.
Says Nanak, pray pay me heed!
Unclean, hard-hearted and the one lost in lust may please be freed. (4)

Your mere glimpse is a great virtue.
You are Bestower of peace and Divine True. *Second Refrain* 1.7

Suhi V

For misdeeds he is ever ready,
For meditation he is found sleepy.
The ignorant avails not of opportunity,
Attached with Maya and lost in festivity. (1) *Refrain*

Given to greed, he blossoms like a flower,
Never has he visited the holy bower. (2)

The thoughtless, stupid does never realise,
Repeatedly gets involved in problems unwise. (1) *Refrain*

Listening to vicious melodies his ears are glued,
To The Lord's laudation he is not used.
Don't you see, the one with eyes-blind?
You will leave here all your involvements of every kind. (1) *Refrain*

Says Nanak, pray pardon my folly.
In Your grace grant me the company holy.
He alone gets who is humble like *rane*.*
He whom He enlightens, takes to Name. (1) 2.8 *Refrain*

Suhi V

He notices not the Master around,
With His idol hanging from his neck he is found. (1) P-739
The reprobate is lost in illusion-mire,
Churning water he does himself tire. (1) *Refrain*

The stone-image he calls his master
Drowns along with him in a disaster. (2)

* dust of the feet of holy

He who is a sinner, ungrateful and crass,
A boat of stone can ferry him not across. (3)

Nanak realised his Lord in the company of his Guru,
Prevails on Land and Sea his Lord True. (4) 3.9

Suhi V

How did you your Lord entertain?
Sister-friend, do please to me the manner explain. (1)
You are dazzling red all over,
Completely dyed in your love's colour. (1) *Refrain*

With tears in my eyes Your feet I shall wash,
I shall go wherever You'll ask. (2)

Dedicate my meditation, austerities, discipline and hard task,
Were I for a moment in the glory of the Lord of my life bask. (3)

She who subdues her pride, arrogance and ego,
Says Nanak, is the cherished spouse of her Lord. (4) 4.10

Suhi V

You are my life, mainstay of my breath,
Beholding You my mind is at rest. (1)
You are my friend, I am Your lover,
Let me forget You not ever. (1) *Refrain*

I am Your slave duly purchased,
You are my Mighty Master with virtues laid.
There are millions of attendants at Your court.
Whom close to heart every moment You hold.

I am nobody; it is all Your pride
With every sinew of Nanak You abide. (4) 5.11

Suhi V

In whose lofty Mansion it is peace and tranquillity,
There abides the cherished devotee. (1)
Much too sweet is the discourse of the Divinity
With which a rare one has an affinity. (1) *Refrain*

There is chorus singing, soirees and musical concourse,
Where the holy have delight and divine discourse. (2)

No one dies, no one is born, there is neither weal nor woe,
Of the True Name there is the ambrosial flow.
This is the untold story of the Lord
Which Nanak, has put on record. (4) 6.12

Suhi V

Whose glimpse and a million sins are cast,
Meeting Whom helps the ocean of life cross, (1)
He is a friend and an associate fast,
Who leads us to meditate on the Name of God. (1) *Refrain*

Listening the Holy Word gives peace a lot,
Serving Whom Yama's minions are blast. (2)

Whose support is the mind's prop,
Contemplating Whom the face is awashed, (3)

The Preceptor's servitors, the Preceptor exalts.
Nanak seeks His shelter, hails Him a lot. (4) 7.13

Suhi V

Live not godly nor gods last.
After they have served the sages depart. (1)
They alone are known to live who meditate on God,
In the company of the holy who have a glimpse of the Lord. (1) *Refrain* P-740

Kings, sovereigns and merchants must resolve.
Whosoever is visible, in death must dissolve. (2)

He who is attached to false attachment.
While departing he must face disappointment. (3)

Lord, compassionate! Pray, do Nanak a favour.
Day and night he should remain in prayer (4) 8.14

Suhi V

In every heart You conceive.
The entire universe in a thread You weave.
You are my Beloved Lord, in my breath You heave.
I behold You and inspiration receive. (1) *Refrain*

Exhausted, going about in many an incarnation,
I found support in the company of holy men. (2)

Inaccessible, Unknowable, Unapproachable,
Day and night Nanak on contemplation is intent beyond extent. (3) 9.15

Suhi V

What use is the Maya-gained glory
Which doesn't take an instant to die? (1)

It's a dream of which he who sleeps has no inkling,
In an unconscious state to it he does cling. (1) *Refrain*

The stupid is in strong attachments involved.
As we see he would depart. (2)

The Lord's court is higher than the high.
It is He who destroys, it is He who gives life. (3)

There is none other, nor there would be one.
Says Nanak, meditate on Him alone. (4) 10.16

Suhi V

I meditate on You, live and last.
I wash Your feet and drink the wash.* (1)
My Lord is knower of hearts.
He lives with the holy in their resorts. (1) *Refrain*

I listen and sing the ambrosial Name.
Day and night I enhance Your fame. (2)

Beholding Your spectacle, I am in joy quite.
Wondrous are the virtues of my Lord of Delight. (3)

Meditating on Whom one suffers no fear,
Ever and ever Nanak to His Name does adhere. (4) 11.17

Sloka V

The Guru's Word in my heart I enshrine.
With the tongue the Lord's Name I chime. (1)

* utter humility

I am sacrifice unto His sight sublime.
Whose Lotus Feet are support of the life mine. (1) *Refrain*

The holy company frees from both birth and death at a time
The ambrosial discourse does the ears' prime. (2)

It helps shed lust, wrath, avarice and attachment grime.
Inculcates Name, charity and holy bath fine. (3)

Meditating on the Lord's Name ferries one across-
Says Nanak, this is the secret I've learnt in time. (4) 12.18

Suhi V

I am a sinner, lost in avarice and attachment,
The Creator I have served not for a moment. (1)
Redeemer of the fallen, You are known.
Pray save me, the meritless and forlorn. (1) *Refrain*

Lord, You are the Bestower, Knower of heart,
I am of body frail given to ego apart. (2) P-741

Involved in delicacies, disputes, avarice and Maya rife,
I have wasted the jewel of my life. (3)

Reliever from suffering, the world Preserver!
Renouncing all else has Nanak sought Your shelter. (4) 13.19

Suhi V

Sees, beholds and yet he is blind,
Hears and yet hears not.
What is close, he considers afar,
The sinner in sinning he is lost. (1)

Man! Do something that earns you liberation.
Utter the Holy Word and take to ambrosial meditation. (1) *Refrain*

In the pleasure of horses and houses ever lost,
None of it shall accompany you at last. (2)

The vessel of clay you polish,
Essentially dirty, Yama shall punish. (3)

With lust, wrath, avarice and attachment tied,
You sink in a ditch deep and *wide*. (4)

Lord, pray heed to Nanak's prayer,
A drowning stone, pray do take care! (5) 14.20

Suhi V

He who dies while living, he alone realises the Lord.
It is his *Karma* which gets him this reward. (1)
Listen friend! You may swim across the ocean
If in the company of the holy you take to meditation. (1) *Refrain*

He who recognises not any other besides the Lord
And finds the Preceptor lodged in every heart, (2)
Accepts whatever is the Divine accord,
He understands the secret of beginning and end of the world. (3)

Says Nanak, to such a one I am sacrifice.
In his heart the Lord abides. (4) 15.21

Suhi V

The Guru is God, the Creator,
Of all the universe He is the Maker. (1)

Meditating on the Guru's Lotus Feet,
Sufferings and woes of the body retreat. (1) *Refrain*

The True Guru retrieves those drowning in the ocean of life,
Broken ties of several lives He does revive. (2)

Day and night one should serve the Guru.
It gives peace and poise to the mind true. (3)

Fortunate is he who attains dust of the feet of the Guru.
Nanak is sacrifice unto the Guru True. (4) 16.22

Suhi V

I am sacrifice unto my Guru,
Day and night I laud the Divine Beau. (1)
I meditate on my Master,
Of every heart who is the Knower. (1) *Refrain*

I am devoted to His Lotus Feet.
It is my way true, sacred and sweet. (2)

Blessed by the holy, He comes to lodge in the heart.
From the sins of several lives it absolves. (3)

Lord Compassionate! Pray do be kind,
Let Nanak the dust of feet of the holy find. (4) 17.23

Suhi V

Dear my God! Your sight sustains.
Thus my cherished dreams I gain.
Dear my Lord! Pray listen to me, P-742
Bestow on me the Name and make me a devotee. (1)

My Benevolent Master! Keep me by Your side.
With the Guru's grace that few realise. (2)

Dear my friend! Do give me Your ear.
By Your Lotus Feet I may adhere. (3)

Nanak has only one prayer to offer,
I should forget not the Virtues Self-contained Coffer. (4) 18.24

Suhi V

Amongst fellow travellers, friends, progeny, relatives and brothers,
Wherever I see, I find Lord as my helper. (1)
The Name is my caste, my status and property.
I am in peace, poise, bliss and felicity. (1) *Refrain*

The Preceptor is my coat-of-arms,
Millions of arms cannot do it harm. (2)

The shelter of the Guru's feet is my citadel and fort,
Dreadful death or Yama dare not assault. (3)

Nanak, the slave, is ever a sacrifice.
Unto devotees, the holy and the monarch high.* (4) 19.25

Suhi V

Where day and night they laud the Deity,
There is bliss, rejoicing, joy and felicity. (1)
Come sister friend, let us the Lord entreat,
And join the godmen's meet. (1) *Refrain*

* God

Pray and gain the dust of their feet,
Here the sins of many a life delete. (2)

With body, mind and breath entreat,
Meditate and thus attachment and ego defeat. (3)

The Lord Compassionate! Pray bless me with the resolve,
That Nanak, the slave, in Your shelter may absorb. (4) 20.26

Suhi V

The heavenly city where the holy reside,
The Lord's Lotus Feet in one's heart abide. (1)
Listen, my mind and body, I give you a treat.
Many a divine viands get you to feast. (1) *Refrain*

You may absorb the Ambrosial Name in your heart
The wonder of its delectation one cannot record. (2)

Greed goes, and desires assuage
The moment one in Lord's service does engage. (3)

Attachment of ages go to blazes,
Says Nanak, the slave, should the Lord be gracious. (4) 21.27

Suhi V

You overlooked many of his misdemeanors
In Your grace You took him in Your care. (1)
Lord, You had Your slave absolved.
He was in the worldly delusions involved. (1) *Refrain*

His misdeeds were like a dreadful hill.
In an instant You washed them with Your gracious skill. (2)

Of His sufferings, maladies and mighty calamity,
He was relieved meditating on the Deity. (3)

In Your grace you took him in Your care,
Nanak now lodges in Your shelter here. (4) 22.28

Suhi V

He who gives up the divine and takes to the world, P-743
In both the sectors in ignominy is hurled. (1)
What He pleases we must accept,
In His own extent He is an adept. (1) *Refrain*

The divine guides to good deeds.
The virtuous divine in the world too succeeds. (2)

In all the creation the One prevails,
As He directs, it entails. (3)

Inaccessible, Unknowable is my True Master,
Nanak, speaks as per His order. (4) 23.29

Suhi V

In the ambrosial hour I utter the Name of Lord,
Here and hereafter my felicity I guard. (1)
I repeat the Name of the Lord ever and ever,
It meets and fulfils my every desire. (1) *Refrain*

He who lauds the Lord Eternal day and night
In life and death His is the immutable plight. (2)

One should serve the Banker who is at a loss never.
Consumes, spends and is in peace and bliss ever. (3)

The Creator of the world I found in holy company,
Blessed by the Guru, Nanak meditated on the Divine Entity. (4) 24.30

Suhi V

As the Guru Accomplished his grace has shown,
My sufferings ended, my endeavours have fruit borne. (1)
At Your sight, life I find.
Unto Your lotus feet I am sacrifice.
Master! Other than You who is mine? (1) *Refrain*

I have the holy company cultivated.
It is as in my primal destiny stated.(2)

Meditating on the Name is a wonderment,
The three maladies* no more torment. (3)

Lord! Let me not for a moment forget Your feet.
This is the charity for which does Nanak entreat. (4) 25.31

Suhi V

Dear friend, let such a one be a happenstance
That the tongue should sing the divine song. (1)
Lord Compassionate! Pay heed to my prayer.
The holy should chant Your laudation ever. (1) *Refrain*

Meditation should be their way of life.
Whom You favour by him You abide. (2)

The devotee hungers for the food of Your Name,
You are the donor, the Lord Bestower, we claim. (3)

* Three maladies are: *adhi* (psychic ailment) *Biyadhi* (physical ailment) and *Upadhi* (mental ailment)

Meditating on Name, the holy are a peaceful showing,
Says Nanak, the Bestower is ever all-knowing . (4) 26.32

Suhi V

Life is flowing by; never you pay heed.
Of false attachment you are finalising deed (1)
Man! Day and night you should meditate on the Lord,
And gain the boon of life at His feet, as reward. (1) *Refrain*

You do misdeeds with full abandon,
Not a moment you devote to meditation. (2)

In eating and enjoying your life is lost.
The Lord Creator lodges not in your heart. (3)

Come to the care of the Unknowable, Accomplished Lord,
And swim across, says Nanak, with the Knower of heart. (4) 27.33

Suhi V

In the company of the holy the dreadful ocean I crossed. P-744
With Name, the mine of jewels as my repast. (1)
I live for meditating on the Lord.
Free from suffering and maladies,
The Accomplished Guru has washed my sins of past. (1) *Refrain*

The Lord's Name qualifies one for the life eternal.
The mind and body are cleansed,
One arrives at truth, the life's kernel. (2)

Day and night one should meditate on the Lord,
But one does it only if it is provided in the record. (3)

Lord Compassionate! I seek Your protection.
Nanak asks for the dust of the feet of godmen. (4) 28.34

Suhi V

Man attends not to his essential task.
In unavailing pursuits the stupid is lost. (1)
Whatever You assign, I undertake.
When You bless, I contemplate. (1) *Refrain*

The Lord's slaves are devoted to the Lord,
Day and night in the alchemy of Name are involved. (2)

Holding the arm the Lord does pull,
And promises of many an incarnation fulfil. (3)

In His grace the Master took kindly.
Nanak, the slave, has protection of the Almighty. (4) 29

Suhi V

Blessed by the holy, a permanent abode I have sought.
It is all peace, no more in doubts am I fraught. (1)
Guided by the Guru, I seek the Lord's feet,
So that it is an immutable retreat. (1) *Refrain*

I chant praises of the Eternal Lord,
It helps me snap Yama's chord. (2)

In His grace He took me in His fold,
I laud Him ever, as Nanak has told. (3) 30.36

Suhi V

Drops of nectar are the words of holy,
He who repeats them, he is liberated.
Day and night meditating on the Divine Entity, (1) *Refrain*
His afflictions of *Kaliyuga* are shed.
With Name alone his mind is wed. (1)

As the dust of the feet holy he applies on his face and forehead,
Says Nanak, under the Preceptors stewardship to salvation he is led. (2) 31.37

Suhi V

Of the Compassionate Lord praises I chant.
The Image of grace! Pray a glimpse me grant. *Refrain*
Do be kind and meet my want.
My mind and body are Your haunt. (1)

The Ambrosial Name is the eternal font,
Dust of the feet of holy does Nanak want. (2) 32.38

Suhi V

Other than Him I have none.
The True one must to my rescue come. (1)
The Lord's Name is my base,
The Almighty, Accomplished of wondrous face. (1) *Refrain*

He frees from maladies, restores health and its character,
Says Nanak, the Lord Himself is the Protector. (2) 33.39

Suhi V

Everyone longs for His Sight. P-745
Its your great good fortune that you might. *Refrain*

Distanced from the Lord Charming, how could one have a wink?
It is the mischief of minions of the mighty Maya, *I think*. (1)

The butcher causes separation from the Lord,
The tyrant has no pity in her heart. (2)

Many a birth in wandering go waste,
Maya, the wicked, would not let her mate. (3)

Day and night one is recompensed for one's deeds.
For which none is to be blamed, it's our *karma* that misleads.
Listen my friend, the holy, my fellow traveller,
Nanak was liberated at the feet of the Great leveller. (5) 34.40

Raga Suhi V Score 4

There is but one God.
He is realised through the grace of the True Guru.

Blessed is the hut where I sing His praises.
The mansion where He is forgotten may go to blazes.
Blessed is the poverty where in Holy company God is remembered.
Accursed is the ego with Maya encumbered. (1)

Covered with work-sheet, milling grindstone and feeling peaceful and contented,
What use is worldly power if it leaves one disgruntled? (2)

It is respectable going about naked in His bliss,
Of no use are silk and silken garments that lead you to avarice. (3)

Everything is in Your hands, O Lord, You do and get things done.
That I should remember You every breath,
Nanak asks this boon. (4) 1.41

Suhi V

The holy is my wealth of life, I am his water-carrier.
Than brother, friend, progeny, even life he is dearer. (1) *Refrain*
With my hair as a fan I fly-whisk the saint,
Bowing my head on his feet with the dust my face I paint. (1)

I talk sweet in humility.
Shedding my ego I seek his shelter and for divine virtues in pity. (2)

I have glimpse after glimpse of His presence,
With ambrosial words sprinkled in my mind I do repeated obeisance. (3)

I contemplate, make up my mind and ask for the holy company.
Do be kind to Nanak, he comes for the protection of the Divine Entity. (4) 2.42

Suhi V

She* who has enamoured cosmos and continents has involved me.
Pray save me from the wicked,
So that I meditate on Thee. (1)

She who has pleased none I follow.
That which deserts everyone
I chase and tow.
Lord Compassionate! Pray do be kind,
I should ever You laud.
Nanak has only this prayer to make—
I should in the holy company be absorbed (2) 3.43

Raga Suhi V Score 5
Partal **

There is but one God. P-746
He is realised through the grace of the True Guru.

* Maya ** in which rhythm is varied

Of all the infatuations the supreme is that for the Divine Charmer.
Myself, meditate on the Lord alone,
None other is of any account.
Cultivate the holy and shed from your mind the path of duality. (1)*Refrain*

The Lord is attributeless, yet He assumes attribute.
In several chambers He has different entity,
Yet in them reflects His superiority.
In the temple of the Deity,
There is bliss and felicity.
He dies not, nor is He consigned to crematory. (1)

Involved in many an activity, wanders in futility,
Claiming others' property,
Afflicted with evil tendency,
Then he gets into the holy company.
Stands at the Portal of the Deity.
Has a glimpse of the Divine Entity.
Says Nanak, thus is how he attains divinity
And earns eternity. (2) 1.44

Suhi V

He has turned the Universe into a stage for His entertainment,
And provided many a musical instrument. (1) *Refrain*
There are several faces of colours different.
He sees, feels happy and enjoys no end,
All sorts of pleasures and yet remains indifferent. (1)

He has no colour, no features, nor any down for make-up meant.
It's difficult to say what all His play is meant,
Nanak seeks dust of the Feet Provident (2) 2.45

Suhi V

I come to You, seeking Your protection
With full conviction,
And Your benediction.
Master! Save me the way You may,
Put me on the path of Guru's fascination. (1) *Refrain*

Maya is a wicked animation,
Like a storm creating commotion. (2)

I hear in tension
Dharmaraja's intimidation.
His dark well affliction,
In fire cremation.
I come for Your protection.
Nanak in meditation.
Attained perfect divination. (4) 3.46

Raga Suhi V Score 6

There is but one God.
He is realised through the grace of the True Guru.

I supplicate to the True Guru, pray grant me Name as a prop, please.
The Lord True is gracious,
He frees me from all the worldly maladies. (1)
You are support of the holy.
Of the divine You are the prop.
You are the True Creator of all these. (1) *Refrain*

True is Your Court,
True are Your ways and means,

True are Your treasures,
True is their release. (2)

Invisible is Your form,
And wondrous is Your frieze.
I am sacrifice unto the devotees
Who Love the Name as their creed. (3)

All the desires are fulfilled. P-747
When Beyond Extent and the Inaccessible One comes to seize.
When Guru Nanak, the image of the Preceptor I met.
I am sacrifice unto His feet. (4) 1.47

Raga Suhi V Score 7

There is but one God.
He is realised through the grace of the True Guru.

Your verdict You get carried out by those You favour.
That alone is devotion which You deign to accept.
Of all the creation You are the Saviour. (1)
My Lord! Of the holy You are the support,
What You please is accepted all over
In their mind and body You are their hope. (1) *Refrain*

You are compassionate, kind, treasure of grace,
Fulfiller of desire.
Lord Beloved of the living! The devotees are Yours,
Of the devotees You are the Sire. (2)

You are Endless, Wondrous and Lofty,
There is none other like You.
I have one supplication to make, my Master,
Let me not forget the Bestower of peace true. (3)

Day and night I should laud You with every breath,
If it meets the pleasure of my Lord.
Nanak asks for Your Name
Which of Your grace is the reward. (4) 1.48

Suhi V

Where one forgets You never, which is that shrine?
Where day and night one meditates on You
And the body becomes sublime?
My Lord! I was looking for that spot,
As I was searching I came across the holy company,
And their blessed protection got. (1) *Refrain*

Many like Brahma got exhausted reciting *Vedas*.
Not a sesame-grain worth realisation they gained.
The ascetics and *siddhas* cried hoarse,
They, too, were by Maya claimed. (2)

The ten incarnations* who became rulers and Vishnu who turned a recluse,
They, too, could realise not Your extent,
Despite smearing their bodies with ashes profuse. (3)

In poise, peace, bliss and equable joy the holy lauded the Lord.
They did succeed in having His glimpse,
With their body and mind they meditated on God. (4) 2.49

Suhi V

Those involved in the ritual of *karma* and *dharma,*
Are booked by the tax collector, Yama.
One who is devoted to absolute adulation of the Creator,

* of Vishnu

A moment's remembrance of Him serves as a liberator.
The Holy cruise through the ocean.
He who abides by the Holy,
He is ferried across with the Guru's benediction (1)

Bathing at millions of places of pilgrimage purifies not in the Kaliyug.
He who sings His praises in the company of the Holy,
He is sanctified *along with the family.* (2)

The reading of *Vedas*, Islamic scriptures,
Smritis and the *Shastras* does not obtain salvation.
The devotee who contemplates on the Word,
He commands all-around ovation. (3)

Kshatriyas, Brahmins, Shudras and Vaishyas,
All the four castes have a common gospel to unfold.
The devotee who remembers the Name in Kaliyug is saved,
Says Nanak, the Lord dwells in every soul. (4) P-748

Suhi V

Whatever they do the Lord approves,
Those who are dyed in the dye divine.
They are hailed all over,
Who to the Lord's feet themselves intertwine. (1)
There is none like the holy, my Lord!
He who pervades land and water,
The holy with Him are in perfect accord. (1) *Refrain*

Millions of sinners are saved with the holy,
Yama dare not come near them.
Those separated for many a life,
To the Lord they endear them. (2)

His attachment to Maya and illusions and fears are shattered,
Who comes to the holy for protection.
Whatever desire he harbours in the heart,
The holy provide to his satisfaction. (3)

How can one praise them for whom the Lord has fascination.
Says Nanak, those who serve the True Guru,
They are beyond anyone's obligation. (4) 4.51

Suhi V

You extended Your hand and pulled us out of the blazing fire,
We are in Your protection.
We harbour Your honour and might in our heart,
For none else have we any attraction. (1)
Lord! With Your Name in our heart we are braved.
You are our prop, You are our support,
Meditating on Your Name, we are saved. (1) *Refrain*

You pulled us out of the dark well,
Lord! You were gracious.
Took all care and provided us every comfort,
You were indeed salacious. (2)

When the Preceptor took kindly,
All the bonds were snapped.
The Lord Himself has us propitiate Him,
Himself in His service He has wrapped. (3)

Shed are illusions, fears and attachment are shattered,
I was free from all afflictions.
Says Nanak, the Lord of Peace was gracious.
With the True Guru perfectly endowed,
Consummated was my union. (4) 5.52

Suhi V

When it was void what did I do?
What deeds I did and was born?
It is His own play that He acts and watches,
The Master Himself has the guise put on. (1)
Lord Divine! It is nothing that I can entail.
The Creator Himself motivates me,
He who on every one does prevail. (1) *Refrain*

This frail body of mine by reckoning can never be liberated.
The Lord Mighty, do be gracious,
Your endowments remain unstated. (2)

You have created all the living,
You lodge in every heart.
You alone know Your extent,
No one dare Your might record. (3)

Meritless, stupid, ignorant, unenlightened,
Of rituals and ceremonials unaware.
Pray, do be gracious that Nanak sings Your praises,
And welcomes what You declare. (4) 6.53

Suhi V

Of great good fortune are the holy who are enriched with Lord's Name.
They are reckoned having gained His pleasure,
Whatever they do, success they claim. (1) P-749
Lord! I am sacrifice unto the holy,
With my hair as fan I wave for them,
And the dust of their feet on my face I apply. (1) *Refrain*

They are beyond life and death,
Essentially the do-gooder men.

They bestow the boon of life and devotion,
And with the Lord bring about the union. (2)

True is their command, true administration,
In truth they remain absorbed.
They live a truthful life, their reputation is true,
As true they are recognised by the Lord. (3)

I would wave fan for them, fetch water,
And would grind grain for the holy.
Nanak has this supplication to make to the Lord.
Pray, grant me a glimpse of Your devotee. (4) 7.54

Suhi V

The Supreme Lord, Preceptor, True Guru, the Creator!
Your devotee pleads for the dust of Your feet.
I am sacrifice unto a glimpse of You as a treat. (1)
Lord! I live the way You ordain.
If You please I meditate on the Name,
All my felicity from You I claim (1) *Refrain*

In Your service lies liberation, devotion and inclination,
Which he acquires whom You motivate.
It is a heaven where You are lauded
By those in whom a desire to cherish You create. (2)

I contemplate and meditate on Your Name,
And my body and mind are satiate.
Your feet I wash and drink the wash.*
My True Guru, Master, Compassionate! (3)

* signifying utter humility

I am sacrifice unto the blessed moment
When I came to Your care.
The Lord Gracious took kindly to Nanak
And he realised the True Master. (4) 8.55

Suhi V

Meditating on You is supreme bliss, he who ignores dies.
He on whom You are gracious,
To contemplation himself he ever applies.
My Master! Of the humble You are pride.
I supplicate my True Guru,
I listen His Holy Word and survive. (1) *Refrain*

I wish to be the dust of Your feet,
And sacrifice myself unto Your sight.
Lodge Your Ambrosial Word in my heart.
And with Your grace by You I abide. (2)

I tell you what lies in my heart,
There is none as great as You.
He whom you motivate, he takes to it,
He is Your devotee true. (3)

With folded hands I ask for boon.
I obtain it with Lord's grace
Nanak meditates with every breath,
Day and night he spends in the Lord's praise. (4) 9.56

Suhi V

He whom You protect, O Master!
How can he come to grief?

Maddened with Maya, he knows not how to talk,
Even death he does not conceive.
My Lord! You belong to the Holy and the Holy to You.
Your devotee fears not; him Yama can't pursue. (1)

Those dedicated to You, they die not, nor are they again born.
None may undo Your reprieve that the True Guru has sworn. (2) P-750

They repeat the Name and are blessed with peace.
They remember You all the hours.
Under Your protection, depending upon You, they harness
The five malicious powers. (3)

Ignorant, not used to contemplation, without good deeds,
With You I remained unacquainted.
Supreme is Guru Nanak who blessed me,
And has had me fully sated. (4)

Suhi V

Quitting all I come to Your care, Master, pray take me in Your shelter.
The way You direct, I take to it,
I am a poor creature.
Lord! You are the Knower of heart.
My Blessed Guru, pray do be gracious.
Ever and ever I laud the Lord. (1) *Refrain*
I meditate day and night.
And blessed by the Guru swim across the ocean of life
Shedding ego, become dust of everyone's feet,
And thus die while living *in the strife*. (2)

His life in the world is a success,
Who meditates on the Name in the holy company.

All his objective are fulfilled,
He who is favoured by the Divine Entity. (3)

Helper of the helpless, Compassionate Master!
I came to Your shelter humbly.
In Your grace grant me Your Name.
Nanak is the dust of the feet of the holy. (4) 11.58

Raga Suhi Octets I Score I

There is but one God.
He is realised through the grace of the True Guru.

All demerits; merit I have not one,
How could with my spouse I claim union? (1)
Neither good features nor eyes bewitching
Neither high caste living nor the manners fetching. (1) *Refrain*

Should she do the make-up of poise,
She is happily-wedded,
Who is of her Spouse's choice. (2)

He has no features, nor any identity.
When comes the end one can meditate not on the Deity. (3)

Neither I understand, nor am I wise, nor clever,
In Your grace pray take me in Your care. (4)

Despite my shrewdness I have not endeared my Lord,
Involved in Maya in delusion I am lost (5)

She who sheds ego gets close to her Spouse,
She is the one who finds the Nine Treasures in her house. (6)

Separated for many a birth, I have suffered much.
I could be saved if You were Your arm to stretch. (7)

Says Nanak, the Lord is there; He will be here.
If He pleases, He would the bed share. (8) 1

Raga Suhi I Score 9

There is but one God. P-751
He is realised through the grace of the True Guru.

Evanescent is the colour of *kasumbha*,* it lasts for days four.
In the absence of Name one is deluded,
Deceived by objects false to the core.
Devoted to the True, one has not to be born anymore. (1)
Why dye those who are already dyed in red?**
One should serve the dyer who helps to get the True One wed. (1)*Refrain*

You may go around the four directions,
Unless fated with the wealth of Name, no one is fed.
Those afflicted with evil may knock about,
A prisoner is never to his house led.
Those protected by the Guru are saved,
They get in the Holy Word merged. (2)

Those with white robes but with impure and hard hearts,
Never utter Name from their mouth.
They are thieves thy are in duality lost,
They understand not the truth of their self.
In the category of beasts and cattle they are cast. (3)

They ask for pleasure everyday,
Everyday they look for felicity.

* a flower ** divine love

They remember not the Creator,
Again and again they suffer indignity.
He who has the Bestower of weal and woe in the heart,
He knows not any scarcity. (4)

He who owes due, is summoned,
And is chastised by Yama, the brutal.
The account has to be rendered,
Which he demands after reckoning total.
The devotion of the truthful saves him,
While the Lord Compassionate is graceful. (5)

Were he to make friends *with anyone other than the Lord,*
He must die and mingle with dust.
Such a one is deluded by many attractions,
In delusion he is born and die he must.
Were the Lord to show His grace, he would be liberated,
In His grace he is blessed with union just. (6)

O careless, unenlightened!
Other than the Guru's guidance seek not enlightenment.
One wastes one's energy in conflicts,
Good and bad are one's accomplishment.
Without the Holy Word and the fear of the Lord,
Whosoever you see, goes to Yama with compliment. (7)

He who has created the world for various ends,
Provides for all over.
Why forget Him from the mind,
Who is ever and ever a Bestower?
Says Nanak, forget not the Name,
Of the powerless which is the power. (8) 1.2

Suhi I Kafi Score 10

There is but one God.
He is realised through the grace of the True Guru.

The Guru-directed attains rare human incarnation.
His body and mind are dyed in deep red,
As he attains with the Guru his union, (1)
He dies after a noble life,
With the baggage of truth.
And is honoured in the Divine Court,
With the True Guru's Word and fear forsooth. (1) *Refrain*

The mind and body committed to truth,
He is endeared by the True.
Dyed in the deep red the mind tamed.,
He gains access to the True Guru. (2)

I would find life worth living narrating Your merits. P-752
With You lodged in my heart
A sense of equaninuty I would inherit. (3)

Many a time I try to explain my mind stupid,
The devotee ought to laud the Lord dyed in deep red. (4)

He should remember the Beloved ever in his heart.
If it is accompanied with virtues,
Sufferings and afflictions would no more be one's part. (5)

The self-possessed is misled devoid of Lord's union.
He dies alienated from God,
With his body and mind in suffering and affliction. (6)

By performing what the Guru ordains,
Profit we have gained.
With the Word of the Guru,
The state of liberation we have attained. (7)

Nanak has one supplication to make, if you please!
Grant me Name to abide with me,
And lauding the Lord I should never cease. (8) 1.3

Suhi I

The way iron in the forge is moulded into form,
The reprobate is consigned to transmigration to whirl in a storm.
Without realisation, it is undergoing sufferings and pain,
Being born and dying in ego and living in delusion in vain. (1) *Refrain*

You are the saviour of the devotee who meditates on Name.
The union is affected if You so desire,
And the Holy Word one can claim. (2)

You bestow and watch,
What You offer we receive.
You make and unmake.
The way You conceive. (3)

The body will be reduced to ashes,
Blown by wind as it would please.
Where is his house and special chambers?
The mansion he cannot conceive. (4)

It is broad day all over,
And yet like pitch dark night they tend to deceive.
It is the thief of ego in the house,
Whom should one ask for reprieve? (5)

He is ever awake in meditation,
The devotee need not fear a thief.
The Holy Word puts down the fire,
And it is the light divine one comes to receive. (6)

The Lord's Name is ruby
Received if the mind were Guru to conceive.
One remains ever desireless,
If the Guru's guidance one were to perceive. (7)

Day and night the Name one should heave.
Says Nanak, the union is effected,
If the Lord were to so please. (8) 2.4

Suhi I

Let me not forget Your Name; day and night I meditate.
The way You keep me in Your grace,
I should find peace in that state. (1)
Of the blind the Name is the wooden stick to feel the way.
I live with the Lord as my support,
No more the charming enchantress* leads me astray. (1) *Refrain*

Where I see I should behold the Lord
As the Guru envisioned.
Seeking Him within and without
As in the Word Holy provisioned. (2)

I serve the True Guru with love,
Who has bestowed me the sacred Name.
I live the way You please,
The illusions and fears You tame. (3)

* Maya

As one is born the fear of death seizes.
Birth and death are alike if the Lord one praises. (4)

Where ego is not it is You, the Creator.
You make and unmake
With Holy Word Maker. (5)

The body becomes dust with dust,
Knowing not where it is gone.
You are everywhere pervasive, P-753
It is a wonder beyond the norm. (6)

Lord! You are not far,
Everything happening You are aware.
The Guru guides the devotee to realise Your presence,
You are here and also there. (7)

Pray, bless me with Name that I am in peace.
Nanak, the slave, should laud the Lord,
Grant me this understanding please. (8) 3.5

Raga Suhi III Score I
Octets

It was with the Name that the creation was brought about.
Without the True Guru the Name is not realised.
The Guru's Word is supremely delectable, sweet,
Without tasting one remains unapprised.
One wastes the life for a mere cowrie-shell,
About oneself one is not advised.
The Guru's devotee has faith in the One,
With the torment of ego he is not tied. (1)
I am sacrifice unto my Guru who the devotion of True in me inculcated.

Contemplating the Holy Word I realised myself,
And in the poise I remained concentrated. (1) *Refrain*

The Guru-devoted lauds, the Guru-devoted realises,
The Guru-devoted on the Holy Word contemplates.
The Guru-devoted recreates himself,
Whatever he does with perfection pulsates.
The self-possessed is purblind, involved in misdeeds,
Vice is what he garners in the world.
Attached to Maya he suffers ever,
Without the guidance of the Guru Beloved. (2)

He is a true server who serves the True Guru,
And follows the Guru's way.
The Holy Word is the true laudation,
And gets the True in the heart to stay.
The devotee takes to the Holy Word,
To keep the ego away.
The Lord compassionate is truly gracious,
The Word Holy who relays. (3)

The devotee who prays hard is blessed,
And makes others pray.
Remains ever absorbed in True Name,
In the poise of the Guru's way.
The self-possessed indulges in false utterances,
Poison he sows and on vice he preys.
Bound by the Yama and burnt by desires,
Who but the Guru may get him a stay. (4)

The truly sacred spot where bathing is holy
The Guru himself does outlay,
The Guru's Word introduces sixty and eight holy spots,
Bathing where no more do the impurities weigh.

The true laudation and true devotion
Gain from the Guru Accomplished one may. (5)

The mind and body and everything else belongs to the Lord,
The foul-thinker would never such a thing say.
If it is ordained one is cleansed,
No more does the ego stay.
When the Guru's Word one accepts in poise,
The fire of desire goes away.
He who is attuned to the Guru's Word, attains poise,
In poise he comes to stay. (6)

He who accepts the Lord's Name as true, P-754
Because of his devotion to the Guru,
He is bestowed with true glory from the Master.
Owing to his love of the Name True.
The True One pervades over all.
Rare are those who contemplate.
Himself He pardons, Himself brings about the union
And the true devotion inculcates. (7)

The True one prevails all over,
Only those guided by the Guru realise.
Birth and death are ordained by Him,
The Guru-guided can ever surmise.
He who meditates on Name is endeared by the True Guru,
Whatever he desires he obtains.
Says Nanak, he gets whatever he wants,
From the ego who abstains. (8) 1

Suhi I

The self is the bride-beautiful
Whose Beau lives with her.

In the company of the Truthful Spouse happily-wedded,
With *Shabad* as her anchor,
Devoted to the Lord God ever,
She suffers from ego never.
Splendid is the sermon of the Accomplished Guru,
Uttered by the Absolute Guru, it is matched with the True.
Everything is contained in the self,
Continents, planets and the nether sphere.
In the self dwells the Creator of the world,
Who cherishes us all here and there.
The self remains happily-married,
The Guru-conscious who contemplates on the Name ever. (2)

In the self dwells He Himself,
The Unknowable who cannot be perceived.
The stupid egoist realises it not,
He goes astray on a wild lead.
He who serves the Lord is ever happy,
The True Guru initiates him in the creed. (3)

In the self are found the like of gems
And rich treasures of Name.
In the self are found the nine continents of the universe,
Shops, towns and many a marketplace.
In the self are obtaining the nine treasures of devotion
Reflecting on the Guru's *Shabad* as a frame. (4)

In the self He weighs our virtues,
He who takes stock of our deeds.
There are jewels, rubies and diamonds in the self
Of untold value indeed.
Nothing else can purchase the Name,
The Name is imbibed, paying to the True Guru heed. (5)

The Guru-conscious delves in self,
The rest is getting lost in delusion.
He gets whom He bestows,
The rest is a clever illusion.
His fear and love live in self
Which are but the Guru's provision. (6)

In self dwell Brahma, Vishnu and Shiva,
Who have the universe created.
It is all the game of the True One,
The coming and going of the ill-fated.
The True Guru Himself reveals,
With the Name Divine is one liberated. (7)

The self which serves the True Guru
Is blessed by the True Lord.
Without the Name there is no solace,
Yama pounces upon hard.
Says Nanak, truth alone gains glory
Whom He in His grace does accord. (8)

Raga Suhi III Score 10

There is but one God. P-755
He is realised through the grace of the True Guru.

Adore not the world which must desist.
Praise not the people who must die and in dust must mix.
Hail! My Lord I hail!
Guided by the Guru, one should ever laud the Lord,
Truthful and Unafraid! (1) *Refrain*

Attached to the world, the self-possessed die and are born.
When bound by Yama and carried,
They are left not a moment any good to earn. (2)

Those guided by the Guru make their life fruitful,
The Word Holy they perceive.
Identify the divine in themselves,
And live in poise and peace. (3)

Those who forget the Guru's Word,
To duality they turn.
Their thirst and hunger are never quenched,
Day and night in desires they burn. (4)

With foes they make friends,
At the men of God they frown.
They drown themselves with family
And the rest, too, they drown. (5)

Slandering anyone is evil
The stupid self-possessed churn.
The slanderer's have their faces blackened,
They fall in the hell's den. (6)

Man! You become like the one you serve,
And do likewise.
What you sow, you consume
In it there is no surprise. (7)

What the great men speak maybe in any context.
It is ever rich in Amrit.
There is no self-interest on any pretext. (8)

The do-gooders garner good,
And they give others guidance.
They are blessed who come in contact with them,
And day and night remain in devotion. (9)

He who has created the universe,
He must also provide.
There is only one Bestower,
Truthful Banker who does by you abide. (10)

He is ever with you, the devotee should realise it graced by the Guru.
Himself He pardons and brings about the union,
One should propitiate such a Lord True. (11)

With a mind unclean, how can one meet the True?
Should the Lord bring about the meeting one meets,
The Holy Word helping shed the ego blue. (12)

Cursed is the life when the Lord is forgotten.
Should He be gracious, one forgets Him not,
This is what is contained in the Guru's sermon. (13)

Should the Guru unite, one meets the Truthful lodged in the heart.
She who is united by the Guru's goodness,
Her love does never have to depart.
Once united, they separate not
Because of their Guru's love and regard. (14)

She lauds her Lord, contemplating on the Holy Word.
Meeting her love she is happy,
A spouse of many parts. (15)

The self-possessed never melt, their heart are foul and hard.
Like snakes fed on milk,
They have poison in their heart. (16)

He does Himself. Whom to blame? Himself He condones.
The Guru's Word relieves of slime.
And with truth herself she adorns. (17)

He is the true banker with true traders around;
The false have no place there.
They relish not truth,
They suffer and in suffering disappear. (18) P-756

The world is lost in ego and as such they are born and die.
They do as destined,
Which no one dare deny. (19)

He who joins the holy company, he takes to truth.
He appreciates truth with true heart,
He is truthful at the Portal Divine forsooth. (20)

The Guru Accomplished has inculcated this truth,
Day and night one should meditate on the Lord,
Ego and avarice are malignant maladies,
Which one can thereby discard. (21)

One should laud the Guru and touch His feet in humility,
Offer Him one's body and mind,
Shedding ego from the heart (22)

Avoid every sort of tension
And remain attuned to the Lord.
Get rid of ego and avarice.
Only then would you be attuned to God. (23)

Those who come to the True Guru are brothers,
In the Word True they remain absorbed.
Who meet the holy they separate not,
At the Portal True they find accord. (24)

They are brothers and friends,
The True One who cultivate.

They cast off evil as chaf,
With the virtuous they associate. (25)

Association with the virtuous generates peace,
Truly on the Name they meditate.
They trade in truth with the Holy Word,
And Name as their profit they create. (26)

We commit sins, collecting gold and silver,
Which while departing go with us not.
Without the Name nothing accompanies,
The entire world has been by Yama caught. (27)

Name is the provision of journey
Which should be kept with care in the heart.
Inexhaustible is this provision,
With the devotee it does last. (28)

Man! Basically deluded, you depart in indignity.
The world is lost in delusion and duality,
Guided by the Guru you should take to the True Deity. (29)

The Lord cannot be evaluated.
The Lord's laudation cannot be written.
The body and mind should be dyed in the Guru's Word,
And one should remain with the Lord smitten. (30)

My Lord is an expert dyer,
His dyeing is marked for spontaneity.
She gets dyed only
When in the Spouse she merges her identity. (31)

Those separated long meet if they propitiate the True Guru.
They have the Nine Treasures of Name in them,
They consume, it exhausts not, and spontaneously they take to the True. (32)

They are not born, nor do they die, nor suffer affliction.
They are saved by the Guru,
They play with the Lord in affection. (33)

The like-minded once met, separate not, day and night they remain Devoted.
Rare are such as these in the world
In search of truth committed. (34) 1.3

Suhi III

The Lord is Abstract, Inaccessible, how can He be sought?
The Holy Word helps shed illusion.
On His own He comes to lodge in the heart, (1)
The devotees meditate on the Lord.
I am sacrifice unto them,
Who have the Lord ever in their heart. (1) *Refrain* P-757

The Guru is the Mansarovar lake where only the fortunate arrive.
The Guru's devotees make a search
Only the swans do the Name imbube. (2)

They meditate on the Name in ecstasy,
The Guru's devotees for the Name strive. (3)

Fortunate are those who find the House
And attain the treasure of Name.
The Guru Accomplished are revealed
That the Lord prevails in every frame. (4)

He is the sole Lord of all,
There is no other.
Blessed by the Guru, He comes to lodge in the heart
And then reveals His lustre. (5)

The Lord is the Knower of Hearts.
The Knower of Hearts prevails all around.
Why blame anyone?
With the help of Holy Word in contemplation,
He can ever be found. (6)

We distinguish between good and bad
As long as we are given to duality.
The devotee understands One,
And remains attuned to the One Entity.
Welcome is the service that does the Lord Please.
Nanak meditated on the Lord
Attuned to the Guru's feet. (8) 2.4.9

Raga Suhi Octets IV Score 2

There is but one God.
He is realised through the grace of the True Guru.

He who brings about my meeting the Beloved Lord,
To him I would sell myself as a slave,
Just to have a glimpse of Him.
If He is gracious the True Guru can do it,
For meditating on His Name alone I crave. (1) *Refrain*

Were He to bestow comfort I would remember Him.
In the case of discomfort I would forget Him not. (2)

I would be content even when left hungry,
And feel happy in the unhappy slot. (3)

I would make slices of my limbs and offer them to Him.
I would blast myself in fire. (4)

I would wave the fan and fetch water for Him,
Whatever I am offered I would gladly acquire. (5)

Nanak, the poor, has come to Your Portal,
Pray take charge of me as You do. (6)

I would pull out my eyes and lay them on Your path,
As I go about the world my Lord to pursue. (7)

If You offer me a seat by Your side, I'd cherish,
If You throw me out, I adore You. (8)

If they hail me, it's Your glory,
If decried I would implore You. (9)

If You are on my side, none may find fault,
Forgetting You is to terminate my life. (10)

I am sacrifice unto the Guru many a time.
I fall at His feet and adore Him alike. (11)

Nanak, the humble, has gone insane,
Dear Lord! Just for a glimpse of Your face. (12)

Even if it is storm, hail and rain,
I must go and pay homage to Your grace. (13)

Even if it is sea, a vast brackish ocean,
The devotee must cross it, his Guru to espy. (14)

The way a living creature dies without water,
Without his Guru the devotee must die. (15)

The way the earth is bedecked during the rains,
The devotee is delighted by the Guru's sight. (16)

He would much rather be a servant of His servants,
And accost Him in utter humility and fright. (17)
Nanak supplicates his Lord.
Let me meet the Guru and be at rest. (18)

You are Yourself the Guru and the disciple,
It's through the Guru that one can make a request. (19)

He who serves You becomes Your image,
The Lord vindicates His servant's honour. (20)

The stores of Lord's devotion are full,
Where He pleases He would shower. (21)

He alone gets whom You give,
Wasted is the effort of any other kind. (22)

Remember, remember, remember, the Lord
And thereby activate the sleeping mind. (23)

Nanak, the humble, asks one favour,
Let him be the slave of Your slaves. (24)

If the Guru rebukes, he feels happy,
And if He pardons, it is His grace. (25)

What the Guru-conscious says is accepted by the Lord,
Not that of the one afflicted with conceit. (26)

Even if it rains, hails and snows,
The Guru-conscious goes his Guru to meet. (27)

He lives with the Guru's presence day and night,
With the image of Guru's feet in his sight. (28)

One may try whatever one may,
What He pleases only that turns out to be right. (29)

I propitiate the Guru's feet every moment,
Pray! Do be kind, my Lord. (30)

Nanak's body and soul belong to the Guru;
Meeting the Guru, he is in accord. (31)

Nanak's Master prevails all over,
Wherever you look, you will find his Lord. (32) 1

Raga Suhi IV Octets Score 10

There is but one God.
He is realised through the grace of the True Guru.

The Lord Himself has infused true love in my heart.
My body and mind feel blessed as I have a glimpse of the Lord. (1)
The Lord's Name I possess
I have obtained Amrit from the Guru Accomplished
Who is Inaccessible and Fathomless. (1) *Refrain*

At the glimpse of the True Guru, I am in bloom,
And have taken to meditation.
With His grace I attained union,
And arrived at the portal of salvation. (2)

The True Guru is the lover of Name.
Should I find Him, my body and mind I would submit.
In case it's recorded in my lot, in poise I would quaff Amrit. (3)

I would laud the True Guru in sleep,
And remember Him while awake.

Should I come across a godman the like of Him,
To washing his feet I would take. (4)

I looked for a man of God
Who would bring about my union with my Beloved Lord.
Meeting the True Guru I realised the Divine
And met Him as a normal accord. (5)

The True Guru is the ocean of virtue and Name
I long to espy.
In His absence I live not for a moment,
Without His sight I die. (6)

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As without water the fish lives not in any way,
The holy live not without the Lord likewise,
Without the Name they pass away. (7)

I am infatuated with the Guru True,
Mother mine! How I live without my Guru?
Guru's Holy Word is my anchor,
I survive chanting the Word True. (8)

The Lord's Name is a jewel,
Mother mine! Which in His grace the Guru does give.
The true Name is my support,
In tune with which I live. (9)

The enlightenment of the Guru is the Name,
The boon that He bestows.
He whom He grants, gets it,
At the Guru's feet he bows. (10)

Untold is the story of love which only a lover can relate.
I would fall at his feet,
And myself to him I would dedicate. (11)

You are my only friend, the Creator Omniscient.
The True Guru has brought about the union,
Ever and ever You are my strength. (12)

My True Guru is Eternal,
He is neither born nor He ever dies.
He is Immortal,
With everyone He abides. (13)

The wealth of Name I've garnered,
It is indeed a good bargain.
Nanak came to be accepted at the Portal Divine,
The glory which the Guru Accomplished could obtain. (14) 1.2.11

Raga Suhi Octets V Score 1

There is but one God.
He is realised through the grace of the True Guru.

Involved in vicious deeds,
The mind pursuing multiple leads, (1)
Man! He who is Inaccessible, Ever Known,
How realise the Accomplished Crown? (1) *Refrain*

Lost in the Love infatuation,
Your desires never find satisfaction. (2)

Wrath lurking in your wicked heart,
Unenlightened remaining ignorant in pitch dark, (3)

Your wavering and illusions have blocked the door.
You cannot arrive at the Divine Court. (4)

Caught in desires and doubts,
Admitted not in the Mansion, like a stranger you go about. (5)

You are prone to every malady.
Like a fish without water you remain thirsty. (6)

Not your wisdom or your cleverness has any scope,
The Divine Master is your only hope. (7)

To the holy, you should make supplication,
With Nanak's prayer you may be accorded union.
With the Lord's grace the holy company is gained.
Says Nanak, this is how one is quenched and the Lord Accomplished attained. (8)
(*Second Refrain*)

Raga Suhi V Score 3

There is but one God. P-760
He is realised through the grace of the True Guru.

It is an ocean of false attachments and fire of affliction,
In Your grace, my noble Lord! Save me with Your benediction.
I come for the shelter at the lotus feet of the Lord,
Helper of the helpless and of the devotees a prop. (1) *Refrain*

Protector of the shelterless and Reliever of the Seeker's fear,
In the company of the holy Yama may not dare. (2)

Compassionate Lord! Pray, bless me with a life of unique charm,
That I contemplate on Your merits and am saved from Yama's harm. (3)

My tongue should chant the ambrosial Name day and night.
I should suffer no malady and Maya blight. (4)

Meditating on the Lord I save my companions,
And am free from attack of the five highway men. (5)

With mind, words and deeds who meditates on the Lord,
He receives the ultimate reward. (6)

In His grace whom the Lord chose,
Him alone His Name He bestows. (7)

In the beginning, at the end and in the middle was Lord,
Says Nanak, there is none other than God. (8) 1.2

Raga Suhi V Octets Score 9

There is but one God.
He is realised through the grace of the True Guru.

Meeting whom the heart blooms, how find their company?
The Holy, fellow travellers and cherished friends,
Who inspire fondness for the Divine Entity.
I should never snap my friendship with them.
Nor should ever be found empty. (1)
Lord Supreme! Pray let me laud You day and night.
I should meet the cherished holy
And meditate on the Name in their friendly company. (1) *Refrain*

He sees, he hears and yet he believes not
That attachment with Maya is misleading,
That this frail body must disappear,
And yet he indulges in falsehood and cheating.
Those who meditate on Name ever succeed.
And have with the Guru Accomplished their meeting. (2)

One comes in the world as ordained,
One goes also as ordained.
As ordained the five elements expand their expanse,
And as ordained they are entertained.

He who forgets the Creator,
At the alienation he is pained. (3)

He with whom the Lord is pleased,
He is honoured in the Divine Court.
He is at peace here with bright face,
The Name alone is his support.
He is glorified by the Supreme Lord,
He who serves the Guru with devoted heart. (4)

He prevails all over,
He who provides for every creature.
He garners the treasure of truth,
The Name is its main feature.
One forgets Him not ever,
Should one have His gracious pleasure. (5)
If the Formless were to lodge in the heart,
One is free from transmigration.
His extent cannot be ascertained, P-761
He is lofty, Inaccessible and of wondrous fascination.
He who forgets his Lord,
He dies and seeks a million times creation. (6)

They have true love for their Beloved
In whose heart He comes to stay.
Those of similar virtues associate with them
Day and night to the Lord who pray
Dyed in the colour of the Preceptor,
Of grief and suffering they are no more a prey. (7)

You are the Almighty Creator,
You are one and also many.
You are Accomplished, All-pervasive
With wisdom and intelligence uncanny.

Nanak meditates on Your Name ever,
You are the support of the godmen many. (8) 1.3

Raga Suhi V Octets Score 10
Kafi

There is but one God.
He is realised through the grace of the True Guru.

May be I am mistaken and misled,
Yet I remain Yours.
Those who cultivate others,
Die suffering like the whores.
I will never forsake my Lord.
Ever lively, ever loving, He is my Eternal Ward. (1)

You are my friend, You are my kin,
You are indeed my pride.
With You I am ever happy;
Without You, a snide. (2)

If You are gracious, my Supreme Benefactor,
Let me not from Your path depart.
Let me cling to the gift of Your Name
And treasure it in my heart. (3)

I should go Your way and bear You in mind.
With my ears I should hear Your discourse,
If my Guru were to be kind. (4)

Dear my Lord! Millions and millions of *great* men
Compare not with a strand of Your hair.
To fathom the King of kings,
How do I dare? (5)

You have no end of admirers,
They are far superior to me.
Do be kind for a trice,
Let me have a glimpse of Thee. (6)

How do I forget Him, my Mother,
Whom all around I see? (7)

I fell at His feet in utter humility,
I met Him in the stride.
Maybe I owe it to my earlier deeds,
Nanak, the Holy, was my guide. (8)

Suhi V

Smritis, Vedas, Puranas and other works maintain
That other than the Name everything is shallow and vain. (1)
The wondrous treasure of Name lodges in the heart of the holy,
The torture of birth and death and attachment vanishes in their company. (1)
Refrain

Those involved in attachment, debates and ego
Must inevitably regret.
They are never in peace at all,
Should the Name they forget. (2)

In the bonds of self-seeking possessiveness and Maya who are caught,
Remain engrossed in hell and heaven in their thought. (3)

After constant enquiry, we have come to the truth.
Without the Name there is no peace,
Such as those inevitably are losers in the end-forsooth. (4) P-762

Many come and go, they are born and die.
Without understanding they get into arguments,

In the cycle of transmigration they lie.
They on whom He shows His grace,
They get into the Company of the holy.
The Lord's Name is ambrosial,
They meditate on the Deity. (6)

There are millions who seek the one without end.
He alone realises whom He does tend. (7)

Let me not forget You, my Bestower, pray grant me Your Name,
Day and night I should laud You,
The yearning with which Nanak came. (8) 2.5.16

Raga Suhi I

The Unaccomplished

Unaccomplished with blames beyond count, how can I be His dame?
They are each better than the other, who would know my name?
Those who have had bliss with the Spouse, sister friend!
The shade of mango-tree they attain.
Their virutes I possess not,
Whom should I blame?
What merits of Yours should I count?
With what Name should You I realise?
In measurement to even one of your virtues,
A hundred times unto You I am sacrifice.
Attracted by gold and silver with pearls and rubies matched,
Bestowed by You I happen to be attached.
Bolstered with stones in the houses of clay,
I got involved and with my spouse won't stay.
The crows cry in the sky,
And herons have come in a row.

As I go to my in-laws
What face would I show?
I slept and slept and the day broke,
My path I have evidently lost.
Separated from the spouse
In misery myself I have cast.
You are virtuous, I am all evil,
Nanak has this to pray on his part.
The happily-wedded have all the nights,
A night for the cursed may be set apart. (1)

Suhi V

Accomplished

If You are mine, I have everything;
You are the merchant, I am your stock-in-trade.
With You in my heart I am at peace,
In Your company it is all praise.
If it pleases You, I have a throne and honour.
If it pleases You not, I am displaced and turned a beggar.
If it pleases You, there will be oceans where it is dry,
And the lotus would blossom in the sky.
If it pleases You, we go across the ocean.
If it pleases You not, we drown.
If it pleases You, I find You beauteous, of virtues a store.
If it pleases You not, You are fearsome, I come to You no more
You are inaccessible and immeasurable,
Narrating Your merits I tire.
What should I ask? What would you hear?
I long for Your sight.
With the Guru's Word I gain peace
This in truth is Nanak's prayer. (2)

Suhi V

As I come across a Guru's devotee, I bow and touch his feet. P-763
I share my heart with him.
Craving for the One Dear, the Guru to meet.
Pray tell me the tenet
That my mind does no where else retreat.
I shall sacrifice myself unto You,
Pray guide me on the path to the holy seat.
I have come from afar,
To You alone I entreat,
With faith in my heart,
That all my sufferings would You beat.
O my fellow-traveller!
We should do what is His wish sweet.
Giving up not on the duality beat.
This is how one attains the Lord's glimpse,
And no one would one ill-treat.
I have nothing to say on my own,
What You have said I repeat.
The Lord bestowed the treasure of meditation,
Guru Nanak was just sweet!
I am no more thirsty or hungry.
I am satiated and quenched complete.
As I come across Guru's devotee,
I bow and touch his feet. (3)

Raga Suhi Chhant I Score

Not realising that I am only a guest at the parents',
At the prime of youth I am inebriated.
Sacrifice I am unto the Lord!
Soiled with misdeeds in mind

Unless blessed by the Guru, one is not with virtues satiated.
Sacrifice I am unto the Lord!
Not realising the virtues, given to delusions,
I let my youth go waste.
Neither the Spouse nor His House nor His glimpse I had,
Nor an inkling I have of his taste.
I treaded not on His path under the True Guru's guidance,
My night in sleep is lost.
Says Nanak, it is widowhood in childhood
Without the spouse the woman withers fast. (1)

Pray bestow me the Lord as my spouse,
For Him I yearn.
Sacrifice I am unto Him!
He is pervasive in all the four *yugas*,
Whose Word in the three spheres does churn.
Sacrifice I am unto Him!
The Lord of the Three Spheres blesses the happily-wedded;
The one without virtues on the wayside does fall.
What one desires, one yearns for,
The Lord All-pervasive fulfills it all.
The one wedded with the Lord is eternally blessed in matrimony.
She is never widowed in soiled weeds.
I have chosen Nanak as my True Spouse
Who is my eternal beloved indeed. (2)

Pray, determine the auspicious hour so that to my Spouse I go.
Sacrifice I am unto my Lord!
The hour of matrimony determined by the Lord's command
One cannot forgo.
The Bridegroom is a man of distinction,
In the three spheres it is His show.
Disappointed, Maya wails as she is abandoned.
The bride and bridegroom mate.
Says Nanak, devoted to the Holy she contemplates. (3) P 764

My father has given me in marriage,
No more returning to parents'.
Sacrifice I am unto Him!
I have bliss at in-laws.
Ever have I my Spouse's presence.
Sacrifice I am unto Him!
The True One looked around,
Acceptable I was found.
By the One of wisdom profound.
It was a happenstance
We met at a pleasant place by chance.
The virtuous meeting the Guru-bound.
Truth, contentment being in the true one's possession ever,
Speaking truth endears her to the Lord
Says Nanak, such a one never suffers separation,
Guided by the Guru she is in her love absorbed. (4) 1

Raga Suhi I Chhant Score 2

Into my house has the Cherished One come.
The True One has this done.
He did on His own, as He would please.
Meeting the holy, it is all peace.
I have gained the boon, my heart happened to seize.
It is a pleasant daily meeting.
The house and shrine are elegantly done.
Into my house has the Cherished One come. (1)

Come, my dear fellows of meditation.
Sister friends! Sing songs of felicitation.
Sing songs of felicitation for the True,
Which He relishes-the four ages paeans.
He has come to His home hallowed is the spot.
The objects find their completion.

With collyrium of enlightenment and supreme elixir in the eyes,
The vision of the three spheres I espied.
Sister friends, get together and sing felicitation,
To His home the Beloved Friend has arrived. (2)

My mind and body with Amrit swept,
The jewel of devotion in the heart kept,
With the boon of the jewel in my mind,
I conceived the ultimate truth.
We the beings are beggars, You are the noted Bestower.
Everyone You oblige, no doubt,
You are the Celebrated, Enlightened and Omniscient,
You have created the world and kept.
Sister friends! Pray, pay heed,
My mind and body are with Amrit swept. (3)

My All-pervasive Lord,
The world is Your playing card.
It is indeed a card,
My Inaccessible, Wondrous Bard.
Who else without You can make me realise?
There are ever so many occults and sages,
But without You, who can play wise?
With the Guru having steadied my mind,
From birth and death I am freed.
Says Nanak, the Holy Word undoes misdeeds,
Inculcates virtues and to the Lord does lead. (4) 1.2

Raga Suhi I Score 3

There is but one God.
He is realised through the grace of the True Guru.

Come, my Loved One, I crave for You,
Excited, I wait at my threshold.
My heart anxiously langing for You
Lord! Listen to my prayer,
I cherish to see You.
You are my support;
A glimpse of you and I am liberated,
Freed from the agony of life and death.
In every living creature I see Your light.
You can be seen only when You enlighten.
Nanak is sacrifice unto his Lord,
Meeting whom is living a holy life. (1)

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With her spouse at home, she is happy beyond measure.
Devoted to the Lord in the Holy Word,
She beholds the Master with pleasure.
Pleased because of her merit is real joy.
She relishes the company of her Lord.
Ignoring her misdeeds He creates a world of virtues,
The All-accomplished, Compassionate God.
Killing the robbers* she lives in peace as the chief
And does justice as contemplated.
Says Nanak, the Lord's Name gains liberation
And under Guru's guidance one meets the Divine Beloved. (2)

The damsel has found her match, her desires and longings are at bay.
Devoted to the spouse she is absorbed in the Word Holy.
Her Lord is all-pervasive, never away.
He is never away, lodged in every heart,
All are His keeps.
Himself He is pleasure-loving, Himself indulges
He does the way He would please.

* five evils

He is Immortal, Inimitable, Immeasurable, Wondrous,
Guided by the Accomplished Guru one realises the True.
Says Nanak, Himself He brings about the union,
In His grace one gets attuned to the Guru. (3)

My Beloved resides in the lofty tower being the Supreme of the three spheres.
Acquainted with His virtues I am in ecstasy.
The unstruck malady I've come to hear.
Contemplating on the Name my deeds are directed,
The Lord's Name being the measure.
Those without the Name are spurious without any base,
Name is the jewel that the holy wear.
With honour and wisdom one gains the permit of approval,
No more one fears the incidence of transmigration.
Says Nanak, guided by the Guru if one understands oneself,
Verily one qualifies for salvation. (4) 1.3

Raga Suhi Chhant I Score 4

There is but one God.
He is realised through the grace of the True Guru.

He who created *the world*, takes care and has assigned tasks,
His grace and I am enlightened.
My body in the effulgence of moonlight rocks,
Effulgence of the Moon is a gift of the Lord,
Sufferings and darkness are dissolved.
The wedding party of virtues is the glory of the Groom,
The bride beautiful took fancy to it and resolved.
The marriage was celebrated with fanfare,
The Groom with a band of five instruments arrived.
He who created, took care and had the world to the tasks applied. (1)

I am sacrifice unto my Enlightened Friend.
I am attached to Him,

Our hearts to each other we have come to lend.
My heart with Whom has exchanged,
How can I forget?
Seeing Whom it is a delight,
In His bosom one should beget.
Equipped with merits without any demerit, all alike Godsend.
I am sacrifice to my Enlightened Friend. (2) P-766
If you have the musk of virtues,
The fragrance must be spared.
If obtained from a friend,
This may be shared.
Share only the virtues,
Eschewing the vice.
Dressed in silk with elaborate make-up
You may assume the centre-stage in life.
Wherever you go, do sing His praises,
Skimming the nectar with Your phrases.
If you have a musk of virtues,
The fragrance must be shared. (3)

He does Himself, whom else to ask? None other could get ever.
One would ask Him if He is used to forget.
If He is used to forget one would remind Him.
The Creator Himself never forgets.
He hears, sees, bestows without supplication.
Bestows the Bestower, the Provider of the world.
Says Nanak, it is His holy debt.
He does Himself, whom else to ask.
None other could ever get. (4) 1.4

Suhi I

My mind is devoted to lauding which it relishes.
It is the true path of the Guru, in which true joy one cherishes.

The joy comes on its own when one takes to the Divine.
There is no deviating from truth.
Holy bath, charity, learning and sacred dips
Deceive not the Undeceptive Kind.
Fake piety, attachment, misdeeds perish,
Also falsehood, fraud and duality.
My mind is devoted to lauding which it relishes. (1)

Laud the Lord who has this setup matched.
The mind soiled with dirt, who had with Amrit quaffed.
Quaffed with the distilled Amrit, dedicated
And had the Guru evaluated.
I came to know myself on my own
When on the Truthful I meditated.
I chant His praises if He pleases.
How can the one alienated be latched?
Laud the Lord who has this setup matched. (2)

Should He lodge in the heart, what is left out?
But why does He arrive and depart?
The heart, captivated by love, is devoted to the Lord.
Dyed in the Master's dye given to truth
He who creates a castle out of a drop,*
He leads the outfit of five elements
And a town of truth grows like crop.
We are given to misdeeds, pray, pay me heed,
What pleases you is true manifestation.
He who follows the true path,
He is free from transmigration. (3)

Apply to Your eyes the collyrium that should please the Lord.
One understands, absorbs and knows.

* human being out of sperm

If He were to impart.
He imparts, puts on the path,
Himself He inspires.
He makes us do good and bad deeds
To evaluate the unknown who can aspire?
I know not the occult spells or false guises,
I have the Name alone lodged in my heart.
The Name is the collyrium I've acquired from Him
The Guru's Word did the truth to me impart. (4)

If the Beloved is at home, why must one need to go abroad?
Dyed in the dye of truth He is lodged in the heart.
He has every fun in the heart,
Including ritual and ceremonials all.
Holy bath at eight and sixty spots, charity and worship,
With True Name cherished in heart.
He creates, beholds having created,
And is pleased having tried.
My Beloved loves fun and frolic.
In vermilion He is dyed. (5)

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If the guide is blind, how would the way he find?
Because of his shallowness he is robbed
How can the path he mind?
How can he mind the path, arrive at the Mansion?
The blind must mislead.
Without the Lord's Name nothing shows the way,
The blind is in the blind alley indeed.
If the Guru's Holy Word comes to lodge in the heart,
One longs for enlightenment day and night.
With folded hands one should supplicate the Guru,
The Guru will lead to the path bright. (6)

If you lose the sense of belonging,
You become alien among your own kind.

Whom shall I take into confidence?
My heart is crowded with woes, I find.
The whole world is in agony,
Who is there to take my care?
It is dreadful, this coming and going,
There is no escape from the snare.
Without Guru's Name, one is small and petty,
If you heed not the Guru's command.
You lose the sense of belonging,
And you become alien in your own land. (7)

With the help of Guru who seeks Lord, he finds Him All-pervasive.
He who has shed his doubts, the devotee takes to service.
Whose faith in the Word Holy is confirmed, his heart gets dyed.
He finds the Lord in his heart.
The Creator does everything Himself,
The Preceptor Himself prevails in every part.
A meeting through the Word Holy is ever happy,
The unstruck malady is no more evasive.
With the help of Guru who seeks Lord, he finds Him All-pervasive. (8)

What good estimating the Lord's creation? He creates and takes care.
He cannot be evaluated.
Maybe one dare,
Himself He gets evaluated and estimated.
He is infallible,
He commits no misdeed.
They hail Him whom He cherishes,
With invaluable Holy Word as their creed.
Shallow and humble I make supplication,
Truth may I never forsake.
Says Nanak, He who has created the world
Grants wisdom its care to take. (9) 2.5

Raga Suhi III Score 2
Chhant

There is but one God.
He is realised through the grace of the True Guru.

Singing joyous songs meditate on the Lord,
And under the Guru's guidance receive the reward.
Receive the reward, meditate on Lord,
And from the suffering of ages get relieved.
I am sacrifice unto my Guru
Who took care and all my problems eased.
If the Lord Preceptor is gracious, one meditates,
And receives peace as reward.
Says Nanak, listen brother,
Sing joyous songs of the Lord. (1)

Listening to the Lord's adoration, I am drenched and in poise frame.
Guided by the Guru, spontaneously I take to Name.
Those who have it inscribed at the Primal Time, they meet the Guru.
They are relieved of the fear of transmigration.
Getting rid of duality, day and night they take to meditation. P-768
My mind was drenched listening,
I was in the state of poise animation. (2)

In this world, the Lord's Name gains liberation,
The Guru grants the Word for contemplation.
Contemplation on the Word,
Dear is the Lord's Name.
But he who is favoured he gets,
He lauds the Lord in poise day and night,
All his misdeeds he regrets.
Everything is Yours; You belong to everyone,
We are Yours, You are ours.
Age after age the Name earns liberation. (3)

My love has come to lodge in my heart,
Lauding the Lord together we never find it hard.
Lauding the Lord I am satiated.
I need no more to eat.
Day and night he is propitiated.
Who does the Lord's Name repeat.
Says Nanak, the Lord Himself unites and separates.
There is none other than the Lord,
My Love has come to lodge in my heart. (4) 1

Raga Suhi III Score 3

There is but one God.
He is realised through the grace of the True Guru.

The Lord takes care of His devotees; for ages He has succoured.
The true devotee is guided by the Guru,
He kills his ego with the Holy Word.
Kills ego with the Holy Word which pleases the Preceptor,
He whose Word is True.
Day and night they contemplate the Holy Word,
Which is revealed by the Guru.
True is the way of life of devotees, true and immaculate.
To the Name True they are turned.
Says Nanak, the devotees are glorified at the True Portal,
The truth who have earned. (1)

The Lord is the caste and status of the devotees.
The devotees remain in the Name absorbed,
They shed their ego in devotion,
Foster good and bad they discard.
Distinguishing between good and bad, absorbed in Name,
In the fear of Lord, devotion they cultivate.

Day and lost in devotion,
Living at home they are anchorite.
Absorbed in devotion their heart is ever pure,
They find themselves in the Lord's company.
Says Nanak, they are reckoned true devotees at the Lord's Portal,
Day and night who are devoted to the Divine Identity. (2)

The self-possessed try to engage in meditation without the True Guru.
Without the True Guru there can be no devotion.
They are afflicted with the malady of ego,
They die and are born in transmigration.
Afflicted in transmigration, mankind is lost,
Without the Guru there is no understanding of the truth.
Without devotion the entire world is misled,
Comes the end they regret forsooth.
In millions someone gets to understand
That only the Lord's Name is true.
Says Nanak, it is the Name that brings glory, P-769
In duality it is only ignominy. (3)

Truth is practised in the devotees' abode,
On the Lord's virtues they discourse.
The Lord Himself bestows the treasure of devotion,
And allays the torture of death at source.
Allays the torture of death, inspires love of the Lord,
Blesses with the wealth of truth and Name.
Inexhaustible which is exhausted not,
From the Lord on its own it came.
The holy are supreme, ever supreme,
With the Word Holy they are lionised.
Says Nanak, His grace brings about the union
For age after age they are eulogised. (4) 1.2.

Suhi III

Where the True is contemplated, the Words are true, truthful is laudation.
The ego and sins are undone,
The truth comes the heart to enliven.
Truth in the heart, the arduous ocean is crossed,
No more need one swim.
The Guru is true, His utterances are true,
That help the truthful win.
Lauding the True, in truth one is absorbed,
And truth one finds in all directions.
Says Nanak, True is the Lord, His Name is True,
The truth attains liberation. (1)

The True Guru revealed the truth which vindicates honour.
Truth is what we hear, truth is what we love,
Truth is the bliss that *Lord does shower.*
Truth is bliss, the truthful knows not death,
No more being born again
The light merges in light, absorbed in truth,
Truth is the enlightened Name.
Day and night on truth they meditate,
Says Nanak, those who have True Name lodged in the heart.
They separate not, nor do they suffer and agitate. (2)

The song celebre is sung at home
Where the Holy Word is chanted the Divine to laud.
With virtues in a truthful person,
The Lord's benign Presence is the reward.
Truthful dealings, truthful utterances,
What the true one does is ever in accord.
All around it is truth he beholds,
Nothing else of any sort.

Born in truth he dies in truth,
And would be born again if there were another Lord.
Says Nanak, the Creator is all-powerful.
It happens what has His accord. (3)

The true devotees are the glory of the Divine Court,
Their utterances are true.
They have truth in their heart,
With truth they realise themselves too.
Realising themselves, they come to know the truth,
And gain the Divine enlightenment.
The Holy Word is the true adoration,
Truth gains peace as endowment.
Devoted to truth the devotees get attuned to the One,
The dye of duality is no more their torment.
Says Nanak, he who has it inscribed in his fate,
He has truth as his achievement. (4) 2.3

She may go over the four *Yugas*,*
Without the True Guru union she will not gain.
Immutable is the system of the Lord,
Nothing beside it does obtain.
There is nothing beside it, it is ever true,
Under the Guru's guidance one comes to realise.
This is how she meets her spouse, P-770
Advised by the Guru to whom she comes to subscribe.
Meeting the True Guru is realising the Lord,
Without the Lord's Name there is no liberation.
Says Nanak, she who has the pleasure of her spouse,
She attains bliss of her fascination. (1)

Serve the Guru True, You the young damsel!
You will tie your nuptial knot with the Lord.

* ages of the universe

You will ever be happily wedded,
Your dress will never be soiled.
Soiled not your dress, rare are those guided by the Guru,

Who kill and shed their ego.
They do good deeds, remain absorbed in the Holy Word
To the One alone they bow.
The devotee enjoying company of the Lord day and night,
Everyone truly hails.
Says Nanak, she is blessed who is devoted to her Spouse.
The One all over who prevails. (2)

O you damsel! Should you serve the Guru,
He would bring about your union with the Divine Groom.
She who is absorbed in the Lord,
Meeting her Beloved she is in peace and trance of truth,
She conducts herself truly everywhere.
Day and night decked in truth,
She is devoted to truth here and there.
The Bestower of peace, realised through the Word Holy,
In her bosom she does ever rear.
Says Nanak, the lady of the house knows the abode
Guided by the Guru, she attains her Lord to take care. (3)

The damsel has been destined for the union from Above,
The Lord Himself grants the union.
Guided by the Guru, she gets enlightened,
The Preceptor prevails in every dominion.
The Preceptor prevails anywhere, with Him in mind,
She gets what is inscribed for her in Primal Time.
With a warm bed, cherished by the Master,
She has truth to enhance her kind.
She is immaculate, shorn of ego,
Guided by the Guru with truth to bind.

Says Nanak, the Creator Himself effects her union
The Name helps her Nine Treasures to find. (4) 3.4

Suhi III

Laud the Lord, the Lord alone,
By the grace of the Guru He is found.
Day and night remain absorbed in the Word Holy,
Thus the unstruck melody will sound.
Unstruck melody will sound and the Lord found.
Sister friends! Let us laud the Lord.
Day and night who chants His praises in the company of the Guru,
She is the beloved of the Bard.
Those who have the Holy Word lodged in their heart,
They are exalted by the Word Holy.
Says Nanak, there is joyous singing in their home,
In their heart comes to lodge the Deity. (1)

The Holy are happy at heart, they remain absorbed in the Lord.
Guided by the Guru their heart becomes immaculate.
Immaculate the Lord they laud.
The immaculate laud the Lord with Him in the heart,
The Word Holy is nectar.
Those who have Him lodged in their heart,
They are liberated, with the Name in their heart filter.
Lauding the Lord, they get into poise,
In the Word Holy they are absorbed.
Says Nanak, their life is blessed, P-771
Who by the True Guru are led on the divine path. (2)

Meeting the holy, in the Lord's Name they get absorbed.
With the Word Holy they are eternally liberated,
Attuned as they are to the Name of the Lord.
Attuned to the Name, the Guru bringing about the union,

Their hearts remain in the Lord absorbed.
They realise the Bestower of peace with attachments snapped,
Day and night they adore the Lord.
Absorbed in the Guru's Word, gaining poise,
With the Name lodged in the heart.
Says Nanak, it is rejoicing ever in their home
Who are devoted to the service of the Lord. (3)

Without the Guru the world is in delusion, it attains not the Lord's Mansion.
Its sufferings are relieved
When the Guru's guidance brings about the union.
The sufferings are relieved when the Lord is lauded,
They chant praises in the Divine dye dyed.
The holy are ever immaculate,
Age after age they are prized.
Those devoted to true adoration are lionised.
He prevails at home and abroad.
Says Nanak, His song is true, true is His Word,
The Word Holy does peace accord.(4) 4.5

Suhi III

If you are looking for a groom, dame!
At the Guru's feet you devotedly bow.
You'll remain ever happily-married,
The Lord never dies, nor does He ever go.
The Lord dies not, nor does He go,
With this pose of the Guru's temper,
To her groom the bride endears.
Truth and discipline maintain her purity,
The Guru's *Shabad* is the charm she bears.
The Lord is true; He is ever true,
Himself He has us created.
Says Nanak, she adores her Guru ever,
To the Guru's feet who is rooted. (1)

You have found your groom, dame,
You remain lost in *Sahaj* day and night.
Following the Guru's footsteps you are happy,
No stain is left on your body bright.
My Lord has brought you to meet.
Day and night you adore your Master,
Ridding yourself of the canker of conceit.
You followed the Guru, met the Master in *Sahaj,*
And remained devoted to the Lord.
Says Nanak, the Name brings glory;
she remembers Him dyed in the colour of God. (2)

Dyed in His colour who adores her Spouse,
She alone has an access to His retreat.
She enjoys the company of the Immaculate Lord
Who has rid herself of conceit.
She rids herself of conceit as the Master pleases,
The bride is endeared in His fold.
She sings the praises of the True One day and night,
And narrates the tale that remains untold.
The True One alone prevails in the four ages;
None has imbibed Him unless through the Guru.
Says Nanak, dyed in His colour,
Who is dedicated to the Lord Beau. (3)

The bride has met her beloved Spouse.
Her heart is full of joyous songs.
Following the Guru, she has been cleansed. P-772
He is with her for whom she longs;
Her problems are all solved.
Imbibing Him as directed by the Guru,
Her heart is fascinated by her Love.
She has met the gracious Beau.
Serving the True Guru, it was all peace,
The Lord came to dwell in her heart.

Nanak's union was brought about by the Guru,
And the Guru's *Shabad* did peace impart. (4) 5.6

Suhi III

The Lord's Name is the song celebre.
As one contemplates the Word Holy, the devotees'mind and body are imbued
With their heart cherishing the Deity.
Cherishing the Deity, the entire tribe is rescued.
Uttering from the mouth the Word of Guru,
Rid from transmigration, gaining peace,
Enjoying the unstruck melody in joy true,
Thereby realising the Absolute Lord
With the grace of the Divine Entity.
The Lord's Name is the song celebre
As one contemplates the Word Holy. (1)

I am mean, the Lord is much lofty, how do we meet?
The Guru brought about the meeting, the Lord was graceful,
The Holy Word being the conduit.
The Holy Word being the conduit, free from ego,
Dyed in His colour I enjoy His company.
If the Lord is pleased, it is a warm bed
I am absorbed in the Deity.
Says Nanak, she is happily-wedded
Who follows the Lord's lead.
I am mean, the Lord is much lofty,
How do we meet? (2)

He lodges in every heart, He is the lone Divine Lord.
For some He lives far away,
For others He is the succour of sort.
Succour of a sort is the Creator,
It is great good fortune to have Him realised.

In every heart is lodged the Absolute Lord,
The Inaccessible is met by the Guru as guide.
It is poise, He is bliss of the mind,
Says Nanak, it is the Creator's thought.
He lodges in every heart
He is the Lone Divine Lord. (3)

Serving the Guru, the True Compassionate Master, I was in the Lord absorbed.
Pray, allow me dust of the feet of my Accomplished Guru,
The sinner in me would also be absolved.
The sinner absolved, freed from ego,
I would come myself to realise,
With enlightened mind I would have a peaceful night.
Guided by the Guru I would gain Name and poise
And be in Divine bliss day and night.
Says Nanak, sweet was the Divine Bard,
Serving the True Guru, the True Compassionate Master,
I was in the Lord absorbed. (4) 6.7.5.12

Raga Suhi IV Chhant Score I

There is but one God.
He is realised through the grace of the True Guru.

Meeting the True Guru I adore, I shed evil and take to virtue.
Meditating on the Lord, I recite the sacred text too. P-773
The sacred text I cherish ever,
My sins and misdeeds I shed.
Gone is the malady of ego and fear fled,
To poise I am spontaneously led.
The Guru's Word has warmed the bed of my body,
With the essence of enlightenment it is to be indulged.
Day and night it is to be enjoyed in delight.
Says Nanak, from the Above it has been unfurled. (1)

With love besides continence and contentment the bride's father has come for engagement.
The holy have congregated
To chant the Guru's text for sacrament.
Chanting the sacred text, attaining supreme status,
Meeting of the Five Elects was all a wonderment.
Rid of the torture of ego, gaining peace,
The body became free from every malady.
Blessed by the Guru, realising the Preceptor
Of virtues Nanak became a kitty. (2)

The self-possessed, sequestered for attaining not the Mansion is burnt to ashes.
The Lord I adore!
With false attachment in her heart, she deals in falsehood,
In falsehood she crashes.
The Lord I adore!

Engaged in falsehood and fraud, she suffers supreme affliction,
Without the True Guru she finds not the path.
Lost in wilderness the wretched,
Every moment she suffers wrath.
When the Preceptor Lord comes to be kind
He brings about union with the True Guru.
Separated for ages get to meet.
Says Nanak, in poise true. (3)

Comes the auspicious hour according to conjunction, the damsel is excited.
The Lord I adore!
Arrive the Brahmin priests and those the horoscope who study.
The Lord I adore!
Horoscope studied, the heart was gladdened.
When the arrival of the guest was announced,
The learned got together and decided.

The bride and groom in nuptial ceremony went around,
The knot with the Inaccessible and Unknowable was tied.
Ever youthful and a friend since He was a child.
Says Nanak, the union blessed by His grace
Never shall be sequestered wide. (4) 1

Suhi IV

The first round dictates the norms of the world
As directed by the Lord.
With the recitation of the *Vedas* of Brahma and adherence to *dharma*,
The Lord God helps and your sins you discard.
Adherence to the *dharma* and meditation on the Name
As prescribed by the *Smritis*
Along with remembering the True Guru
Helps cleanse you of evil and impurities.
Thereby the blessed one arrives at *Sahaj**
And he starts cherishing the Lord God.
Says Nanak, the slave, with the first circumambulation
The ceremonial of the nuptial starts. (1)

With the second round you meet the True Guru,
As blessed by the Lord.
Banishing fear, you become fearless
And the filth of conceit departs.
With the fear of the Immaculate *in the heart* and singing His praises,
You live in the presence of Rama P-774
Who pervades all over
And can be seen in varied form.
Inside and out lives the Master,
You adore Him in the company of the men sublime.
Says Nanak, the slave, with the second round
The unstruck melody begins to chime. (2)

* as state of equipoise

With the blessing of the Lord,
The third round evokes love in the heart smitten with dispassion.
Lucky are those indeed
Who find company of the men of God and arrive at His Mansion.
Meeting the Immaculate and adoring Him,
You sing His praises with the Scriptural Word.
Fortunate are the devotees who imbibe their Master
And tell His tale that remains to be told.
There sounds in their heart a Divine strain,
And they engage in meditation as blessed by the Lord.
Says Nanak, the slave, with the third round
The heart starts longing for the Almighty God. (3)

In the fourth round the mind is in a state of *Sahaj*;
God blessed, you take to the Lord.
A happenstance you meet the Guru-conscious,
The Creator comes to be cherished by your soul and heart.
You long for the Creator and love Him dearly,
Your days and nights are directed to meditation.
Whatever you cherished you come to gain,
And the Name brings you ample ovation.
The Lord Himself conducted the task
With the Name blossoming in your heart.
Says Nanak, the slave, with the fourth round,
You come to imbibe the Immortal Lord. (4) 2

Raga Suhi Chhant IV Score 2

There is but one God.
He is realised through the grace of the True Guru.

The devotee lauds the Lord,
With heart and tongue in joyous accord.

In joyous accord, cherished by the Lord of His own accord,
Day and night, one enjoys life, sleeps in peace and remains in the Name absorbed.
It is great good fortune to realise the Accomplished Guru,
Ever meditating on the Name of the Lord.
Thus gaining the Provider of the world in poise,
Says Nanak, and in void get lost. (1)

The holy company gets together the holy.
It is like taking holy bath in the Pool of the Deity.
Bath in the pure water, shedding impurity,
The body is purified.
Shed is the filth of foul-thinking, fled are delusions and doubts,
And the affliction of ego too has died.
As was gained the grace of the Preceptor in the holy company,
One came oneself to realise.
The Lord's laudation was cherished by tongue
Of the Name Nanak has sunrise. (2)

Contemplating on the jewel of Name in the heart,
The devotee adores Name of the Lord.
Adoring the Name of Lord, the Holy Word liberates
And the darkness of ignorance is dispelled.
There is refulgence of enlightenment in the heart,
The home and shrine are swelled.
The mind and body come to be decorated,
Which by the True Lord is upheld.
What He says one should do it well,
This is how was Nanak in the bosom held. (3) P-775
The Lord has the wedding solemnised,
The devotee came for the knot to be tied.
Came the devotee for knot to be tied, the Lord he realised,
And the damsel loving was wedded.
The holy song, the songs of felicitation,
The Lord Himself blessed.

The angels, swarms of Divine servers ànd choristers got together,
It was a unique wedding procession.
Says Nanak, the True Lord was realised
Who knows no rise nor any recession. (4) 1.3

Raga Suhi Chhant IV Score 3

There is but one God.
He is realised through the grace of the True Guru.

Godmen! Pray, come, let us chant the glory of the Lord.
Get together all the holy
And sing in chorus to the Bard.
Sing in chorus to the Divine,
You are the Creator who prevails all over!
We utter Your Name day and night, adore ever
And around the True Word always hover.
Day and night we are in the state of poise,
With the Name in the heart to laud.
Says Nanak, the devotee gives obeisance to the Lord alone,
He knows not any other God. (1)

The Lord omniscient prevails every heart.
He who reflects in the Holy Word, He is my Lord.
My Lord, Knower of the heart, in every heart he is lodged.
Guided by the Guru we realise truth and poise
There is none other than the Lord.
I laud in poise if only the Preceptor pleases,
Himself He brings about the union.
Says Nanak, the Lord is reflected in the Holy Word
And calls for day and night repitition. (2)

Arduous is the ocean of the world, the egoist finds hard to go across.
With avarice and attachment, lust and wrath He does in cleverness toss.

With cleverness within, one finds no shelter,
The life goes in vain.
On the path of Yama one is afflicted,
In the end he is left to complain.
Without the Name, no one is your friend,
Neither progeny, family, friend nor brother.
Says Nanak, it is the spread of Maya attachment,
It accompanies not You hereafter. (3)

I ask my compassionate Lord, how the arduous ocean I swim?
Do what pleases the True Guru,
You must die as you live,
Die as you live and across the ocean swim.
The devotee gets in the Name absorbed,
With the True Name he finds attuned.
The fortunate realise the Supreme Lord.
Illumined is the mind devoted to the Master,
It gains glory of the Name.
Says Nanak, this is how the Preceptor is realised, the Holy Word acquired,
Merging the light with the Supreme, one becomes the same. (4) 1.4

Suhi IV Score 5

There is but one God. P-776
He is realised through the grace of the True Guru.

Fellow seekers! I've met my Beloved, my thirst is assuaged.
I dedicate my mind and body to my True Guru
Who has with His mine of merits this meeting arranged.
Glorified is my Guru, the exalted,
Who guided me, to be praised.
It was of great good fortune having realised the Lord,
The slave, Nanak with the Name was dazed. (1)

I long to meet my Beloved Guru to put me on the road high.
Pray, return to your home long-separated,
And in the dye of the Holy Word do me dye.
In Your absence I wait for You,
Like a fish without water does die.
The fortunate laud the Lord.
And with the Name, says Nanak, themselves they tie. (2)

Wandering about in the ten directions, the mind is deluded.
Day and night one longs for one thing or the other,
All sorts of hunger and thirst included.
There is untold wealth buried under the earth,
While one goes looking for vice.
Says Nanak, one should meditate on the Name,
Without the Name it is an ignominious demise. (3)

Finding my Charming Beau at home,
my mind is enamoured with the Word Holy.
I have lost all my consciousness of heart,
Hope and despair are no more my worry.
I suffer from the malady of love,
Beholding my Guru I am no more lonely.
To my great good fortune, pray meet me,
Nanak is sacrifice every moment unto Your company. (4) 1.5

Suhi Chhant IV

Fellow seekers! Kill this vice of ego which bars your way to the Lord.
Your body of golden sheen has been turned into the colour of brass.
The love of Maya is like black-soot.
In which the self-possessed are lost.
Says Nanak, the devotees are saved
With the Word Holy if their ego is cast. (1)

Fellow seekers! Subdue this mind,
That like a falcon ever hovers.

Its night passes in agony,
And the day in longings shower.
Those who meet their Guru
Their desire is fulfilled as the Name they utter
Says Nanak, pray, grant me the understanding
That discarding desires I sleep in peaceful bower. (2)

My Divine King, I'm the woman who longs for the Lord her bed to warm.
My Master is Inaccessible but compassionate.
In His grace He lends His charm.
My mind and body long for the holy,
My bed with devotion does swarm .
Says Nanak, if one pleases the Lord,
He comes to grace as a norm. (3)

We are on the same bed, my Lord! But without His grace there is no union.
My mind and body are in pangs of love,
Only if the Guru pleases there is communion. P-777
I am sacrifice unto my Guru, my Lord!
My life unto the True Guru I dedicate.
My Guru has been gracious, my Lord.
Nanak, the slave is united with the Mate. (4) 2.6.5.7.6.18

Raga Suhi Chhant V Score 1

There is but one God.
He is realised through the grace of the True Guru.

Listen O insane! You are misled by what you see.
Listen O insane! Your attachments are false
Like the colour of the flowers of a *kasumbda** tree.
The delusion you see is of little value
It's God's Name alone which is of colourfast.

* safflower

If you were to contemplate on the Sweet Word of the Deity,
You will acquire the colour of dark red poppy.
Lost in false attachments, clinging to false mores,
Nanak has come to the ocean of Grace;
Pray ferry me across to the other shore. (1)

Listen O insane! Serve Him who is the Master of life-breath.
Listen O insane! He who is born must end in death.
Listen O wayfarer! Even the everlasting must cease.
Cultivate the Holy and live in peace.
Listen O recluse! It is *karma* that attracts the Divine Beau.
One must hold fast on to the feet of the Guru.
Listen O Guru-conscious! Dedicate yourself to the Supreme Guide,
Without any reservation, without any pride.
Nanak the humble, craves for the One who ferries across.
How can he praise well enough such a Gracious Boss? (2)

Listen O insane! What for is this vain row?
Listen O insane! All the pride and conceit must go.
Go we must, false is the ego, serve alone the Godmen.
If it is destined, one lives in death and cruises across the ocean.

Serving the Guru is like sipping *Amrit*
Which helps one acquire poise.
Nanak sought shelter at the Lord's Portal,
Unto Whom he is ready for sacrifice. (3)

Listen O insane! Don't you believe you alone have imbibed God.
Listen O insane! Be humble as dust before those who contemplate on the Lord.
Those who contemplate on the Lord, they are at peace.
Those contemplate are at peace, the lucky have a glimpse of the Divine.
One should be humble, ever sacrificing,
Forsaking all the ego of the mind.
For Him one would himself sell,
The lucky one who has found God.

Nanak, the humble, pleads with the Ocean of Peace,
Vindicate my honour, O Lord! (4)

Suhi V

God has bestowed on you the support of His Lotus Feet.
One should be sacrifice unto Him.
His coffers overflow with *Amrit*, where there is every treat.
One should be sacrifice unto Him.
My Father is mighty powerful,
He does and makes others do.
Remembering Him no sorrow afflicts,
He ferries one the ocean through.
He has protected devotees since eternity,
I live singing His praises in utter solemnity. (1) P-778
Says Nanak, sweet is the elixir of His Name,
Day and night I drink in drops.
God Himself effects the Union,
How can one be parted from Him?
One should be sacrifice unto Him.
He who has His support,
Forever he is fated to live.
One should be sacrifice unto Him.
Your support I gained and only from You,
The True Creator!
Without Whom there is none,
Verily such is my Maker.
Singing songs of joy day and night,
The Holy are hopeful.
To Him Nanak is sacrifice,
Whose glimpse is ever fruitful. (2)
Cherishing the Holy abode, I gained honour, glory and truth.
I am sacrifice unto Him.
I met the Gracious Master and sang praises of the Immortal forsooth.

I am sacrifice unto Him.
I adored the Lord God day in and day out,
Who is the Beloved Lord of life.
Auspicious are the times,
He pulled me to His bosom.
And I met the reader of my inner strife.
Trumpets of truth and contentment resounded like the unstruck melody.
Nanak listened and was relieved of fears by his All-Powerful Deity. (3)

I was enlightened and realised truth of the One of every Age.
I am sacrifice unto Him.
The created met the Creator, none could disengage.
I am sacrifice unto Him.
It is wondrous what I behold, wondrous what I hear,
And wondrous what I realise.
The Lord God prevails in the ocean and on earth,
He lives in the one from where the one emerged.
His merit cannot be assessed,
Nanak meditates on the one
Whose doings are not manifest. (4)

Raga Suhi Chhant V Score 2

There is but one God.
He is realised through the grace of the True Guru.

As we started lauding the Lord, day and night in a trance we got involved.
Involved in a trance our sins were shed.
The beloved devout we met.
Giving the shelter of the Guru's feet our doubts dissolved,
Every task was found correct.
Listening the Holy Word, imbibing in poise
The fortunate we took to meditation.

Says Nanak, we came to the Master's care,
Dedicating ourselves to the Master's creation. (1)

As the unstruck melody sounded its pleasant chime.
We sang praises of the True sublime.
We were in great joy.
Singing praises of the sublime our sufferings fled,
Our mind and body were cleansed beholding Him
And the Name in our mouth was fed.
Becoming the dust of the feet of holy and meditating on the Lord,
To my Master I endear.
Says Nanak, pray do be gracious.
That ever my Preceptor I revere. (2)

Meeting the Guru I swam across the ocean.
Meditating on the Lord's Feet was salvation.
Meditating on the Lord's feet, all my objectives were fulfilled, P-779
And there was no more fear of transmigration.
To my Lord I endear,
Meditating in a loving devotion.
As I meditate on the Absolute, Unknowable, Wondrous and Perfect,
Who has none other of the sort,
Says Nanak, the Guru dispels the doubts,
Where I turn I behold the Lord. (3)

The Lord's Name redeems the fallen lot.
It fulfils whatever the holy ever sought.
The Guru's devotees gain by meditation on the Master.
All that they desire they get as reward.
Their maladies of ego are allayed, they are ever happy,
They are united with the long-separated Lord.
Their heart is at peace, they are hailed all over,
They forget Him never.
Supplicates Nanak as inculcated by the True Guru
One should meditate on the Lord ever. (4) 1.3

Raga Suhi Chhant V Score 3

There is but one God.
He is realised through the grace of the True Guru.

You are the Master, continent in spirit,
You have many a devotee the like of me.
You are the ocean full of pearls.
I know not Your extent.
Your extent I know not, You are wisdom Incarnate.
Pray, do me a favour.
Bless me with such understanding
That I remember You day and night.
I should not be conceited; and remain humble
And thereby gain salvation.
Says Nanak, my Master is Supreme,
He has many a devotee the like of me it seems. (1)

You are fathomless, deep and profound.
You are the groom, I am Your bride.
You are big, the biggest of all.
I am small, small like a mite.
I am nobody, it is only You.
You are Omniscient.
A fleeting glance of the Divine is life-giving.
I enjoy all the delights and pleasures.
I am the dust of Your feet and the slave of Your slaves.
My mind is invigorated and my body has blossomed.
Nanak's Master pervades all over.
He does whatever meets His favour. (2)

I am proud of You, You are my support.
My perceptions, wit and wisdom are Your gift.
I learn what You teach.

Only he knows and understands,
Who is blessed by You, the Creator.
The self-willed is misled in a maze
And is caught in the network of Maya.
She who is acceptable to the Master is virtuous,
She alone enjoys the delights of life.
My Master! You are the support of Nanak,
You are Guru Nanak's pride. (3)

I adore You.
I am sacrifice unto You.
You screen me *from evil* like a mountain.
I am sacrifice unto You a million times,
Who has dissipated my clouds of doubt.
Darkness dispelled, free of misdeeds,
My mind is attuned to the Master.
Loved by the Lord, I become self-reliant.
A life successful, I become acceptable.
Invaluable, estimated high,
Flung open the doors of liberation and the living-art.
Says Nanak, I became fearless. P-78
The Preceptor took me into His heart. (4)

Suhi V

My Beloved Lord the True Guru is Accomplished,
other than Him I know no one.
Like mother and father, brother, son, kin and life breath,
He has my heart won.
The life and body are His gifts,
He prevails all over.
There is perfect peace in His care
And every comfort under the sun.

I hail Him ever and ever,
Says Nanak, a hundred times I am sacrifice unto the One. (1)

It is great good fortune gaining the Guru,
meeting whom one realises the Lord.
The sins of many a life are shed,
In the dust of the feet of holy one has one's daily bath.
Bathing in the dust of the holy and meditating on the Lord
And thus not to reincarnation return.
In the care of Guru's feet, defeating illusions and doubts
Gain whatever one's heart does yearn.
Lauding the Lord, meditating on the Name,
Afflicted no more with any heart-burn.
Says Nanak, He is the Provider of life.
Who does the perfect glory earn. (2)

Lord, the Divine Master is the treasure of virtue, to His devotees He yields .
The devotees who serve the Guru at His feet,
The supreme prowess they wield.
They wield supreme prowess, shedding ego,
Supremely gracious to them is God.
Their life is a success; with their fears dispelled,
They propitiate the Supreme Lord.
He to whom they belonged, brought about the union,
Merged is the light in the light.
Says Nanak, the Immaculate Name should be contemplated,
Meeting the True Guru is a delight. (3)

Godmen! Chant His praises day and night,
Your desires will be fulfilled.
Those dyed in the Master's dye,
They don't have to be born again or killed.
Gaining the Eternal, meditating on His Name,
All the objectives are achieved.

Peace, poise and bliss are in plenty,
One is attuned to the Guru's feet.
The Eternal lodges in every heart,
He prevails here and there.
Says Nanak, all his tasks are fulfilled,
Who comes under His care. (4) 2.5

Suhi V

Do be gracious, my Beloved Master!
I long to have a glimpse of You.
Grant me a lakh of tongues, my Dear,
So that I repeat Your Name ever.
Repeating Your name I should fear not Yama,
And suffer no affliction.
Master! You prevail in the ocean and earth,
Let me find You whichever direction I turn.
My doubts, attachments and misdeeds undone,
I should find my Lord closer than the closest.
Do be gracious to Nanak, O Lord!
I long to have a glimpse of God. (1)

Dear Lord! Grant me a million ears,
That I may listen to the praises of the Immortal.
Listening to the praises my mind may be cleansed, P-781
And thus the noose of Yama snapped.
With the noose of Yama snapped and remembering the Immortal,
I may be blessed and enlightened.
Let me remember God day and night,
And dissolve into the poise of meditation.
Contemplating God may free me of my sins and sufferings
And malice in ~~my~~ mind.
Says Nanak, Lord do be so gracious,
That I may always hear the praises sublime. (2)

May I have millions of hands to serve You,
And feet to tread Your path.
Serving God is like taking a boat in the ocean of life;
He who embarks it goes across.
Across the ocean, remembering the Lord
What I wanted I found.
Cardinal misdeeds undone, peace prevails,
And trumpets of delight sound.
I gained all the fruits I looked for,
Beyond limit is what the Lord hath.
Says Nanak, do be gracious to me, Lord!
I may ever tread Your path. (3)

It is a blessing, it is a glory,
Only the lucky acquire this treat.
It is delightful, it is pleasure-giving,
Getting attached to His feet.
The Creator is the motivating force.
I am without merit, my Beloved is the Ocean of Peace.
My mind is awakened in the company of the Holy.
Says Nanak, the Lord is gracious,
I am attached to His lotus feet. (4) 3.6

Suhi V

For contemplation was this temple brought about in which the devotees laud the Lord.
Meditating on their Master,
All their temptations they come to discard.
Lauding the Lord they attain supreme status,
Blessed is the Preceptor's Holy Word.
Sweet is the discourse of poise,
Untold, it cannot be put on record.

It was a happy happenstance, happy conjunction and moment
The Lord laid an immutable foundation.
Says Nanak, when the Preceptor was gracious
Everything turned out to be in formation. (1)

The trumpets of bliss sounded day and night when the Preceptor came to lodge in the heart.
The devotee took to good deeds,
False fears and illusions were cast.
The unstruck melody came to be heard,
Listening which the body and mind bloomed.
He was recipient of all the joys,
He whom the Lord assumed.
In his house he has stores full of nine occult powers,
He is dyed in the dye of the Lord's Name.
Says Nanak, the slave, they forget not the Lord,
The fortunate for His blessings who came. (2)

The Preceptor Mighty took under His shade and thus saved us from the sun.
Shattered was the outfit of sufferings and sin
Every task took a happy turn.
When the Lord Preceptor desired the misfortunes expired.
Truth, righteousness and goodness flourished,
One should ever meditate on the Lord,
Sleeping and waking who encouraged.
The Master who is the treasure of virtue and ocean of peace, P-782
Prevails on earth and water.
Says Nanak, come to the Lord's shelter,
Besides Him there is none other. (3)
My house, orchard and pool are laid, I have come to realise my Lord.
My mind is happy, my friends are pleased,
With songs of joy my Lord I laud.
I laud the Lord, meditate on the True,
All my desires are met.

Sitting at the Guru's feet, I am ever alert,
My mind is happy and blessed.
With His grace the Bestower of peace,
Of this and the other world took care.
Supplicates Nanak, one should meditate on the Name day and night,
Which keeps the mind and body in gear. (4) 4.7

Suhi V

The ocean arduous I swam across meditating on the Lord.
I invoked His feet for a boat
To ferry me across.
Ferrying with the Guru's Word never one drowns.
One is free from transmigration.
What He does should be accepted as true.
The mind finds poise as its destination.
One suffers neither want nor any malady,
His shelter is the ocean of peace.
Nanak got dyed in His colour meditating on Name,
Without anxiety, his mind at ease. (1)

The holy inculcated the spell which helped me get the Beloved charmed.
When I dedicated myself to Him
The Master offered me every boon in return.
He made a hand-maid of me relieving me of anxieties,
And settled me permanently in the Divine.
In delight I sing the songs of bliss of the True,
So that the notes of sequestration don't chime.
She is of great good fortune, ever remaining happily wedded
The Lord's Name who contemplates.
Says Nanak, she is dyed in His dye.
Quaffs the supreme drink and satiates. (2)

It's all joy and delight sister friends, we enjoy bliss ever.
My Lord Himself has adorned me.

I am glorified and *clever*.
The Lord Compassionate met in His grace,
My merits and demerits He didn't notice.
Took me the handmaid unto His bosom
And bestowed His Name as a bliss.
From attachment and intoxication of arrogance,
In His grace He relieved.
Says Nanak, this is how I swam across the arduous ocean,
All that I wished I achieved. (3)

Sister friends! Laud the Lord ever and your objectives would be met.
Meeting the holy your life would be fruitful,
With the Absolute Lord you would be wed.
You should meditate on the Lord alone,
Who prevails all over in the universe.
From the Creator has evolved the creation,
The Creator in which you may witness.
He pervades on land and ocean filling all space,
Without Him there is no room.
Himself He brings about the union,
Nanak beholds Him and is in bloom. (4) 5.8

Suhi V

Eternal is the town of the Divine Master, P-783
Where remembering the Name brings peace.
One finds there whatever one craves for,
The Creator Himself has founded it.
The Creator founded and blessed it with peace.
Sons, brothers and fellow devotees are delighted.
Singing praises of the Lord God,
Every task has come to be accomplished.
He is the Master, He is the Saviour,
He is the Father and Mother.

Says Nanak, I am sacrifice unto the Deity
Who has founded this beautiful city. (1)

Houses, temples and bazaars look pleasant,
Reverberating with the Name as they do.
Saints and sages recite the Name,
And thus snap the noose of death.
The noose of death is snapped by the Immortal Himself.
For those who contemplate on the Name,
Everything obtains there;
One gets whatever one desires.
The friendly Godmen have a happy time.
All ills, afflictions and doubts disappear.
The Great Guru endows the Divine Word.
Nanak is sacrifice unto the Lord. (2)

The Master has kept His promise;
His favours multiply every day.
The Preceptor has taken me over,
He who is lauded everywhere.
The Lord who has protected the Holy from times primordial
Has been Merciful.
Every living creature has been accommodated.
God Himself has provided for them.
The Master is lauded all over.
It's difficult to measure His quality.
Nanak is sacrifice unto Him
Who has founded this Eternal city. (3)

Here one contemplates on the Lord,
Listens to His discourse day and night and is enlightened.
Mysterious are the doings of the shatterer of the worldly attachments.
Here one hears the unstruck melody.

Hearing the unstruck melody, contemplating on Truth
And a daily dialogue with the Holy,
Reciting the name helps cleanse impurities
And shed all sins.
It frees from the cycle of life and death, coming and going;
There are no more fears of transmigration.
Nanak is blessed by his Guru
Whose grace makes his wishes come true. (4) 6.9

Suhi V

He partook in the task of the Holy.
The Lord Himself came and gave a hand.
Blessed is the land, blessed is the pool
Overflowing with *Amrit*.
Filled with water the like of nectar.
The project came to be completed,
And the objective realised.
There is rejoicing all over,
Sorrows have have taken their flight.
The Lord God, Perfection Incarnate, Eternal and Immortal,
Whose praises the *Vedas* and *Puranas* have sung,
Came to help Nanak who had His Name on his tongue. (1)

The Creator bestowed 'Nine Treasures' and 'Mystic Powers' on us,
Nothing was left to desire.
It was a pleasure, consuming, spending and enjoying,
More than ever were gifts of the Sire. P-784
More than ever, there is no end to them.
This is how we realised the Omniscient.
Millions of mishaps were averted.
No ill afflicted.
It was peace, poise and utmost pleasure,
All my prayers were heard.

Nanak sang praises of the Lord
Whose greatness is beyond his words. (2)

Himself He accomplished whose task it was.
Man is a mere helpless creature.
Singing His praises the holy make a pleasant spectacle;
They glorify Him ever.
Sitting in godmen's company
They derive pleasure in the Master's praises.
Those who have helped build the Pool,+
Their praise is beyond reckoning.
The Pool embodies in itself the blessings of
Sixty-eight places of pilgrimage, charities and good record.
My Master saves the sinners; it is His way,
Nanak is sustained by His Word. (3)

My Lord, my Creator is the Mine of Virtues.
He is far above adulation.
The Holy have only one prayer to make:
Master! Bestow on us the ecstasy of the Name.
Bestow on us the Name as Your charity
So that we forget You not for a moment.
We should sing Your praises with the tongue,
And do it day and night.
He who is devoted to the Name,
His mind and body remain soaked in *Amrit*.
Nanak supplicated and had his desire met;
Now in the Lord's presence he is kept. (4) 7.10

Suhi V

There is but one God.
He is realised through the grace of the True Guru.

+ refers to the sacred pool at Golden Temple.

My Beloved Master is sweet-tongued.
He is not known to speak ill ever.
Speaks not ill, the Perfect Lord,
Nor does He notice evil.
To those gone astray, it is His way to retrieve.
Not for a moment He belittles the virtuous deed.
He lives in every heart, He who prevails all over.
He is nearer than the nearest.
Nanak remains in His presence ever;
He is as sweet as Amrit.
His beatific glimpse! And I am in rapture.
My Master is Charm Incarnate,
I am the dust of His feet.
I live by His sight; It relieves me.
There is no one as big as He.
In the beginning, in the end, as well as at present He prevails.
He is there in water and earth.
Contemplating on His lotus feet, one swims across the ocean
And arrives at the shore across.
Nanak comes for shelter of the Lord Perfect
Whose extent remains a secret. (2)

Not for a moment I lose sight of my Beloved
Who is the support of my life.
It has been ordained by the True Guru
One must contemplate on the Eternal Lord.
The Name is obtained if the godman blesses.
It frees us of the affliction of life and death.
It lends peace and poise and infinite joy,
Untying the knot of ego.
He lives in all *of us* and is above all.
He is beyond love and hate.
Nanak, the humble, has come to the Lord,
The Beloved Master Who sustains all. (3)

P-785

As a result of my constant search,
I have come across the Immutable Abode.
Rejecting the evanescent, I attached myself to the lotus feet.
The Lord is Eternal, I am His slave-girl.
He dies not, nor does He come and go.
He embodies *dharma*, worldly success and love;
Whatever one desires one obtains.
The *Vedas* and the *Smritis* sing praises of the Creator.
The *yogis*, ascetics and sages contemplate.
Nanak encounters the Merciful Master of fame.
Only the fortunate recite His Name. (4) 8.11

Var Suhi with Slokas III

There is but one God.
He is realised through the grace of the True Guru.

Sloka III

The abandoned in her flamboyant dress goes for pleasure with another's spouse.
Leaving her own spouse at home,
Attracted to another house.
What she ate as sweet, its delicacy turned to be an affliction,
Abandoning her own spouse, the Lord
She is condemned to separation.
The devotee quits Maya and does himself up for the Lord,
With truth and poise she is devoted to meditation.
Such a one, ever obedient is by the Creator united,
Says Nanak, she realises her spouse.
She is the one ever happily wedded. (1)

III

Vermilion dressed in your modesty the Lord you should adore.
Says Nanak, you will save your life,
And ferry your tribe to the other shore. (2)

Pauri

You have established your rule in heaven, nether world,
And this universe,
A shrine to meditate on the Lord.
You create yourself and also destroy,
You are ever true with gracious award.
You provide for everyone,
To understand Your ways is hard.
Yourself you handle every issue
Yourself You are on guard. (1)

Sloka III

Dressed in vermilion you will be happily wedded should you take to the Name of the Lord.
Propitiate your True Guru which would enhance your charm,
There being no other way for accord.
You should adopt a dress that never gets soiled,
Day and night should you be in the Name absorbed
Says Nanak, the identification of the happily wdded is
That she is true in mind and heart,
And with the Lord in perfect accord. (1)

III

Listen folks! I have dressed myself in vermilion.
But the dress doesn't get you to the spouse,
I have tried many a million. P-786
Says Nanak, they realise their spouse who to their Lord do listen.
One should accept what pleases Him,
This is how is consummated the union. (2)

Pauri

As ordained, the universe in its manifold variety is formed.
Your ordinance is beyond measure,
My True, Inaccessible, Wondrous Lord!
Some are united by You,
Contemplating Your Holy Word.
Those devoted to truth are Immaculate,
Shedding ego and foul thoughts.
He whom You bless meets You.
He is in truth wrought. (3)

Sloka III

Clad in vermilion! The entire universe is attractive for the foul-thinking and those given to duality.
In an instant it vanishes like the shade of a tree *in its vanity*.
The devotee is ever dyed in vermilion,
Fast as madder in quality.
Maya too turns her character
When come to the holy company.
Nanak is sacrifice unto his Guru,
Meeting whom he lauds the Divine Entity. (1)

Sloka III

The colour red may inculcate foul-thinking, which allows not realise the Lord.
It doesn't take a moment for it to fade,
Leaving the deserted in duality to smart.
The frail-hearted gets attached to the vermilion
Let her make the Holy Word her red colour,
And her dress His fear and meditation.
Says Nanak, she is ever a happily wedded
Who remains in the Lord's discipline. (2)

Pauri

Himself He creates the universe, Himself He evaluates.
Unknowable is whose extent,
The Guru's Word has its estimation.
The attachment of Maya is dark storm,
Leading one to delusion.
The self-possessed find no base,
They are condemned to transmigration.
It happens what He ordains,
The universe follows His fascination. (3)

Sloka III

Maybe in vermilion, a woman of ill repute who, forgetting her Spouse, adores some other.
Is uncultured, indisciplined, tells lies,
Her ways of self-possessed lead her to ignominious disaster.
She who has it inscribed in her lot,
She meets the True Guru her Master.
She takes off her vermilion red robes
And puts on humility as her décor.
She is virtuous according to both her parents and in-laws
And is venerated by those near and far.
She can be misled by none other
Who has had bliss with the Creator.
Says Nanak, those led by the Guru are ever happily wedded,
Who have the Eternal Lord as their lover. (1)

I

The vermilion can be like a mere dream or the necklace without a string.
The madder yields fast colour,
Which is like the devotees meditation on the Divine King.

Says Nanak, the divine love is supreme joy,
While the misdeeds fetch nothing. (2)

Pauri

He has created this world with His magic wand.
Mixing the five elements with attachment, falsehood and ego strand,
They revolve in transmigration the misled egoists brand.
There are others who are enlightened
At their Guru's hand.
They are bestowed the treasure of devotion,
In the Name Divine canned. (4)

Sloka III

Clad in deep red! Discard this dress so that the Lord would you endear. P-787
No one has ever gained the Lord in this colour.
The ignorant egoists burn themselves into cinder.
Meeting the True Guru the flamboyant dress is shed with ego fled,
The body and mind get red in devotion,
The tongue lauding the Lord's virtues dear.
They are ever happily wedded who have the Holy Word in their heart,
Of Lord's fear and love the dress who wear.
Says Nanak, the *Karma* helps get at the Mansion
With the Beloved in the heart's treasure. (1)

III

O damsel! Give up the red and dress up in vermilion.
You will be free from transmigration,
With the Word Holy for meditation.
The damsel is blessed and beautiful,
Who has her spouse in vermilion for normal communion.
Says Nanak, she is endowed with bliss,
Bliss is her fascination. (2)

Pauri

Attachment of the family is false, the stupid egoist in it gets engrossed.
He dies in ego and avarice,
Carrying nothing with him at last.
Sees not Yama hover over his head,
In duality he is cast.
The opportunity doesn't repeat itself,
When Yama comes with his staff,
One suffers what is inscribed Above,
And with what *Karma* one is caught. (5)

Sloka III

They are not *sattees* who perish on the pyre,
Says Nanak, they are *sattees* who die of separation in agony dire.

Sloka III

They are also *sattees* who lead a virtuous life and accept their lot,
They adore their Master who lives daily in their thought. (2)

Sloka III

Why should a widow immolate herself with her man?
If she is so deeply attached, she should die of pangs.
Says Nanak, she who never cared for him, how in the funeral pyre she sprang?
Whether he was live or he is dead, from his sight she always ran. (3)

Pauri

You produce both pleasure and pain,
And you alone administer.

Nothing is there like Name;
It has no figure nor features.
Name is the limitless treasure.
It forms part of the devotee's nature.
In His grace, He grants Name,
And no more the reckoning pesters.
Those given to service, they meet the Lord,
Those who have Him in their heart to remember. (6)

Sloka II

Those who realise the certainty of death,
Add not to their sphere of activity.
Those who know not the truth of death,
Keep on bolstering up their kitty. (1)

II

They amass wealth during the night,
And leave the next morrow.
They can carry it not with them, says Nanak,
And are plunged in deep sorrow. (2)

II

One who works under duress,
Gains little for himself nor favours anyone else.
Anything done with pleasure,
Says Nanak, is ever blessed. (3)

II

You may try your best,
You win not being wilful.

You win with goodwill.
Says Nanak, it is *Shabad* that is skilful.

Pauri

The Creator who has brought this about,
He alone knows it.
Himself He has created the universe,
And Himself He rows it.
I have looked around the four quarters, P-788
He has never failed a test.
When the True Guru shows the way,
Mind and body are at rest.
The Guru-conscious adore Him ever,
What the *Creator does is best.* (7)

Sloka II

He who fears God is afraid of none else.
He who fears not God suffers several jolts.
Says Nanak, this is a royal secret
To be revealed in the Sovereign Court. (1)

II

He who walks, meets the one who walks,
He who flies, encounters the one who flies.
A lively person meets the lively,
And the dead with the dead dies.
Nanak adores the Creator,
Who is All-wise. (2)

Pauri

Those who remember the True One are truthful,
On the *Shabad* they meditate.
And kill the ego. Their heart is purified,
With the Lord's Name etched on their mind's slate.
They are simpletons who are attached to their houses, mansions and parlours.
They know not Him who created them,
They are self-centred, misled, of ill-fate.
He alone understands whom the True One blesses,
On his own one cannot ever cogitate. (8)

Sloka III

O damsel! Before you do your make-up you should know your Master's taste,
Lest He comes not to your bed, and your effort goes waste.
The damsel who pleases her Spouse,
Her doing herself up is meaningful.
That effort is worthwhile
Which makes the Spouse cheerful.
Fear should be your make-up, devotion the betel-chewing,
And your love what you eat.
Should you dedicate your body and mind to your Spouse
Only then your Spouse you will meet. (1)

III

With kohl, flowers and betel-chewing she had herself decked,
But the Spouse came not to her bed.
Everything was thus wrecked. (2)

III

They are not husband and wife
Who get together;

Husband and wife are they
Who are one light though in two figures. (3)

Pauri

Without fear there is no love, without love there is no meditation.
Meeting the True Guru generates love,
The love makes for intensification.
The body and mind get dyed in divine colour,
With egoism and deserves mortification.
The body and mind are embellished
In their Krishna, the killer of Mur's beatification.
Fear and love are for Him to bestow,
Who in the world has truth for His manifestation. (9)

Sloka I

It is wonderful indeed, my Master, the world that You have created—
The ocean with its expanse of waves
And the verdant creepers who have ever the rains awaited.
You give it Your support,
The universe Yourself You've created.
The devotee has his service rewarded
In serenity and in trance when the truth is manifested.
Hard labour earns its wages,
Those who at Master's Portal have solicited.
Says Nanak, His Portal is ever full of blessings
Never is it wanting, the Portal of the Truly Satiated. (1)

I

Shining like lovely jewels with pearls set,
The age is their foe, says Nanak,
They get old when the death must get.

Pauri

Laud the Lord ever dedicating your body and mind.
The Guru's Word gains the True and Deep to find.
In mind and body he comes to lodge the diamond of prized kind,
One is free from the fear of transmigration, no more it is wind.
Says Nanak, one should adore the Name with virtues lined. (10)

Sloka I

Says Nanak, the body should be burnt, the wretched has forgotten the Name,
It is being choked with weeds,
Later it will be difficult to clear when you need,
The pool being much too deep. (1)

I

Says Nanak, the mind is given to misdeeds without count,
Much suffering is in store for me.
It's His grace that can keep it sound.

Pauri

With His true ordinance He has established His True Rule.
The Immutable is ever prevalent
In His subliminal cool.
It is with the blessings of the Guru
That one identifies the True goal.
And guided by the Guru
Gains honour and glory with the Holy Word as a tool.
He is Inaccessible, Unknowable, Transcendent,
The devotee belongs to His pool. (11)

Sloka I

Says Nanak, we are like a pouchful of coins kept in the hoard;
The genuine will be separated from the spurious
In the Lord God's Court. (1)

I

They go for the holy bath with evil in mind and their bodies sore.
They shed a portion of the impurity,
And acquire twice as much more.
Like jars washed from outside,
With poison in them galore.
The holy are pure without bath,
The evil continue to evil store.

Pauri

His writ runs; the world is assigned tasks.
Some He has attached to Himself,
Others in the bliss of their Guru bask.
The mind strays in many a devotion,
The Guru restrains it under a lock.
Everyone longs to acquire Name,
Which under the Guru's guidance one may ask.
What has been ordained from the Above cannot be undone,
What has been inscribed by God. (12)

Sloka I

There are two lamps* for the fourteen markets.**
And as many merchants as those with money in their pockets.

* the sun and moon ** planets

The markets are open for free bargains.
He who comes must retreat in chain.
The goods Dharmaraja marks,
Name alone is Nanak's gain.
Returning home they are hailed.
It is for the True Name that they are acclaimed. (1)

I

Even when the nights are dark
White remains white.
When the bright day is scorching hot
Black remains black.
The blind, without discretion,
Remain ignorant and stupid.
Says Nanak, in the absence of His grace
Never can man improve his stock. (2)

Pauri

The citadel of body, the True Lord has Himself created.
Some are lost in duality with ego exaggerated.
Rare is the human incarnation,
Which the self-possessed has wasted.
He alone understands whom He enlightens,
And has exonerated.
The world is a festival,
Which by Him alone is celebrated. (13)

Sloka I

Of thieves, fornicators, harlots and witches a coterie, P-790
It is an association of misbelievers.

Of misbelievers dining,
They are aware not of Lord's laudation.
They are ever in Satan's company.
The donkey may be painted with sandalwood paint,
It must roll in dust as a hobby.
Says Nanak, who spin evil,
Evil is laid as their canopy.
False is the measure of cloth
Taking pride in its wearing is ignominy. (1)

I

With call to *Namaz*, blowing pipe or horn they collect contribution.
Some are donors while others are beggars,
Your Name is the best collection.
Says Nanak, those who listen and repose faith,
I am sacrifice unto their appreciation. (2)

Pauri

Attachment to Maya is utterly false; in falsehood it is born.
They wrangle in ego,
While wrangling from the life they are torn.
The devotees settle the disputes
And are dedicated to meditation.
They find the Divine prevail all over
And thus they ferry across the ocean.
Their light gets merged with light.
And in the Name it is complete fusion. (14)

Sloka I

True Guru! Pray, grant me this in charity,
You are the Accomplished Guide.

Rid me of ego and avarice,
Lust, wrath and pride.
Ego and avarice to be completely consumed,
And let the Name take my side.
Day and night I should be immaculate and fresh,
Never should I be dirtied.
Says Nanak, grant me the liberation
That at Your gate I should be freed.

I

Says Nanak, infatuated with the Spouse
They ask how with Him to mate.
They are all fond of the same Spouse, gathered at His gate,
All are dyed in His colour, the one deserted I am nowhere
My body is loaded with many a misdeed,
The Spouse would not spare me a stare. (3)

I

I am sacrifice unto the one whose tongue resounds laudation.
Every night belongs to the happily wedded,
Not one for the deserted in separation. (3)

Pauri

I beg for charity on the Portal, pray do be kind.
Let me meet a man of God
In whom the Name I find.
The unstruck melody should resound,
The light with the light be twined.
My heart should be devoted to laudation,
Chanting glory of the Holy Word in mind.

The Lord who prevails in the universe.
In His lore I should bind. (15)

Sloka I

He who has not tasted the elixir of love
And affection of the Spouse,
He comes and goes away unattended,
Like the guest of a deserted house.

Pauri

The bard lauds the Lord daily and ennobles his mind.
Guided by the Guru he serves and hails, P-791
With the True in his heart enshrined.
He who is to the Name devoted,
In his own house the Divine Mansion he does find.
The Guru-guided imbibes Name,
He is sacrifice unto the Guru Kind.
You ennoble the devotee Yourself,
You are the Creator Divine. (16)

Sloka I

As the lamp is lit, darkness dispels,
With recitation of the *Vedas* sin repels.
When the Sun rises the Moon clears,
With enlightenment, ignorance disappears.
Recite the *Vedas* as everyone would state,
The learned read and then contemplate.
Without understanding it is all waste,
Says Nanak, the Guru-guided go across the strait. (1)

I

You have cultivated not the taste for Holy Word,
Nor the Name have you
endeared.
Shallow is what you speak,
Which day after day is sneered.
Says Nanak, one must suffer for one's deeds,
From which no one can retrieve.

Pauri

Those who laud their Lord are exalted.
They are free from ego,
In their heart they have the truth chartered.
What they utter is true and virtuous,
In true peace they are quartered.
The long-separated are united,
By the Lord Himself sponsored.
The impure mind gets purified,
By contemplating the Name imparted. (17)

Sloka I

Let the body be the tender leaf and your virtues the flowers,
Says Nanak, with these you weave a garland
With which the Master is pleased.
Why look for other strand?

II

Says Nanak, Spring it is for them who have their spouse at home;
Those who have their spouses travelling abroad,
Day and night in one or the other afflictions they roam. (2)

Pauri

In His grace He grants liberation as indicated by the Guru.
May I serve Him day and night adoring His virtue?
My mind in tune with the True!
My Preceptor is Limitless,
Nobody has known the limit of my Beau.
Those who sit at His feet,
And His Name pursue,
They get whatever they desire
In their house as due. (18)

Sloka I

Spring comes first, but before that He is in bloom.
He whose bloom makes everyone blossom,
No one can lend Him His plume.

II

Spring comes first of all, when He should be contemplated.
Says Nanak, the Lord should be lauded.
Who is everyone's Provider as stated. (2)

II

Meeting physically is no meeting,
One meets if the hearts meet.
When the souls inside unite
It is called the union indeed. (3)

Pauri

Lauding the Lord is the engagement true.
Getting engaged with anything else,

Is standing in the transmigration queue.
Attuned to the Name one gains Name,
And with Name one does His laudation pursue.
Lauding the Lord with the Guru's Word,
In the Name one comes to subdue.
Serving the True Guru is ever fruitful,
He who serves must get reward, his due. (19)

Sloka II

Everyone has someone.
I have none other than You. P-792
I pine and die wailing
If I remember not my Beau. (1)

You remember Him in pleasure;
Forget Him not in pain.
Nanak tells the wise
The way the Spouse to gain. (2)

Pauri

How do I adore You, the Lord of Glory?
I am a tiny minion.
Inaccessible, Kind and Beyond Reach,
You bring about the union.
I have no friend other than You.
You are the Eternal Companion.
You must have them liberated
Who come to Your protection.
Says Nanak, the Lord is free from worldly care
And the mundane attractions. (20) 1

Raga Suhi
[Compositions of Kabirji and other *bhaktas*]

Raga Suhi

There is but One God.
He is realised through the grace of the True Guru.

I

What have you achieved ever since you came?
Never did you remember the Lord's Name.
Misled, you remember God not.
Ill-starred! What would you do,
When by the death you are caught? (1)

In pleasure and pain you raised the family,
While in death you alone would be the casuality. (2)
When held by the throat you'll create uproar.
Why didn't you remember, says Kabir, the Lord before? (3) 1

Suhi Kabirji

Tremulous, the bride is in trepidation,
Knowing not how the groom would position.
Past is the night, lest the day too is lost.
Gone are the black bees, the cranes are aloft. (1) *Refrain*

Water can't be retained in an unbaked pitcher.
As the swan of *self* departs, the body withers. (2)

It's like the virgin doing herself up for the *union*.
Without the spouse with whom would she establish communion? (3)

Whisking the crows my arm is frail.
This is the end of Kabir's tale. (4) 2

Suhi Kabirji

Time is up, you have account to render.
Come are the stern Yama's messengers.
How much have you earned and how much have you lost?
Be quick, the court wishes to decide fast.
It is a summon, you have to leave as you are, it seems.
The call is from the Court Supreme. (1)

I have some loans to collect from the village, I pray.
Can I do it tonight if I may?
A part of it with you I'll share,
If the morning prayers I am allowed here. (2)

Those who are dyed in the shade Divine
In the company of the men of God,
They are, indeed, blessed by the Lord.
Both here and hereafter they benefit.
They gain the life's most valuable gift. (3)

Sleeping and waking who his life wastes,
Whatever he has collected would be others' estate.
Says Kabir they are misled,
Forgetting the Lord with the dust who are fed. (4) 3

Suhi Kabirji Lalit

Exhausted are the eyes, ears tired of hearing,
And fatigued is the fine figure.
Oppressed are all the faculties at the call of the age,
If not run out is the love for lucre.

Crazy! You have yet enlightenment to taste.
Your life has gone waste. (1)

Man, serve Him as long as you have breath in the frame.
Even when the body dies, love should not,
It must at the feet of the Lord remain. (2)

He whom He blesses with the Word Divine,
He is relieved of all quests.
He abides by His command.
And while playing chess, he casts the dice
With his heart at rest. (3)

He who meditates on the unseen,
He never comes to any harm.
Says Kabir, he is never defeated,
Who casts the dice in form. (4)

Suhi Lalit Kabirji

The citadel is one with five governors to tow.
All the five ask for revenue.
Having farmed land for none of them,
It's difficult for one to do so.
Men of God! I am tortured daily for revenue.
Raising my arms I prayed to my Guru,
He came to my rescue. (1)

Surveyors nine and magistrates ten,
They would not let people in peace.
Their measurements are all false,
The way they go to fleece. (2)

Residing in the mansion of seventy-two chambers,
He happened to give me credit.

When the account was verified at Dharmaraja's court,
Nothing was found in my name as debit. (3)

Don't you revile Godmen,
There is no difference between Godmen and God.
Says Kabir, I have found a Guru
Who is called the Enlightened Lord. (4) 5

Raga Suhi Sri Ravidasji

There is but One God.
He is realised through the grace of the True Guru.

It is only the happily wedded who knows the true nature of her Lord,
She who sheds ego,
And lives a life of complete accord.
She dedicates her body and mind,
Between herself and spouse no distance she keeps.
Seeing others neither she hears nor she speaks. (1)
How does other's sufferings she entertain,
The one who herself has not known any pain? (1) *Refrain*

The unhappy deserted loses both the sides.
She who not by Name abides.
The path along Pulslat* is accident-prone,
Where there is no other way, one has to do it alone. (2)

A sufferer comes to Your door to apply,
He is thirsty, yet receives no reply
Says Ravidas, I have sought Your shelter,
Pray, vindicate my honour the way You care. (3) 1

* A bridge of hairbreadth over the hell fire, which everyone has to cross.

Suhi

The day that dawns must set.
You have to depart, none is here ever kept.
The fellow-travellers are going, I must them accompany,
Distant is the destination where we complete the journey. (1) P-794
O you ignorant! Why are you asleep? Better wake.
Your days in the world are unlimited, you seem to take. (1) *Refrain*

He who created you, does also provide.
In every heart He has a shop inside.
Take to prayers, give up me and mine.
In your heart in the early hour propitiate the Divine. (2)

All your life your path you haven't found,
At the end of the day it is dark all around.
Says Ravidas, you ignorant fool!
You remember not, the universe must die as a rule. (3) 2

Suhi

Lofty mansion with banquet hall,
Not a moment it takes on the earth to fall.
This body is like a cover of straw,
The straw gets burnt into the dust of the saw. (1) *Refrain*

Brother, relatives, family and friends
Would get rid of you when comes the end. (2)

The lady in the house who is always attached,
Crying out ghost would get detached. (3)

Says Ravidas, the entire world has been looted.
I was saved having Lord's Name mooted. (4) 3

There is but One God.
He is realised through the grace of the True Guru.

Raga Suhi
[Composition of Sheikh Faridji]

Suffering the pangs of separation,
My hands twist and turn.
In the feverish frenzy of passion,
I look for the one for whom I yearn.
Love, You took it ill at heart;
Though meritless, Master! I was not at all at fault.
Sir, I didn't pay attention that was due to You.
Having lost the youth, I've begun to rue. (1)

Tell me black *koel*, why are you black-winged?
"Separated from love, my wings are singed."
How can she be happy in the absence of the Lord?
When He is gracious the union He accords. (2)

In a deserted well a female fell.
She had neither a companion nor a friend to tell.
He took pity and had godmen to intervene.
Now wherever she looked, Allah could be seen. (3)

My path is arduous, razor-sharp and murderous.
I have to tread on it.
Sheikh Farid must be on the road
Early with his kit. (4)

Suhi Lalit

When it was time for you to launch
You seemed to fail.

Now when the sea is in frenzy and tumultuous,
It is of no avail. (1)

Don't you ever touch safflower,
It will burn your fingers.
Apart from the fact that she is frail,
Her spouse is conceited.
The milk can't be restored to the breast
Nor the meeting repeated. (2)

The Lord will call
Tells Farid to his friends.
The swan will go alone,
The body cremated. (3)

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There is but one God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Raga Bilawal I Score I
Quartets

Bilawal I

You are called the Sultan, my Master!
You are beyond any praise.
I receive what You give,
A simpleton, I know not Your ways. (1)
Grant me the understanding that I adore my Guru.
And I live a truthful life, as ordained by You. (1) *Refrain*

Whatever happens is under Your command.
You are known everywhere, True.
O Master! I know not Your extent.
For what virtues can a blind man sue? (2)

How can I sing Your praises,
Sing them and sit to assess.
I cannot sing,
I am incapable of it.
Whatever You say, I repeat the same,
No virtues do I possess! (3)

There are ever so many seekers to name.
I am a novice among them,
Harping my own strain.
But if I am devoid of devotion,
I'll bring a bad name to Him
Whose slave myself I claim. (4) 1

Bilawal I

My mind is a temple.
Dressed like a dervish,
I bathe in it.
With a cherished desire
Not to be born again. (1)

I languish for my benevolent Lord.
They know not my heart's ache,
As I care not for other's pain.
O my Inaccessible, Incomprehensible,
Invisible and infinite Boss!
Pray, take care of me.
You pervade the sea, land and the sky,
Every soul has Your spark. (2)

My learning, wisdom and understanding are
So many gifts from Thee, I pray.
My mansions and monasteries are Yours.
My Lord! I know none other than You.
I sing Your praises every day. (3)

All living beings from You take the cue.
Their well-being is Your concern.
Whatever pleases You, O Lord, is welcome.
This is what Nanak begs of his Guru. (4) 2

Bilawal I

You are the Word
And the Symbol.
You hear Yourself
And learn to quibble.
You create the world
And watch its extension.
You are my benign Lord.
Your Name is the sanction. (1)
Your Name is without blemish.
I am a beggar,
You are my Invisible, Inscrutable Creator. (1) *Refrain*

The love of Maya is like loving an evil woman.
Unseemly, adulteress, blight.
False is worldly power or comely looks,
Lasting just for four days.
Your Name can turn darkness into light. (2)

I have tried out and discarded Maya.
I have no doubt about it in my mind.
He whose father is alive,
Illegitimate he can't be called,
He who is devoted to the Lord, fears none.
The Creator creates or gets, it done. (3)

He who is disciplined by the Word,
He alone can control his mind.
He is at peace and is devoted to the Lord True.
He is sacrifice unto God,
To him nothing else may occur.
Says Nanak, those who imbibe Your Name
They are emancipated with Your succour. (4) 3

Bilawal I

Guided by the Guru's word my mind is in peace and contemplation.
Dyed in the Lord's colour I take to meditation.
The self-possessed are lost in the delusions of damnation.
How can I live without Lord and His Holy Word's introduction? (1)
Mother mine! Without beholding the Lord I can live not.
I can live not without the Lord,
This is what my True Guru has me taught. (1) *Refrain*

Forgetting my Lord, I die in agony.
With every breath, every morsel, I seek his company.
Long long lost I am blessed by the Divine Entity.
Now I realise that the Lord ever abides by me. (2)

If He pleases I tell the untold story.
Should the Lord Inaccessible, Unknowable reveal His glory
Excepting the good deeds where could one employ?
Shedding ego one should to the Guru's Word apply. (3)

The self-possessed are alienated, their capital is waste.
The devotee meditating on the Name earns praise.
The Lord is gracious to the slave of His slave.
Nanak, the slave, has Name as his capital base. (4) 4

Bilawal III Score I

There is but One God.
He is realised through the grace of the True Guru.

Accursed is eating, accursed is sleeping,
Accursed are the organs raiment wearing.
Accursed is the being with the rest of the family,
Who their contact with the Lord are not keeping.

Slipped on the steps, it's not possible to regain balance.
The life is wasted without any saving. (1)
Duality goes not with devotion, it makes one forget the Lord's feet.
You are the Provider of life on earth, we being your humble servers
Of whom you ameliorate all the misdeeds. (1) *Refrain*

You are Compassionate, Gracious Giver,
What could the poor present as offering? (2)

Those freed from transmigration owe it toYou,
This is the general feeling.
He who guided by the Guru is liberated
The self-possessed in chains remain pining. (2)

They are liberated who are devoted to the One
And are found ever in Lord's keeping.
Their depth and height can be measured not,
The True One Himself is found them tending, P-797
Those given to delusions are essentially self possessed,
Neither on this nor on the other shore approaching. (3)

Those who are blessed, do get, the Guru's Word reciting.
The devotees are liberated even when in Maya found gloating.
Says Nanak, those who have it inscribed in their forehead.
The death they are found flouting. (4) 1

Bilawal III

How can you measure the One Beyond Measure?
Had there been one like Him,
Maybe he would help one steer.
The like of Him there is none
Who could help determine His sum.

With the Guru's blessings He comes to lodge in the heart,
It is only then that the duality departs. (1) *Refrain*

The Banker Himself tries the touchstone,
Himself He tests and puts in operation.
Himself He weighs for the measure.
About it He alone is aware. (2)

Himself in Maya he manifests.
Whom He wishes immaculate he gets.
He whom He blesses is devoted to the Lord.
When He enlightens in truth is one absorbed. (3)

Himself He is in devotion, Himself in attachment,
Himself He reform and Himself is the testament.
The True Guru Himself is the Holy Word.
Says Nanak, Himself He utters, Himself is He heard. (4) 2

Bilawal III

The servant is for the Master; he must serve,
Meaningless are all other pretensions.
My Master! You conduct in a manner
That everyone gets equal attention.
If the True Guru is pleased, one takes to Name.
The fortunate are blessed with the gift of poise,
Day and night in a prayerful frame. (1)

Who can serve You on his own and feel elated?
My Master! When You withdraw the light
Only then one finds how he is rated. (2)

You are the mine of good deeds;
One does as You wish one to do
In the manner of the Bestower of the creed. (3)

Says Nanak, You are the True Master,
Who can know Your ways?
Some are honoured while sitting at home,
Others in delusion and conceit go astray. (4) 3

Bilawal III

The Lord Supreme has created this requisite infrastructure,
For everyone that remains common.
It is the Holy Name that glorifies this spectacle,
There should be no mistaking this phenomenon. (1)
He who is guided by the True Guru,
He gets absorbed with True Guru in meditation.
He who imbibes the Holy Word,
In his heart the Lord's Name comes to station. (1) *Refrain*

It is the essence of the wisdom of four ages,
The Lord's Name is the treasure for men and women.
Asceticism, discipline and holy baths are for other times.
The distinction of the *Kaliyug* is Lord's laudation. (2) P-798

Says Nanak in devotion to the True Lord,
One is rid of egotistic infliction.
He who utters and he who listens, they find peace,
Those who accept are exalted with the riches of ovation. (4) 4

Bilawal III

The Lord's devotion he alone gains whom the Lord grants.
His house resounds in the Guru's Word sung by women in *Bilawal* chants.
They are united with the Lord God ever in peaceful haunts. (1)
I am sacrifice unto him, lodged in his heart the Lord who wants.
Meeting the holy is indeed a joy and then lauding the Lord in poise and chants. (1)
Refrain

Ever engrossed on Your part.
The Lord Himself comes to lodge in your heart.
Himself does He glory impart.
The Guru-guided meet themselves and others exhort. (2)

Attuned to the Guru, they get in the Holy Word dyed.
To the Guru's laudation themselves they have applied.
Dyed in His colour the essence of divinity they regard
This colour never fades, they get in the truth absorbed. (3)

With the Holy Word in the heart, the darkness of ignorance dissolves.
Enlightened by True Guru, one meets the Beloved of one's heart.
Those devoted to the truth don't have to repeat their call.
Says Nanak, the Lord Accomplished alone can the Name impart. (4) 5

Bilawal III

From the Guru Accomplished I've imbibed this virtue.
Spontaneously has come to lodge in my heart the Name True.
The Holy Word has undone ego and attachment to Maya due.
I come to be exalted at the Portal of the Guru. (1)
I serve the Creator, I have nothing else to do.
Day and night my heart is in bliss,
Guided by the Guru, the Name I pursue. (1) *Refrain*

From my heart I have found my faith,
Which the Guru Accomplished in His Holy Word hath.
Birth and death are the same to me.
I don't have to die and Yama see. (2)

I have millions of treasures in my mansion.
Guided by Guru, I have shed ego as a passion.
In serenity and poise I've taken to meditation,
Day and night devoted to the Name and its laudation. (3)

I gained utmost glory in this world.
Meditated on the Accomplished Guru's Holy Word.
Wherever I turn, I find Him unfurled.
Bestower of peace who remains unmeasured. (4)

It was great good fortune I realised the Guru Accomplished,
Who introduced me to the treasure of Name in me established.
The Guru's Word came to be greatly cherished,
Says Nanak, my thirst quenched the body and mind lavished. (5) 6.4.6.10

Raga Bilawal IV Score 3

There is but One God.
He is realised through the grace of the True Guru.

We do the way the Knower of hearts, the One of Superior Intellect dictates.
The way a player pulls a string, P-799
And the instrument reverberates.
Man, you should on the Lord meditate.
The Guru has inscribed on your forehead,
The Lord who does in every heart pulsate. (1) *Refrain*

Engrossed in Maya I am misled,
Pray, protect the humble mate.
The way Prahlad was in Harinyakshyap's grip,
The Lord took care of my fate.
Of how many should one tell the tale,
The Lord has turned the foul immaculate.

He* who dragged carcasses of cattle with hides in hands,
You saved when he came to You for aid. (3)

* Ravidas

Lord Compassionate, ferrying devotees across the ocean of existence,
Pray, protects us, the sinners inveterates.
Do take us as slaves of the slaves of Your slaves.
Nanak, the slave, is slave of Your slaves' slave. (4) 1

Bitawal IV

Ignorant, stupid, uneducated I come seeking shelter of the Compassion Incarnate.
In Your grace, take care of me Master!
I am a mean stone, unfortunate.
My self! You must meditate on the Lord's Name.
Guided by the Guru one gains the essence of divine bliss
Shedding everything else that sustains (1)

Lord's servers are saved by the Lord
Pray, take care of the meritless for which You have a name.
There is none other than You, my Master,
Meditating on You is courting the fortune dame. (2)

Accursed is the life of those without Name,
To many an affliction they came.
They are subject to transmigration,
Unfortunate, foolish, in shame. (3)

Name is the support of the holy,
Assigned from the Above in a happy frame.
The True Guru bestowed Name,
Success was Nanak's with all its fame. (4) 2

Bilawal IV

My mind is given to foul-thinking, it's with impurity saturated.
I have not been able to serve You,
The ignorant, how will I be liberated? (1)

My self, you should have on the Name of Mighty Lord meditated.
He is kind to His people,
Meeting the True Guru, they are to the other shore freighted. (1) *Refrain*

My Master, my Lord, my Father!
Pray, do guide me so that to Your laudation I am fated.
Those who come to You are saved,
The way iron in the company of wood is stated. (2)

They are reprobates with shallow thinking
Who on the Lord have not contemplated.
They are unfortunate, given to misdeeds,
Given to birth and death and thus transmigrated.
He whom You unite, my Master!
He has his holy bath in pool the Guru created.
Guided by the Guru, meditated and shed his impurity,
Nanak to the shore across was transmitted. (4) 3

Bilawal IV

Come godmen, let's get together and discourse on God.
His Name is the boat in *Kaliyug*,
And the Guru's Word the boatman to ferry across. (1)
My self! You must meditate on the Lord. P-800
Meeting the holy you go across.
As inscribed in your forehead, your Lord you laud. (1) *Refrain*

In the township of body, Name is the cherished drink,
Pray, tell me how it can be sought.
Serving the True Guru one succeeds in having His glimpse.
Congregate and sip *Amrit* in drops. (2)

The Lord's Name is the sweet elixir,
The godmen may try it on guard.

Guided by the Guru who cultivate taste for *Amrit*,
They forget all other drinks besot. (3)

They get absorbed in the joy of Name, an alchemy,
And serve the holy in accord.
There are four boons and they attain all the four,
Guided by the Guru, Nanak meditated on the Lord. (4) 4

Bilawal IV

Kshatryas, Brahmins, Sudras or Vyshyas,
meditate on the Holy Word as anyone might.
Propitiate the True Guru as Supreme Lord
And serve Him regularly day and night.
Godmen, behold the Lord with your eyes.
You'll get what you desire,
And utter the Word Holy as the Guru guides. (1) *Refrain*

We may consider whatever we may,
It happens what the Lord decides.
Everyone looks for his own benefit,
It happens what one could never surmise. (2)

The godmen shall give up their egoism,
Though it is difficult to exercise.
Meditate on the Name day and night
As the True Guru does advise. (3)

Good or bad advice is in Your hand, Master!
I am the instrument, You are the player wise.
You are the Lord Creator of Nanak, the slave,
I present what you devise. (4) 5

Bilawal IV

Meditate on the Lord Supreme, the source of bliss,
And remain in bliss day and night.
Shed the blind fear of the Dharmaraja
And relieve yourself of the grip of Maya tight. (1)
Man, you should meditate on the Lord of all might.
Fortunate are those who meditate on the Lord,
And adulate the treasure of delight. (1) *Refrain*

The stupid reprobates, slaves of Maya,
Maya-bound they all over stride.
Consumed in desires, driven by *Karma*,
Like oil-presser's ox they move in fright. (2)

The devotees engaged in service and saved,
The fortunate take to service as a right.
Those who meditate, they reap the reward.
Their bonds of Maya are untied. (3)

Himself He is the Master, Himself the server,
Himself He is the Lord of Light.
Says Nanak, the slave, He operates the way He pleases,
We abide the way He might. (4) 6

There is but One God.
He is realised through the grace of the True Guru.

Raga Bilawal IV Score 13

Brothers! Repeat the Name Divine redeemer of the misled, P-801
Of the holy and devotee a spearhead.
The Lord prevails everywhere,
On the earth and ocean is heard the Lord's Name
He should be lauded day and night, the sufferings who does shed.

The Lord has made a success of our life. *Refrain*
We meditated on the Lord, our redeemer in strife.
The Guru we have propitiated, the Bestower of liberation,
He has made a success of our creation.
We chant His praises in the company of the divine wed.
Man! on the Lord's Name you should depend.
Your attachment to duality suspend.
He who becomes desireless with desires,
He is united with the Sire.
The Lord praises he would repeat
Nanak, the slave, falls at his feet. (2) 1.7.4.6.7.17

Raga Bilwal V
Quartets Score I

There is but One God.
He is realised through the grace of the True Guru.

What we behold, we get attached.
How do we with You, the Eternal, get matched?
Pray, show me the path, my Lord Kind,
Let me the company of the holy find. (1)
How do I swim across the ocean of vice?
Lord, the Boatman alone can ferry me over to that side. (1) *Refrain*

Maya like wind makes us wave,
But the Guru's devotee does never shake.
He is above the weal and woe,
With Lord God Himself as his tow. (2)

Maya, the she-serpent, has entangled the entire world tight.
They die in ego like the moth on light.
She may do any make-up but shall never attain the True,
With whom He is gracious, He grants the union with the Guru. (3)

Frustrated, I look for a jewel I've lost,
The invaluable, one can get at no cost.
The gem is found in the Lord's chest,
As the Lord removes the curtain you are blessed. (4)

He who tastes it, he knows its pleasure,
Like a dumb found lost in wonder.
He beholds the Bliss-Incarnate everywhere,
Nanak, the slave has this to share. (5)

Bilawal V

The Holy Guru has bestowed every bliss.
His devotee He has put to service.
Meditating on the Inaccessible and sacred, one faces no remiss. (1)
Lauding the Lord, the spot become pure.
The sins are washed one meditates where. (1) *Refrain*

The Lord prevails everywhere.
In the primal time and before He was there.
Blessed by the Guru, never does one despair. (2)

He who has himself with the Guru's feet endeared,
He faces no impediments, he is everywhere cared. (3)

The Preceptor is his Saviour.
With him is He all over there.
Says Nanak, the slave, the Master takes care. (4) 2 P-802

Bilawal V

The treasure of joy, my Lord Beloved!
Countless are Your virtues, my Master Sacred.

Helpless, I come to entreat
Pray do be gracious,
Let me propitiate Your feet. (1)
In Your kindness, pray lodge in my heart,
Tie this meritless, with Your apron, Lord! *Refrain*

With the Lord remembered, how could there be an unhappy moment?
The Lord's server suffers not Yama's torment.
Meditating on the Lord all his sufferings flee,
He who has the Lord ever for his company. (2)

The Lord's Name is of the mind and body's thrust.
Forgetting the Name one is rendered to dust.
Remembering the Lord your tasks you fend.
Forgetting the Lord on others you depend. (3)

Attachment with the Lotus Feet
Makes one forget every foul treat.
With the holy spell in the body and mind,
Says Nanak, the holy themselves in the divine bliss find. (4) 3

Raga Bilawal V Score 2
[To be sung in the measure of Iyanariye]

There is but One God.
He is realised through the grace of the True Guru.

I have faith in You, in You alone I have faith, my Lord,
All other ways are a waste.
You alone can the protection accord. (1) *Refrain*
He who meets the Guru Accomplished,
He is blessed.
He alone serves the True Guru,
Gracious on whom is the Lord Sacred.

An image of glory the Divine Master endowed with every faculty.
Says Nanak, the Guru is the Preceptor, the Supreme Lord
He is ever present in the Divine Majesty. (1)

I hear and live on their tidings who have their Lord imbibed.
Who meditate on the Lord, discourse on Him,
With the Lord whose heart is tied.
The server asks for service of the holy,
Which with great good fortune one does get.
Master! Nanak has a prayer to make,
He should never the holy forget. (2)

They are called lucky in the company of the holy who contend.
Who meditate on the ambrosial Name,
Their mind immaculate is enlightened.
Their bond of transmigration is snapped,
From Yama's fear they are free.
Says Nanak, they are blessed with His glimpse
Who abide by the Lord's decree. (3)

Lofty, Wondrous, Limitless Lord, who can recount Your merit?
Those who chant Your praises are saved,
Saved are also those who listen and are free from sins to their credit.
You ferry across beasts and goblins and the thoughtless
Also the stones You carry to the other shore.
Nanak, the slave, has sought Your shelter
He is sacrifice unto You and more. (4) 1.4

Bilawal IV

Sister friend! Give up the pool of passion and quaff the Supreme drink of Name.
Without tasting it the whole world was sunk P-803
To no peace the heart ever came.

You have no respect, no importance, nor any prowess.
Bitten of the Holy become a respectable dame.
Says Nanak, they are lionised at His Portal
Whom the Lord as His own does claim. (1)

Sister friends! Don't get misled by Maya, an imaginary city,
a mirage shade of a noon tree.
Sister friends! The unstable Maya abides not with you.
In the end nowhere near it would be.
Indulgence in gaiety and physical beauty,
No peace has it any one brought.
Sister friends! Blessed are the godmen
Who meditate and have the Lord sought. (2)

Sister friends! Seek the company of the fortunate
And cultivate the holy.
There is no suffering, no starvation, no affliction,
One is ever in tune with the Lotus Feet of the Deity.
There is no birth, no death, no coming, no going,
It is a permanent protection of the Almighty.
There are no pangs of love or attachment,
Says Nanak, if one is devoted to Divine Entity. (3)

With His graceful glance He has stung any heart,
Spontaneously I am in Him absorbed.
Meeting the love it is a warm bed,
There are paeans of joy and laudation of the Lord.
Sister friends! Dyed in the Divine dye,
I have gained my cherished reward.
Says Nanak, the wondrous has met the Wondrous,
Inexplicable is this accord. (4) 2.5

Raga Bilawal V Score 4

There is but One God.
He is realised through the grace of the True Guru.

A single manifestation spread all over,
Himself He is commerce, Himself the trader. (1)
Rare are those with the realisation,
Wherever they go, they find His manifestation. (1) *Refrain*

With ever so many colours, the Unattributed would only one have.
Himself He is the ocean, Himself its wave. (2)

Himself He is the shrine, Himself its *Arti*,
Himself He is the purest and Himself the deity. (3)

Himself He is the yoga, Himself its discipline,
Nanak's Lord is ever immune. (4) 1.6

Bilawal V

Himself He creates, Himself He provides,
Himself He makes us do, but would Himself not deride. (1)
Himself He orders and has it complied,
Himself He inspires glory but Himself remains aside. (1) *Refrain*

Himself He remains to Himself and Himself He is spread wide.
Without a guilt Himself; no one may Him misguide. (2)

Himself He remains hidden and then known wide,
Pervasive in every heart Himself and yet remaining untied. (3)

Himself He is manifest and with everyone abide.
Says Nanak, everything happens the way He does decide. (4) 2.7

Bilawal V

Gone astray, who showed me the way,
With great good fortune I've come under such a Guru's sway. (1)
My self, meditate on and contemplate the Lord,
Enshrine His sacred feet in your heart. (1) *Refrain* P-804
The mind given to lust, wrath, avarice, attachment and passion,
Snapping the bonds the Guru has blessed with salvation. (2)

Bearing weal and woe, man is born and dies.
The Guru's Lotus Feet for him the prop provide. (3)

Disappearing in an ocean of fire *the world raved.*
The True Guru held his arm and Nanak was saved. (4)

Bilawal V

My body, mind and riches, all I dedicate
Well-advised, on the Lord's Name I meditate. (1)

With a begging bowl I come for a boon
A glimpse of Yours and my courtyard is abloom. (1) *Refrain*

Many a device and much cogitation,
Company of the holy for mental satisfaction, (2)

Advice, intellect, experience and cleverness don't avail.
You meet only if upon Him you can prevail.
I close my eyes and have His sight.
Says Nanak, I am now a success in life. (4) 4.9

Bilawal V

Neither mother, father, progeny, fellow-travellers, nor riches,
It is the holy company which relieved me of my itches. (1)

All over the Preceptor prevails,
To the tongue uttering Name no harm ever assails. (1) *Refrain*

Suffering thirst, hunger and oppressive heat,
I go in poise as the Name I repeat. (2)

A million efforts and the contentment I didn't achieve,
My mind is at rest as the Lord I conceive. (3)

Pray bless me with Your devotion
Master! This is Nanak's petition. (4) 5

Bilawal V

Of great good fortune are they who realise the Accomplished Guru,
Meeting the holy they meditate on the Name True. (1)
Lord! Those who come to You to entreat,
Their sins are washed meditating on their Guru's feet. (1) *Refrain*

Everything else is a routine exhibition.
Meeting the holy one gains liberation. (2)

Say the *Smritis, Shastras* and the study of *Vedas*,
It is the Lord's Name that ferries one across. (3)

Pray, pay heed to Nanak's supplication—
Grant me dust of the feet of holy that fetches liberation. (4) 6.11

Bilawal

As on the Holy Word I contemplated in my heart,
All my desires were fulfilled by my Lord. (1)
There is a glow on the face of the holy
Whom He has blessed with the Name of the Divinity. (1) *Refrain*

He pulls them out of the deep well with His arm,
And the entire world comes to hail their charm. (2)

The lowly He exalts and the empty are filled
With the supreme elixir of Name Ambrosial stilled. (3)

Their bodies and mind immaculate, their sins are shattered,
Says Nanak, seeing this their Deity is flattered. (4) 7.12

Bilawal V

Friend! By attuning yourself to His Lotus Feet, P-805
All that you desire you would have achieved. (1)
I am sacrifice unto them who meditate on the Lord,
Their heart assuaged as their Preceptor they laud. (1) *Refrain*

They are greatly fortunate,
Who in the company of the holy contemplate. (2)
They have wisdom, glory, riches, peace, joy and bliss,
Not for a moment their Supreme Deity who miss. (3)

I long for Your glimpse a lot.
Says Nanak, that is why Your feet I've sought. (4) 8.13

Bilawal V

I am meritless without any virtue.
In His grace I was taken over by the True. (1)
In the company of Lord my mind and body feel pleasant,
As the Kind Master in my house is present. (1) *Refrain*

The Cherisher of devotees, Annuller of Fear,
To the shore across who ferries and steers. (2)

Redeeming the fallen as stated in the *Vedas* is the Lord's way.
That Preceptor I've beheld with my eyes, I say. (3)

In the company of the holy, the Creator became manifest.
Of Nanak, the slave, all sorrows were at rest. (4) 9.14

Bilawal V

Who knows, how to serve You?
My Eternal Lord, Inaccessible, without a clue! (1)
Untold are Your virtues, my Lord, deep and profound.
Lofty are Your mansions, wherever they are found.
Far, very far are my Master's bounds. (1) *Refrain*

But for the One Lord, none other does prevail.
You alone know how our Master do we hail. (2)

On our own we can play no game.
He whom He blesses takes to Name. (3)

Says Nanak, He whom the Lord cherishes
The Treasure of Virtues he alone merits. (4) 10.15

Bilawal V

In the mother's womb you saved with Your grace.
Discarding the Divine elixir,
We tasted the fruit of disgrace. (1)
Man, you should meditate on the Lord, quitting entanglements.
When Yama comes and takes you fool to task,
You will forget your body in utter bewilderment. (1) *Refrain*

The body, mind and riches you thought to you belong,
Not for a moment you chanted His song.

Lost in the deep dark well of attachment of the world,
Deluded by Maya you forgot your Lord. (3)

It was great good fortune that you came to laud.
In company of the holy, Nanak met the Lord. (4) 11.16

Bilawal V

Despite mother, father, progeny, fellow-travellers and brother,
Says Nanak, succour came from the Preceptor. (1)
There is peace, poise and bliss unbound
With the Guru Accomplished Whose Word is absolute
And several other virtues beyond any count. (1) *Refrain*

Everything He Himself takes care;
Remember Him in need and He is there. (2)

He is the Bestower of plenty, *dharma*, longings and liberation, P-806
Which are granted by Him while in meditation. (3)

In the company of the holy Nanak has enjoyed this bliss,
He visited His house, the Guru Accomplished brought about this. (4) 1.17

Bilawal V

The Accomplished Guru is repository of all treasures. (1) *Refrain*
Man lives meditating on Name.
The reprobate dies in utter shame. (1)

The Lord's Name is the Saviour.
The reprobate is lost in stupid behaviour. (2)

Many have died talking *loose*,
With their neck and feet in gallows noose.

Says Nanak, those who meditate on Name
Yama would never come to frame. (4) 13.18

Raga Bilawal V Score 4
Duets

There is but One God.
He is realised through the grace of the True Guru.

How does one meet one's Preceptor?
Every moment, every instant, if His Name you utter. (1)
I propitiate the Lotus Feet of the Lord.
Pray, advise how I imbibe my Beloved Bard. (1) *Refrain*

Dear Lord, pray do me a favour.
Never should Nanak forget You ever. (2) 1.19

Bilawal V

Meditating on the Lotus Feet of the Lord,
I was relieved of my sufferings,
And found my self in full accord. (1)
The Guru annulled my suffering and favoured me with a boon,
My life was success, by living in tune. (1) *Refrain*

Inexpressible is the elixir of Word Holy,
Says Nanak, meditating on which one qualifies for Eternity. (2) 2.20

Bilawal V

It is all peace
Brought about by the Great Guru, the Deity,
Ushering in weal.
With unstruck melody. (1) *Refrain*

Gone are the woes, violations and worries.
Remembering the Lord, sins are washed.
It is time to enjoy the company of the comely.
Guru Nanak's status is elevated overly. (2) 3.21

Bilawal V

Attachment, misdemeanour and intoxicants.
In a frightening bond man is caught,
His life wasting in misdeeds daily.
In Yama's noose, in the end is he lost. (1)
He comes seeking Your shelter, Compassionate Lord!
In the arduous ocean of life,
Dust of the feet of holy is a safe resort. (1) *Refrain*

Lord! Bestower of Peace, Accomplished Master!
Yours are my body, mind and breath and all.
Pray! Free me from the bonds of delusions,
Of Nanak You are ever the graceful God. (2) 4.22

Bilawal V

The Preceptor has conferred bliss, He has stood by His commitment
He has been gracious to the holy,
And endowed to the entire family with fulfilment. (1)
Of the True Guru it is the personal achievement. P-807
Hargobind is blessed with long life
With peace, joy and salvation as endowment. (1) *Refrain*

Glades and grass blades of the three worlds are in bloom,
Every soul has a feeling of attainment.
Says Nanak, they have fruits of their hearts desire,
Their dreams have found fulfilment. (2) 5.23

Bilawal V

He on whom He is gracious,
The Yama of death he never faces. (1)

In the company of the holy he takes to prayer.
Laudation snaps Yama's snare.
The True Guru, Himself provides,
Nanak, seeks dust of the feet of the like. (2) 6.24

Bilawal V

In your heart the Lord's Name try and sink,
And day and night His laudation sing. (1)

Yourself you should cultivate the attachment of the kind
That day and night you treat the Lord by your side.
Says Nanak, He is of great good fortune
To the Lord's feet whose heart is in tune. (2) 7.25

Bilawal V

No more malady, the Lord Himself redeemed.
The sleep has landed with peace and poise released. (1) *Refrain*
Brother, you may now eat to your fill.
With *Amrit* in your heart instill. (1)

Says Nanak, seek the shelter of the Guru Perfect.
Of His Name, Who does the honour protect. (2) 8.26

Bilawal V

The True Guru has turned my home and people inviolate. *Refrain*
He who slanders them,
The Creator has already taken care of their fate. (1)

Nanak has sought His shelter.
Whose Word is eternal, none can equate. (2) 9.27

Bilawal V

Rid of suffering and anxiety, the malady is cured.
The holy may enjoy the elixir divine,
The Preceptor has declared. *Refrain*
You are in the midst of every delight,
Your mind and body are reared.
You may chant the Lord's praises day and night,
This is the remedy shared. (1)
And settle in your moorings,
It is a welcome fare.
Says Nanak, the Lord is gracious,
No more would you suffer the separation despair. (2) 10.28

Bilawal V

The entanglements of Maya, none do accompany.
The mighty rulers must leave according to the sacred testimony. *Refrain*

The egoistic pride is ever shattered;
It is the primal time ceremony.
Those engrossed in terrible misdeeds
Must suffer the transmigration agony.
The holy must tell the truth.
Day and night they meditate in harmony.
Says Nanak, they meditate and swim across,
Dyed in the red of the Divine Honey. (2) 11.29

Bilawal V

With poise, meditation, bliss and peace, the Guru Accomplished has endowed
The Lord is ever by our side as a saviour. P-808

With the nectar of virtues untold. *Refrain*
The world is full of praise,
Everyone cherishing our company.
When the True Guru is pleased,
No impediments may mar our journey. (1)

He who has the Lord Compassionate on his side,
Everyone is his slave.
Ever and ever he is exalted,
Says Nanak, with glory the Guru gave. (2) 12.30

Raga Bilawal V Score 5
Quartets

There is but One God.
He is realised through the grace of the True Guru.

The Lord has created the mortal world like the houses and farms of sand.
It doesn't take them a moment to collapse,
Like when the drops of water on paper land. (1)
That the ascetics, householders and *yogis* have all left,
My self, pay heed and try this truth to understand. (1) *Refrain*

Like a dream during sleep is this world *at hand.*
Whatever you behold must be undone.
Why by its side like stupid you stand? (2)

Where are your brothers and all your friends?
Open your eyes wide and have them scanned.
Some have departed, others must go,
Waiting for their turn they stand. (3)

Those who have served the Guru Accomplieshed,
Of the Portal they are permanent hands.

Nanak, the slave is a menial of the Lord,
Lord God! Pray, by him do stand. (4) 1.31

Portal V

Praise of the world, to the fire I consign.
What spell do I repeat that I meet the Beloved mine?
Should the Preceptor be gracious,
I would propitiate the Divine.
The ambition with which my mind is enamoured,
With the Guru's blessings, I decline. (1) *Refrain*

I make such earnest prayer
That my mind may appear to pine.
I would sacrifice all other boons
For a moment of nuptial chime. (2)

The five evils are shed with the Guru's blessings,
Also rancour and indulgence grime.
With refulgence in the heart I am enlightened,
I am awake both day and night time. (3)

She comes to His shelter as happily wedded,
She who has it inscribed from the Time Prime.
Says Nanak, those who've imbibed Him,
Their body and mind are ever cool and fine. (4) 2.32

Bilawal V

He who has been dyed in red, *he is of great good fortune.
He never gets dirtied, nor is soiled with stains. (1)
As I met the Lord, the Bestower of felicity.

* blessed with devotion

With His face exuding peace,
He settled in my heart spontaneously
Which it is difficult for Him now to leave. (1)

No more old age, no more death,
Nor any sufferings and pain.
With the sip of nectar I was satiated,
And deathlessness from the Guru I came to attain. (2)

He alone knows who has tasted it, the invaluable Name.
Its value cannot be determined,
No one has been able to ascertain. (3)

Lord! Your sight is a blessing,
Your Holy Word a treasure of virtue without price.
I long for the dust of the feet of Your slaves, P-809
For which Nanak is a sacrifice. (4) 3.33

Bilawal V

Lord! In Your benign grace keep me in Your protection.
I know not how to serve You.
I am a low-caste simpleton. (1)

I take pride in You
My heart who has won.
We are sinners, ever misled,
You have invariably forgiven. (1) *Refrain*

We commit millions of misdeeds daily.
You are Attributeless Haven.
Slaves of Maya, instead of devotion to the Lord,
Such are our deeds in tavern. (2)

You bestow boon in Your grace,
We are the ungrateful men and women.
We are attached to what You bestow,
Forgetting the Master who has given. (3)

There is nothing beside You,
My Saviour from transmigration.
Says Nanak, I am in the protection of my Kind Guru,
Pray, save the stupid simpleton. (4) 4.38

Bilawal V

Let us not blame anyone and devote ourselves to the Lord.
He serving Whom the mind is much happy,
Him should ever we laud. (1)
Whom shall we complain without You?
You are the Bestower Master!
We are a lot of sinners (1) *Refrain*

We live the way You ordain.
We have known no other way.
Of the supportless You are the support,
With the Name as their stay. (2)

What You do is fine,
He who accepts is liberated.
Every article around is Yours,
By You alone facilitated. (3)

I wash Your feet and serve if You may grant.
Pray, do be gracious to Nanak,
That Your praises he should chant. (4) 5.35

Bilawal V

His death laughs over his head, the pighead doesn't realise.
Involved in arguments and indulging in pleasure and pride,
Of death he is not wise. (1)
Serve Your True Guru, why go about without lead?
Seeing the *kasumba** in bright colour,
Why get deceived? (1) *Refrain*

Collecting wealth for use in misdeeds?
As the dust gets mixed with dust,
Naked you will proceed. (2)

Those for whom you labour hard are your foes.
In the end they would desert you,
Why kick up row? (3)

He alone turns humble like the dust of feet,
Who has inscribed it in his lot.
Says Nanak, his bonds are snapped,
The shelter of True Guru who has sought. (4) 6.36

Bilawal V

The lepers scaled mountains and stark ignorant became clever exponents.
The blind could behold the Three Worlds
Meeting the Guru with immaculate intent. (1)
Listen friends! The Holy Company be lauded
It casts off impurity, sheds millions of sins and makes the mind resplendent. (1)
Refrain

The Lord's devotion is such
As a worm can vanquish an elephant.

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* safflower, symbol of impermanence

Those whom He takes into His flock,
They are blessed with fearlessness as endowment. (2)

The tigers turn cats, P-810
And straws into mountains benevolent.
Those toiling for half a penny
Become rich and solvent. (3)

Which of Your virtues should I recount
Yours are of countless talent.
Pray, bless me with Your Name
Wails on Your Portal, Nanak, the insolvent. (4) 7.37

Bilawal V

Egoistic, disputant, avaricious, lost in delights of tongue day and night,
Fraudulent imposter, attached to the household
And in vicious other passions taking pride, (1)
With the blessing of the Guru Accomplished I have come to realise.
That royal territories, wealth and beauty,
Without the Name Divine are mere snide. (1) *Refrain*

Charming and performances, incense bearing costumes
Coming in touch with the sinning body deride. (2)

Having roamed a lot the human incarnation I attained,
In a moment it would subside.
Having lost the opportunity,
In many an incarnation I would have to abide. (3)

It is with the Lord's grace that one comes across the Guru
Who does to the wonder of Name guide.
Such a one has peace, poise and bliss
Accompanied with music of absolute tide. (4) 8.38

Bilawal V

In the boat of the feet of the holy many an ocean I ferried.
I was wandering in wilderness,
With the Guru's dope I carried.
Lord, Lord and Lord alone
With the Name of Lord I parried.
Sitting, standing and sleeping
With the Lord I was married. (1) *Refrain*

The fire and foes took to heels
When in the company of holy I got carried.
My capital was intact with plenty of profit.
Which brought glory to the people I ferried. (2)

I come to be installed permanently without any anxiety,
No more did I waver and parried.
I was rid of doubts and delusions,
As my eyes on the Lord God tarried. (3)

Meritorious and profound, a symbol of virtue,
How does one relate your qualities varied?
Nanak, the slave, gained company of the Holy,
With the Ambrosial Name he has ever carried. (4) 0.39

Bilawal V

Life without the company of the holy is all waste.
Meeting the holy dissolves doubts,
One attains a worthy state. (1)
The day one meets the holy,
I am sacrifice unto that date. (1) *Refrain*

I would dedicate my mind and body,
And sacrifice myself unto the Great. (1) *Refrain*

I am detached from attachment, stabilised,
My mind has become dust of everyone's feet,
And my ego is no more inflate. (2)

Derision and slander with wishing ill of others
In a moment the flames ate.
His kindness and grace you may find within you,
Never for a moment you have to wait. (3)

Your body and mind are in peace,
No more in worldly bait.
Love of ourself, life, and the wealth of breath
Says Nanak are His glimpses in-state. (4) 10.40

Bilawal V

I long to serve Your devotee, with my hair wipe his feet.
Dedicating my head, take delight in hearing Your virtues repeat. (1)
Beholding You I am reinvigorated.
My Compassionate Lord, pray do meet me I entreat.
Day and night I should be in bliss P-811
And meditate on the Gracious-Sweet (1) *Refrain*

The Holy Lord is the Saviour of the world.
I come to be tied with His pleat.
Pray, do bestow me in charity
Dust of the holymen's feet. (2)

I have no argument, no cleverness,
Nor any treat.
Pray, relieve me from prejudice, fear and attachment
And Yama's strenuous beat. (3)

I come to make plea
To the Compassionate, Fatherly, Sweet

I should ever laud You.
In the company of the holy, of peace a seat. (4) 11.41

You do what you wish, there is nothing beside Thee.
Seeing Your grandeur.
Yama's minions flee. (1)
With Your grace one is liberated and of ego relieved.
You are All-powerful, the Guru Perfect conceived. (1) *Refrain*

I have looked around and searched,
Without Name it is all false.
The life's weal is in the company of the holy,
The Lord does all the problems solve. (2)

Whatever You assign I get involved
All my cleverness I have shed.
I find you prevail all over,
My Lord, Provider of bread. (3)

Everything is to be had from You,
Albeit only the fortunate pursue.
Nanak has this prayer to make –
I should live to laud Your virtues. (4) 12.42

Bilawal V

Meditating in the company of the holy, all the sins flee.
Dyed in the Lord's colour,
No more in the mother's womb one is required to be. (1)
Uttering the Name of the Lord,
The tongue becomes sweet like that of *honeybee*
The mind and body become immaculate,
Making the Name as repeated plea. (1) *Refrain*

Sipping the essence divine the mind is satiated,
It is in a joyous spree.
The illuminated understanding comes to be manifest,
The lotus of heart turned away from Maya is in glee. (2)
It is cool, quick, contented,
Assuaged is the thirst in me.
No more wandering in the ten directions,
I come to settle in a spot of purity.
The Saviour has saved us,
All our illusions have ceased to be. (3)

Nanak is at peace with the treasure of Name
Beholding and remaining in the holy company. (4) 13.43

Bilawal V

To be blessed, draw water, wave fan and grind corn for the devotee.
Consign to fire the royal might, estates and offices of authority. (1)
Touch the feet of the menials of the holy.
The wealthy and wielder of power should never be your envy. (1) *Refrain*

The coarse grain of the holy is like a treasure
With which the thirty-six delicacies of the reprobate don't measure. (2)

Covered with the tattered blanket of the holy you don't feel unclad,
The reprobate endowed with silken robe may bring ignominy. (3)

You cultivate a reprobate, it snaps in between.
He who serves the holy, here and hereafter is in esteem. (4)

Lord! You have created it all, its Your accomplishment.
Beholding the holy, Nanak lauds Your achievements. (5) 14.44 P-812

Bilawal V

With my ears I listen the Name and with the Name I laud.
Placing my head and hands at the holy feet,
I meditate on God. (1)
Pray do be gracious, I beg the Compassionate Lord.
This is how I attain occult powers as my reward.
And the dust of the feet of the holy
For my forehead I cart. (1) *Refrain*

Considering myself low of the lowest I propitiate my Lord.
I rub their feet, shed my ego
And get in the holy absorbed. (2)

I forget not the Lord for a breath
I seek no other resort.
Make my life fruitful meeting the Guru,
My pride and attachments I discard. (3)

Truth, contentment, compassion and *dharma*
I put on as make-up on my part
Thus, says Nanak, I succeed as the one happily wedded
And please my Bard. (4) 15.45

Bilawal V

The Eternal Word of the holy is all over manifest.
He who cultivates company of the holy,
He propitiates the Lord Blessed. (1)
This is the divine truth,
Meditating on which one gains benefit.
They talked about all sorts,
My Guru brought me to His own nest. (1) *Refrain*

He protects those who come in His care,
Doubtless never does He rest.
In the field of *Karma* one should sow the Name
It is the opportunity best. (2)

The Lord is the Knower of heart,
He does and makes others do the rest.
He redeems many a fallen
This is the Master's quest. (3)

Forget not that the man is by Maya misled.
Says Nanak, He vindicates his honour
Who comes to the Lord with request. (4) 16.46

Bilawal V

He who created a rare figure out of clay.
Many an ugliness hidden in the heart,
While the body giving a splendid display. (1)
How can one forget Him of such virtues if one may?
Ignoring the Lord, who cultivate others,
Back to the dust they mix with clay. (1) *Refrain*

Meditate on Him every breath, don't you delay.
Forget the friend and get absorbed in the Lord
Discarding the false traits. (2)

The One who reveals in several hues,
Who will ever here stay,
One should serve such a Preceptor
Under the guidance of the Guru, pray! (3)

He is Mightier than the mighty,
Everyone is said to say.

Make me slave of Your slaves
Says Nanak, if you may. (4) 17.47

Bilawal V

Forgetting every other anchor, I have sought shelter with the Lord alone,
The Preceptor is best accomplished,
Of merits a repository sort.
The Name is the prop of man,
Which is obtained at the Preceptor's mart.
They have faith in the Preceptor,
With the holy in their heart. (1) *Refrain*

He protects, He gives, Himself He provides
Helper of the helpless, the mine of mercy P-813
Every breath He guides. (2)

What the Creator does
It is certainly wise.
Says the Accomplished Guru's sermon
There is peace in the Lord's advice. (3)

He who, ignoring his anxieties,
Understands what the Lord has implied,
Says Nanak, neither dies nor departs.
He in the Lord's colour is dyed. (4) 18.48

Bilawal V

At a touch the cauldron of fire extinguished and the sins fled.
I was languishing in a dark well.
With His hand out He led. (1)

He is my Love,
I am the dust of His feet.

Meeting Him the mind is at peace,
The body with life he feeds. (1) *Refrain*

As inscribed in the primal time,
He has come to wed.
Happy in the company of the holy,
All my desires are met. (2)

Fears of the Three Worlds are allayed,
I have found peace.
The Guru Accomplished has been gracious,
The Name is lodged in my heart's niche. (3)

Lord! Nanak has faith in You,
You are his anchor.
You are Almighty and Accomplished
Inaccessible and a wonder. (4) 19.49

Bilawal V

He is unclean, indigent and mean who the Lord has forfeited.
Remembers not the Creator and has himself alienated. (1)
It is woe when one forgets and weal when one remembers the Lord
The bliss of the holy is to get together daily and laud. (1) *Refrain*

The exalted He humbles and the humble He exalts,
His greatness can't be estimated, the Master's influence is vast. (2)

Involved in enjoying colour and beauty the day of departure has arrived.
Everything has become unreal like a dream;
Also lost is what was one's earning as a right. (3)

My Mighty, Accomplished Lord I seek Your advice.
May Nanak meditate on You day and night,
And unto You should be a hundred times sacrifice. (4) 20.50

Bilawal V

On my head may I fetch water and with my hands wash His feet.
Let me sacrifice myself a million times,
His glimpse may be my treat. (1)

Whatever I come to long in my heart,
In the Lord God I should meet.
Of the holy may I sweep the place
And wave the fan *in the retreat.* (1) *Refrain*

The ambrosial words that the holy utter,
Let me quaff as the drink sweet.
With this elixir may I feel quenched
And the foul passion of vice forfeit. (2)

When the holy get-together in a company,
May I along with them the Lord entreat.
To the holy let me bow in reverence
And kiss the dust of their feet. (3)

May I meditate on the Name sitting and standing,
Let this be my coveted feat.
Nanak has the supplication to make
In His shelter the Lord may I meet. (4) 21.51

Bilawal V

Only he can swim across the ocean who lauds the Lord,
And in the company of holy imbibes God. (1) P-814
Your slave lives on listening the Holy Word uttered by Thee.
It is known the world over
That You vindicate the honour of Your devotee. (1) *Refrain*

Pulling out of the ocean of fire, the Lord had the burning subside.
Sparkling the ambrosial Name
The Guru came by me to abide. (2)

Alleviating the torture of transmigration,
I attained of peace the abode.
Snapping the ties of illusion and attachment,
He took me in His fold. (3)

Don't you ever think there is anyone else,
Everything is in the hands of Almighty
Nanak came to attain all sorts of delight
In the company of the holy. (4) 22.52

Bilawal V

The Lord Himself snapped our bonds, He was kind,
The Preceptor is Helper of the helpless,
His glance is bliss sublime. (1)
The Guru Accomplished was gracious,
He put an end to the painful malady.
My mind and body were calm and at peace
Meditating on the Divine Entity. (1) *Refrain*

The Lord's Name is the remedy which allows not any malady.
No suffering does torture,
When one cultivates the holy company. (2)

One should meditate on the Lord with concentration of mind,
Thus the sins are washed, one is cleansed,
And company of the holy one does find. (3)

Listening and uttering the Lord's laudations
Rids one of misfortune.

Nanak has been revealed the supreme spell,
Lauding the Lord with others in tune. (4) 23.53

Bilawal V

The Lord's devotion is born out of fear and one has peace of mind.
Meditating on the Name of Lord,
Free from misgivings would one find.
He who propitiates the True Guru,
Poise comes to lodge in his heart.
He quits all clever devices,
And follows what he is taught. (1) *Refrain*

One should meditate on the Lord Bestower,
And never shake from mind the Holy Wonder. (2)

He is really a wonder whose lotus feet charm.
Lord, he whom You favour,
You hold for service by the arm. (3)

I have sipped the nectar from the reservoir divine,
My mind and body in bliss I find.
Says Nanak, may I never forget
The source of eternal joy, the Lord Kind. (4) 24.54.

Bilawal V

My thirst assuaged, attachment dissolved, fears and illusions have fled.
My mind is immutable and in bliss,
The Guru has His favours shed. (1)
Meditating on the True Guru.
No more do I suffer.
My mind and body are cool and quiet,
I am in peace and poise, my brother! (1) *Refrain*

Asleep, I was awakened in meditation and I beheld in a bewildered state.
I sipped Amrit and was assuaged,
It had its peculiar taste. (2)

I was liberated, liberated my fellow-travellers
And the entire family.
It was a fruit of the Guru's service,
At the sacred court of the Divine Entity.
Mean, helpless, ignorant, meritless without any virtue.
Nanak was granted favour, P-815
He was appropriated by the True. (4) 25.55

Bilawal V

The Lord is the anchor of His devotees, there is none other.
Their power, status, family and wealth
It is the Name of the Preceptor. (1)
In Your grace Your devotees You protect.
The traducer die slandering
To Yama they are subject. (1) *Refrain*

The holy meditate on the Lord, their being no other.
They make their supplication to the One
Who prevails all over. (2)

They listen discourses and the Holy Word uttered by godmen.
All their foes thus fritter away,
And the devotees are given due attention. (3)

What Nanak says is true, let it be known all over.
The Lord's devotees who seek the shelter,
None do they need fear. (4) 26.56

Bilawal V

The Lord who has the power, snaps the bonds,
There is no other way of liberation,
Pray keep us under Your command. (1)
We come to Your shelter, the Lord Compassionate!
We can be saved in the world,
If You alone the protection grant. (1) *Refrain*

Involved in desires, delusion, attachments and misdeeds,
With falsehood lodged in mind
The Lord I never go to or heed. (2)

The Light Supreme, Accomplished Lord, it is all Your creation.
We live the way You make us live
You are Inaccessible, Wondrous manifestation. (3)

The Lord Almighty, Accomplished Master!
Pray, bless us with devotion.
Says Nanak, meditating along with the holy,
One finds one's liberation. (4) 27.57

Bilawal V

Who it is who has not succumbed to your temptation?
The mighty charmer Maya with her hellish tradition! (1)

My evil inclined mind, you cannot be trusted.
You are much too intoxicated.
The tether of the donkey is loosened
When its back has been loaded. (1) *Refrain*

Meditation, asceticism and discipline you have given go-by,
And subjected yourself to Yama's bludgecon doom.

You remember not the torture of transmigration,
You, the shameless buffoon! (2)

You have distanced yourself from the One who is your fellow traveller and great friend.
And tied yourself with five robbers.
In great affliction it is going to end. (3)

Nanak seeks shelter with those who have their mind controlled,
Who have their body, mind and property to the Lord sold. (4) 28.58

Bilawal V

Living an active life, I am in bliss, the secret of peace lies in meditation.
Uttering the Name of God, one improves one's cogitation (1)
Meditating on the Lotus Feet of the Guru I survive.
Repeating the Name of the Lord from my mouth,
I quaff Amrit and revive (1) *Refrain*

The living creatures abide in peace, everyone with a hope in mind.
They all contemplate doing some good, P-816
No ill-will around them they find. (2)

Blessed are the people, blessed is the spot where they meditate,
Where they chant hymns and conduct discourses on the Lord,
And live in poise and a peaceful state. (3)

They forget never from their mind the Helper of the helpless.
Nanak seeks shelter of the One
Who the supremacy over everything does possess. (4) 29.59

Bilawal V

He who had you released from the mother's womb and blessed with peace.
To remain calm and quiet,
Ever you contemplate on His Lotus Feet. (1)
That which is not of any avail in life and to death *you are attached*,
He who has brought about this creation,
Rare are those with Him are latched. (1) *Refrain*

Man! the Creator creates both weal and woe,*
And from suffering extricates.
The ant He turns into an elephant,
And the broken He remakes. (2)

Born from egg, placenta, perspiration and atmosphere,
All are the Lord's Creation.
The deed that fetches all benefits
Is remaining ever in meditation. (3)

On our own we can do nothing,
For shelter to the holy we make.
From the dark wall of illusion
Says Nanak, the Lord, pray, extricate. (4) 30.60

Bilawal V

In searching, the jungle and wilderness I have generated
The guileless, imperishable, unknowable gods.
The Lord I *have not found.* (1)
When do I behold my Lord in His divine glory?
Better than being awake is the dream
When one is in the Master's company. (1) *Refrain*

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* heat and cold

Thirsting for His glimpse I listen scriptures adumbrating caste code,
Form, features and five elements,
I find Him above the board. (2)

His identity is revealed to the holy or the rare *yogis* supreme,
With whomsoever in His grace they come in contact.
He is great with due esteem.
He is within and without, there is no doubt.
Says Nanak, only he propitiates Him,
Whose *Karma* has the perfect clout. (4) 31.61

Bilawal V

Beholding the Lord's glory all the living creatures are thrilled,
The True Guru Himself arranged
To have the debt discharged. (1)
Consuming and spending it remains intact,
The Holy Word is inexhaustible.
Everything is found adequate,
There is nothing that is unavailable. (1) *Refrain*

Meditating in the company of the Holy
Is a wondrous treasure.
Dharma, wealth, fulfilment of desires and salvation
Are made available without measure. (2)

The devotees meditate on the Lord in single-minded frame
And garner the Name Divine
Which cannot be counted or defined. (3)

Lord! We come seeking Your shelter
And laud Your virtues.
Says Nanak, Your extent cannot be known,
Limitless is the Lord True. (4) 32.62

Bilawal V

Meditating on the Lord Supreme objectives are fulfilled.
In the Divine City the Creator dwells,
Where the holy are billed. (1) *Refrain*
Those supplicating the Master P-817
Come to no ill.
The Lord Himself is their Saviour,
Of the holy He is the goodwill. (1)

They are never in want,
Full are their stores ever.
The Lotus Feet of the Lord lodged in their heart,
The Lord who is Inaccessible and a Wonder. (2)

Everyone lives a happy and a fruitful life,
Nothing seems to miss.
Blessed by the holy, they propitiate the Lord,
The Accomplished Sovereign ever in bliss. (3)

Everyone hails Him, glorious is every spot.
Meditating on the treasure of Name,
Nanak was in peace and met the Guru he sought. (4) 33.63

Bilawal V

To be rid of maladies one should meditate on the Lord,
For freedom from illness is Rama's rod. (1) *Refrain*
Propitiate the Guru Accomplished and enjoy the reward,
Hail the Holy Company which brings about the accord. (1)

He meditating on Whom lends peace and alienation retard,
Nanak sought His shelter who is the Almighty God. (2) 34.64

Raga Bilawal V Score 5
Duos

There is but One God.
He is realised through the grace of the True Guru.

Giving up every other cure I took to the Lord's Name.
All my maladies and sufferings were shattered,
My mind was in a cool and quiet frame.
Meditating on the Guru Accomplished the afflictions were no pain,
The Saviour came to save me in His graceful vein. (1) *Refrain*

He pulled me out by hand to my rescue as He came.
Meditating on Him my mind and body are in peace and free from fear dame. (2) 1.65

Bilawal V

Putting His hand on my forehead, the Lord established me and blessed with Name.
It entails no loss, the Preceptor's service is ever a gain.
Himself the Lord vindicates His devotees fame.
Whatever the holy contemplates,
He accepts and does the same. (1) *Refrain*

Those seeking shelter of His Lotus Feet
Are like a beloved dame.
Says Nanak, He meets them in His grace
And the flame merges in the flame. (2) 2.66

Bilawal V

The Lord Himself bestowed me with the anchor of His Lotus Feet.
He who comes to the shelter of the Lord,
Ever does he find a respected seat. (1)
The Lord is the saviour, His service is holy.

That Amritsar is a city of peace,
It is a gift of Guru's divinity. (1) *Refrain*

One should meditate on the Lord ever,
It protects from every blight.
Says Nanak, meditating on the Lord God,
The foes take to flight. (2) 3.67

Bilawal V

With mind and body should one meditate on the Lord in holy company.
Chanting praises of the Preceptor,
Yama flees in a seeming hurry.
He who meditates on the Name,
He remains awake daily. P-818
He is not harmed by spells and magic,
Nor by an evil eye. (1) *Refrain*

Lust, wrath, ego, pride and attachment,
The seeker gives them go-by.
Bliss, joy and devotion, says Nanak,
Are availed to those who by the Guru abide. (2) 4.68

Bilawal V

Management of the creation is His charge, He does what He likes,
When the Lord is pleased, no fear ever strikes. (1)
Meditating on the Lord God,
You will suffer no affliction.
Yama dare not approach the devotee,
Who enjoys the Lord's affection. (1) *Refrain*

The Almighty is Accomplished,
There is none other.
Nanak has come to the Lord's care,
The True One is his shelter. (2) 5.69

Bilawal V

By constant contemplation the spot of suffering disappears
There is peace in the holy company,
No more straying one hears. (1)
I am sacrifice unto my Guru,
His feet everyone endears.
There is bliss, peace and joy,
I behold and laud the Seer. (1) *Refrain*

To divine discourse, laudation, chanting and music,
I have come to adhere.
Says Nanak, when the Preceptor is pleased,
One finds for what one cares. (2) 6.70

Bilawal V

Your slave has a request - Pray, enlighten my heart
With Your grace my Preceptor.
Let my misdeeds depart.
Your Lotus Feet are my anchor.
Repository of virtues are You, my Lord.
I should devote myself to laudation and meditation
As long as I breathe my Bard! (1) *Refrain*

You are mother, father and relation,
All over it is Your resort.

Nanak has come seeking shelter of the Holy
Whom everyone does laud. (2) 7.71

Bilawal V

Everyone asks for good; albeit the miraculous powers lie in laudation.
They call Him Holy which for others is an attraction. (1)
Peace, poise, bliss of liberation,
The Guru Accomplished has given.
Everyone took kindly to us,
As we devoted ourselves to meditation. (1) *Refrain*

The Lord virtuous and profound
Prevails all over.
Says Nanak, the holy remain in bliss
Finding the Lord as their anchor. (2) 8.72

Bilawal V

The Compassionate Lord listened to my prayer and was kind.
He saved His devotee,
And the slanderer was maligned. (1)
No one dare look askance at You,
If you are devoted to your Guru.
The Preceptor will protect you.
Extending His arm true. (1) *Refrain*

Of the creation You alone are the Provider,
There is none other.
Nanak makes his supplication to You,
You alone are his shelter. (2) 9.73

Bilawal V

Our friends and well-wishers are taken care of by the Lord,
The Traducers have all been destroyed.
No more have you fear of any sort. (1) *Refrain*
As you propitiated the Revered Guru P-819
Fulfilled were all your objectives.
You were hailed all over the world,
And successful was your service. (1)

Lofty, Wondrous, Immeasurable is Lord
Who has everything in His hand.
Nanak has Preceptor as his Protector,
Here and hereafter by him Who would stand. (2) 10.74

Bilawal V

Meditating on the Guru Accomplished, the Lord was kind,
The holy showed the way,
Yama's snare to unwind. (1)
Chanting the Lord's Name,
Of suffering, hunger and doubts I was relieved,
And was in peace, poise and bliss.
All my objectives were achieved. (1) *Refrain*

Subsided is my sensation of burning, it is cool and quiet,
I am protected by the Lord.
Nanak is in the shelter of the One
Who is glorious all over the world. (2) 11.75

Bilawal V

Pleasant is earth, the spot blessed,
Objectives are all fulfilled.

Meditating on the Name,
Fled is the fear and my illusions killed.
In the company of the holy,
It is peace, poise and senses stilled.
The moment is auspicious
With the Name which is filled. (1) *Refrain*

They came to be known all over,
Who went about unbilled.
Nanak sought His shelter
Each and every heart Who has tilled. (2) 12.76

Bilawal V

The Lord Himself relieved of melody, peace and quiet showed.
Of great glory and wondrous looks,
The Lord Himself the boon bestowed. (1)
The Enlightened Guru was gracious,
He protected the brother.
I am in His protection,
Who is ever a succour. (1) *Refrain*

Unheeded never goes a devotee's prayer,
Nanak's prop is the Lord of virtuous wares. (2) 13.77

Bilawal V

Ever they die and are born who forget the Life Bestower.
The devotee serves the Preceptor,
And day and night remain dyed in His colour. (1)
It is peace, poise, bliss in excess,
Fulfilling every desire.
It is felicity in the holy company
Meditating on the virtuous Sire. (1) *Refrain*

Lord! Pay, heed to the prayer of the devotee
You are the Knower of heart.
You prevail everywhere,
Of Nanak you are the Lord. (2) 14.78

Bilawal V

Protected by the Preceptor no hot wind can blast.
With the *Lakshman Rekha** around us,
No one dare suffering cast. (1)
We have propitiated the True Guru
Who has us here brought.
He gave us the remedy of Divine Name,
And by the sole Lord we were caught. (1) *Refrain*

The Saviour saved us,
And all our ills He fought.
Says Nanak, the Lord was gracious,
He came to rescue our lot. (2) 15.79

Bilawal V

Their children themselves they have protected,
the Preceptor and the Revered Guru
There is peace, poise, quiet and bliss, P-820
Rewarded has been our service to the True Guru. (1) *Refrain*

The Preceptor Himself attended to the devotee's supplication,
Relieved from disease, gave life to the sick.
He who is of immense estimation,
Our faults He has forgiven with His surmise.
What we desired He bestowed.
Nanak unto Him is sacrifice. (2) 16.80

* the line of divine protection marked by Lakshman to protect Sita before her abduction.

Raga Bilawal V Score
Quartets and Duos

There is but One God.
He is realised through the grace of the True Guru.

My Lord Charming! Pray, let me not hear
Songs sung and musical din of the reprobates,
Also the wasteful words they utter. (1) *Refrain*
I should serve and continue to serve the holy
And ever in my mind it bear.
I should be blessed with fearlessness by the Lord Compassionate
And laud the Preceptor in the company of the Seers. (1)

Dyed in Your colour my tongue should laud Your virtues
And my eyes for a glimpse of the Lord should peer.
May You be gracious, Redeemer of the suffering of the poor,
Your feet in my heart I may bear. (2)

Let me be lowly and lowliest of the holy,
Such a vision should ever remain clear.
I should quit my ego for ever and ever,
Of the True Guru this spell should I endear. (3)

Beyond every measure, Measureless is the Lord,
With loving devotion who does cheer.
Says Nanak, whosoever seeks His shelter,
Receives the boon of remaining without fear. (4) 1.81

Bilawal V

Lord! You are my life's anchor prime.
I greet, bow, do obeisance, prostrate
And sacrifice myself many a time. (1) *Refrain*

Sitting or standing, awake or asleep,
For you alone I chime.
Weal and woe and my mind's anxiety
To you I come to prime. (1)

You are my prop, my power, wisdom and wealth,
You are the family mine.
What You do is in my interest,
Says Nanak, it is a blessing beholding the feet sublime. (2) 2.82

Bilawal V

You are said to be everyone's saviour.
I am involved in attachment, keeping foul company,
As such I don't You remember. (1) *Refrain*
Vice and evil I have garnered and grasped
From *Amrit* my mind has itself sever.
Given to lust, wrath, avarice and slander,
From truth and contentment I'm out of favour. (1)

Master, pull me out of these,
Defeated, I have come seeking Your shelter.
Nanak has this supplication to make,
In the company of the holy this destitute should also be taken care. (2) 3.83

Bilawal V

At the abode of holy is heard the mention of Lord.
Their days and nights resound with divine discourse.
There is joy and bliss when the Lord they laud. (1) *Refrain*
In His grace the Lord has made us His own
And bestowed the Name as reward.
Involved in laudation day and night,
We are rid of lust and wrath. (1)

Beholding the Lord we are satiated,
Having fed on *Amrit* as divine award.
Nanak has come seeking shelter of Your feet,
Pray allow me the company of men of God. (2) 4.84

Bilawal V

Himself He saved His devotees
In His grace He bestowed His Name
And annulled their woes and calamities. (1) *Refrain*

Everyone lauds the Lord
In *ragas* rare with their tongues in harmony.
The thirst of millions of lives is satiated,
With alchemy in their soul of the Name of Deity.
We held the feet of Bestower of peace
And meditated on the Holy Word in the Guru's company,
Thereby shattering illusions and fears, swam across the ocean *of life*,
Says Nanak, with the Master's glory. (2) 5.85

Bilawal V

Relieved* from fever, Guru, the Creator
I am sacrifice unto my True Guru.
Of the entire world who vindicates the honour. (1) *Refrain*

With His hand on the forehead,
The child He saved.
With the *Amrit* of Name
The nectar He paved.
In His grace He protected the honour of His devotee
What Nanak said was accepted in the Court of Deity. (2) 6.86

* it relates to the recovery from fell disease of Hargobind, Guru Arjan's child.

Raga Bilawal V, Score 7
Quartets and Duos

There is but One God.
He is realised through the grace of the True Guru.

The True Guru's Word is like refulgence of the Sun.
It dispels darkness and the wondrous chamber** of jewels throws open. (1)
Wonderstruck are those who behold it.
They fail to describe its glory.
Intoxicated they are lost in it,
Wrapped in ecstacy. (1)

No more entanglements and snares
No more distance of ego a bit.
You are no more high, I am no more low to be stretched.
You are mine; to You I submit. (2)

You are but One, it is Your expanse.
You are wonder of wonders.
It is Your spread, Your finish,
You are the life's anchor. (3)

Immaculate among the immaculates, holy among the holiest.
Without an end, ever Limitless
Says Nanak, You are higher than the highest. (4) 1.87

Bilawal V

Without the Lord nothing avails
That with which you are entangled like mad,
It is Maya with her snail. (1) *Refrain*

** the self

The gold-coloured beauty and warm bed,
In an instant would you fail.
Involved in the sensual pleasures,
It is the drug of thugs, their veritable pale. (1)

You have raised a house of straw and decked
With fire beneath to assail.
Throwing about your weight in a citadel
What good does it entail? (2)

The five messengers standing over head — P-822
Will grasp and shake your hair like a tail.
Don't you see the ignorant blind?
You are sleeping intoxicated like snail. (3)

The snare is spread and grain spread.
The bird must be caught *in the dale.*
Says Nanak, to have my bonds snapped,
To the True Guru I've wailed. (4) 2.88

Bilawal V

The Lord's Name is wondrous and beyond value.
Loving as life, aid of mind,
Contemplated as the betel-seller does his betel chew. (1) — *Refrain*
Guided by the Guru I am in a state of poise,
In love divine is dyed my heart true.
It is great good fortune meeting the Love,
My nuptial bond I never rue. (1)

Without charm, incense, fragrance or ceremonial lights,
Absorbed, my body is in a blooming hue.
Says Nanak, as the happily-wedded has bliss with her love,
Her bed looking attractive with *her beau.* (2) 3.89

Bilawal V

Repeating 'Gobind', the Name of Lord, His image I've become.
Ever since I cultivated the holy,
No more to the foul-thinking I succumb. (1) *Refrain*
The Lord as ever Perfect and Pervasive,
Blessed us with peace and quiet in the Sun.
Lust, wrath, desire and pride,
Alien to my self have become.
Truth, contentment, compassion, dharma and righteousness
From the holy I have gained this wisdom.
Says Nanak, those who have realised the Lord from the depth of heart,
They have a glimpse of the Divine Kingdom. (2) 4.90

Bilawal V

What to speak of us, the poor creatures ?
Not to the extent of a hair can we describe God.
Brahma, Shiva, Indra, ascetics, monks and sages,
None has succeeded to imbibe the Lord. (1)
What can one say? Description is hard,
Wherever we turn we find Your Resort. (1) *Refrain*

In the wild wilderness where the torment of Yama assails
It is You who are my safeguard.
I come to Your shelter holding Your feet,
As guided by Guru Nanak, the bard. (2) 5.91

Bilawal V

Inaccessible, Eternal Creator, the foul became pure meditating on Him for a moment.
What is said to be wondrous is achieved,
If to the feet of the holy one's mind is lent. (1)
What to try? How make a dent?
How to meditate? Do tell me friend. (1) *Refrain*

If one were to serve another
He would ever remember and commend.
Nanak has come seeking shelter of the ocean of peace,
He has faith alone in the Name of Gobind. (2) 6.92

Bilawal V

At the feet of the holy I served.
I was released from all entanglements,
And free from every bondage I emerged. (1) *Refrain*
I was in peace, poise and deep bliss. P-823
As the Name of Lord from my Guru I heard,
It is a happening beyond me to relate,
The Guru Accomplished has my direction turned. (1)

I see my Lord prevail in everyone,
None without the Divine I see.
All over the Lord Compassionate is pervasive,
Says Nanak, I am from transmigration free. (2) 7.93

Bilawal V

My mind says something, quite another do I say.
My Master is Omniscient,
For what before Him I pray? (1) *Refrain*

Lord! You recognise what is unsaid,
What in one's heart comes to stay.
Man, how long would you deceive yourself?
He sees everything, He hears what He may.
He who realises this, He is in bliss,
Excepting the Lord to none other reverence does he pay.
Says Nanak, when the Guru is gracious
The divine dye never fades away. (2) 8.94

Bilawal V

The traducers fade away on their own.
It approximates to the metaphor, brother!
Like saltpetre wall they are undone. (1) *Refrain*
If he finds a fault he is happy,
At the virtue he is torn.
Contemplating day and night leads him nowhere.
Contemplating evil he is foresworn. (1)

The traducer having forgotten the Lord is close to his end,
Creating trouble with the holy he is prone.
The Lord Himself is the Saviour of Nanak,
How can the poor man atone? (2) 9.95

Bilawal V

Why must oneself one mislead.
You do or get done and deny.
The Lord does see, hear and heed. (1) *Refrain*

You deal in glass, forsaking gold,
Befriending foes, friends out you weed.
Engrossed in vice you, consume yourself;
What you have, you think, is bitter, what you have not is sweet.
Man! You have fallen in a dark well,
In the storm of illusion and bondage of attachment the life you lead.
Says Nanak, should the Lord be gracious,
One propitiates the Guru who pulls out with His hand indeed. (2) 10.96

Bilawal V

With mind, body and utterance on the Lord I contemplate.
I am in bliss, my illusions are dispelled.

With all the joys has the Guru me state. (1) *Refrain*
My ignorance has been turned into wisdom
My Preceptor is ever up-to-date.
He protects His devotees with His own hand,
No harm can ever them take. (1)

I am sacrifice unto the sight of the holy,
With whose blessings I meditate.
Says Nanak, I live on the faith of the Lord,
Not for a moment, anyone else I mistake. (2) 11.97

Bilawal V

The Guru Accomplished has me vindicated.
He has blessed my heart with the Ambrosial Name
And the impurity of ages has been vacated. (1) *Refrain*
My foes and minions of evil are vanquished
As the Word of the Guru Accomplished I repeat.
How can anyone harm me? P-824
My Preceptor has the highest seat. (1)

Meditating on Him I have attained every joy,
With His Lotus Feet in my mind.
Nanak, the slave has sought His shelter.
Beside Him none else he can find. (2) 12.98

Bilawal V

Ever and ever meditate on the Name of Lord,
The affliction of age and death you will not suffer,
In the Court Divine your problems will be solved. (1) *Refrain*
Free from ego, come to the Guru's daily care,
From the Guru you will find this treasure as reward.

Thus would your bonds of transmigration be snapped,
In the True Court would you find accord. (1)

Lord! What You do I accept as true,
Let my heart's ego abhort.
Says Nanak, I long to be in His care,
Who has the entire world as His ward. (2) 13.99

Bilawal V

He who has the Lord in his heart and mind,
He lauds the Lord and does good deeds.
What he utters beyond value you find. (1) *Refrain*

All those belonging to Him are liberated in an instant,
With the impurity of ages behind.
Meditating on my Master Divine,
In bliss do the vicious life I wind.
As I grasp the boat of Guru's feet,
Across the ocean of life I find.
The holy, the devotee are cherished by Him,
To them I find attached my mind. (2) 14.100

Bilawal V

Beholding Your wondrous ways, I take heart
You are the Master, Omniscient,
With the holy you ever take part. (1) *Refrain*
In a moment you establish and exalt
The worms you bestow royalty of a sort. (1)

I should never forget You from my mind—
This is what Nanak seeks as reward. (2) 15.101

Bilwal V

The Lord Eternal is worthy of adoration.
I dedicate my mind and body to the Guru,
Who is the Provider of the entire creation. (1) *Refrain*
Protector of those in His shelter
Inexpressible, Bestower of joy and of compassion an ocean.
He keeps His devotees clasped to His heart,
Not a whiff of hot air causes them oppression. (1)

The Lord gracious, of the devotees is entire riches and possession.
Nanak seeks a glimpse of the Lord
And dust of the feet of the holy in compassion. (2) 16.102

Bilawal V

Contemplation of Name equals devices in millions.
Lauding the Lord in the company of the holy
Terror-struck are Yama's minions (1) *Refrain*

I've performed all expiatory rituals,
With mind and body at His feet in submission.
Fled are the illusion and fear of transmigration,
The sins of many a life are annulled.
Free from fear I laud the Lord,
The great good fortune can his boon commission.
Pray, do me a favour, my Lord Compassionate, P-825
Nanak, the slave, begs for holy laudation. (2) 17.103

Bilawal V

The Lord has us from Sulahi+ protected.
Sulahi has not been able to touch anyone,
He has died the death of an unclean cur rejected. (1) *Refrain*

+ a petty rare official who was enemy of the Guru household.

Brandishing His axe the Master sliced his head.
In an instant he was in dust abjected.
Contemplating evil, in evil he was consumed.
He who created him, had him defected.
Progeny, friends, spouse-nothing lasted with him,
Of brothers and relatives he was berefted.
Says Nanak, I am sacrifice unto the Preceptor
What the slave had said Who duly projected. (2) 18.104

Bilawal V

Of the Lord Accomplished it has been a perfect task,
The Lord Himself managed.
The Revered Guru came and did the job. (1) *Refrain*
The Lord prevails at the Primal Time, in the middle and end,
His outfit Himself He has created.
Himself He protects His devotee,
My Preceptor is all over reflected. (1)

The Lord Supreme, the Preceptor, True Guru,
Who has every creature under his control.
Nanak has sought the shelter of His Lotus Feet,
Meditating on the Lord's Name as the holy spell *for his soul*. (2) 19.105

Bilawal V

From ills and evil Himself He protects.
Sitting at His feet one feels cool and quiet,
And the Lord's Name in the mind reflects. (1) *Refrain*

In His grace He gives His hand,
He who is the Saviour of the world,
And in the nine planets outstands.
Freed from suffering it is bliss and peace,

Quenched thirst, mind and body in truth do land.
He is Helper of the helpless, entirely Accomplished,
Of the entire universe He is the Father Grand.
Lover of devotees, Reliever from fear,
Of whose Nanak virtues chants. (2) 20.106

Bilawal V

Him from whom I was created, I come to understand.
Meditating on the Preceptor, the Creator
In peace, joy and freedom, I find myself land. (1) *Refrain*

With great good fortune I propitiate the Guru Accomplished.
Omniscient, competent and noble, grand.
Greatly Accomplished, the humble who helps,
Protects His devotees with His hand.
The illusion and fears are shed in a moment,
There is refulgence in the pitch dark land.
Nanak meditates on Him every breath,
Sacrificed unto Him ever He stands. (2) 21.107

Bilawal V

The Guru Supreme shielded at both the ends.
The Lord God took care here and hereafter.
All the tasks we came to fend. (1)

Contemplating on the Name brought peace and poise;
Like washing the dust of the feet of the wise.
Ceased the coming and going; it was all calm.
The suffering of birth and death ended.
Vanished the doubts and fears of Yama. P-826
That He prevails in every heart, *I came to realise*.
Nanak sought shelter of the Reliever of pain,
Finding His presence inside and out, time and again. (2) 22.108

Bilawal V

A glimpse of Yours and the sins flee.
Never should You be out of my sight,
Ever should You abide by me. (1) *Refrain*

My Love! You are my life's anchor.
The Omniscient Preceptor! You prevail everywhere.
How do I recount Your virtues?
With every breath I remember You. (2)

You are the treasure of grace, Compassionate to the poor.
The living creatures You must foster. (3)

Day and night I meditate on Your Name.
Says Nanak, it was from You this inspiration came. (4) 23.109

Bilawal V

Health, wealth and youth have gone,
The Lord I have not lauded.
Involved in misdeeds the night has turned into dawn. (1) *Refrain*
Eating a variety of viands,
Teeth in my mouth have decayed and worn.
Cheated in utter avarice,
Involved in evil never have I cared for social charm. (1)
In the vast ocean of misdeeds and suffering,
The seeker in me has come to harm.
I sought the shelter of Nanak, my Master
He pulled me out in *the original form*. (2) 24.110

Bilawal V

Meditating on my Lord,
My enemies and foes may try their worst,
Dear brother! I am overjoyed at heart. (1) *Refrain*

My physical and mental ailments are gone,
The Creator has me recognised.
I have peace, poise and bliss in plenty,
With the Name of the Beloved in my heart to abide (1)

Lord! This body, breath and my riches are Your property.
You are my Accomplished Master.
You are the Saviour of Your servants,
Nanak, the slave ever takes You after. (2) 25.111

Bilawal V

Contemplating the Lord I am liberated.
My mental worries gone, I enjoy true peace,
I have my Omniscient Lord meditated. (1) *Refrain*
He whose creation I am; He bestowed felicity,
He is truly to His flock dedicated.
He protects His devotees Himself,
Who pride over Him for having the fears dissipated. (1)

With malice gone, it is amity all round,
Enemies and evildoers are segregated.
There is peace, poise and bliss in plenty,
Nanak lives having lauded and meditated. (2) 26.112

Bilawal V

The Preceptor has His grace expressed.
The True Guru fulfilled all the objectives.
The seekers meditated, prayed and got blessed. (1) *Refrain*
The Lord took us in His fold,
The traducers were all turned to dust.
He held His devotees in His embrace,
And ferried them to His Divine nest. (1) P-827

We arrived home in peace and piety,
Their faces blackened, the slanderers were oppressed.
Says Nanak, my True Guru is Accomplished,
Graced by the Guru we are blessed. (2) 27.113

Bilawal V

I have fallen in love with my Beau. *Refrain*
If I try I cannot break.
I leave, I cannot forsake.
It is tied, taut, true. (1)

That day and night You should lodge in my heart.
Pray, let this be my favour due. (2)

I am sacrifice unto my Lord Charming
Whose tale has been told to few. (3)

Nanak, the slave of slaves supplicates
Pray, do be graceful to me. (4) 28.114

Bilawal V

I should sacrifice myself meditating on the Lord's feet.
The Guru is my Preceptor, the Supreme Lord.
Ever in my heart, Him I contemplate. (1) *Refrain*
I should meditate on the Bestower of peace ever,
The entire universe is whose estate.
My tongue should utter the Name of the Creator alone,
And thereby in the Court Divine behold Him in-state. (1)

He who has found company of the holy,
He alone is blessed with the factor of His fate.
Lord! I should ever laud my Master
Do please bless me in Your grace. (2) 29.115

Bilawal V

Under the divine shelter of the True Guru I am saved.
I am hailed the world over.
The Preceptor has for me this path paved. (1) *Refrain*
Provider is the Accomplished Bestower of peace,
The entire universe he must feed and aid.
He pervades here, there, everywhere.
I am sacrifice unto His feet, as prayed. (1)

Master! I am aware of the worldly devices,
The Divine powers are in You arrayed.
At the Prime Time, before the Time Prime You have saved
Meditating on You Nanak is no more afraid. (2) 30.116

Raga Bilawal V Score 8
Duos

There is but One God.
He is realised through the grace of the True Guru.

I am nobody Lord, everything belongs to You.
Here You are Unattributed, there Attributed
And in between is displayed my Master True. (1) *Refrain*
You are in town, also out of the town
Everywhere is the abode of my Lord Beau.
Yourself You are the ruler and Yourself the ruled,
Here You lead, there You pursue. (1)

From whom should I conceal? And whom deceive?
Wherever I turn, close and closer are You.
Nanak beheld the Lord in the figure of the holy,
The drop and ocean are never two. (2) 1.117

Bilawal V

P-828

You are Accomplished and of deeds, the Doer.
Lord! Pray vindicate my honour.
At Your feet I come and cower. (1)
What I do, ever You are aware,
There is no scope for denying or stubborn cover.
You are known for Your splendour
A million sins it is Your way to slur. (1)

Our lot is ever to go astray,
It is Your way to get the fallen together.
The Lord Compassionate, Bestower, the Treasure of Grace.
Pray, grant Nanak Your glimpse in person, Sir. (2) 2.118

Bilawal V

Pray, do me a favour,
My forehead should be on the holy feet,
Eyes behold the Master,
And the body with dust of His feet I cover. (1) *Refrain*
The Holy Word of the Guru should lodge in my heart,
And the Lord's Name my mind should savour.
Let me vanquish the five robbers, Master!
Consign all the illusions to the ritual fire. (1)

What You do I should accept with pleasure
And my mind should no more waver.
Pray, ferry me across in the holy company
You alone are Nanak's Bestower. (2) 3.119

Bilawal V

I seek guidance from the Lord's devotee—
That I should be absorbed in Your thoughts

And should be dyed in Your dye.
In Your service with Your person should I tie. (1) *Refrain*
Serving the devotees and entering into dialogue with them,
I should move about and keep their company.
The dust of the feet of the devotee pasting my forehead,
Every desire of mine should I satisfy. (1)

The Lord's devotee whose reputation is transparent.
And feet like a million holy *ghats* of Ganga Mai*,
Covered with the dust of the feet of the holy,
Says Nanak, obloquies of several births are given go-by. (2) 4.120

Bilawal V

Lord! Take care of me the way You may!
You are my Preceptor, the Supreme Master, True Guru.
We are Your children, You are the Father, we pray! (1) *Refrain*
Without any merit; I have no virtue.
To approach You I know not the way.
Your state and capacity You alone know,
My life, my body are Yours at bay. (1)

You are Knower of hearts, the great Master,
Ever You know without one having to say.
My mind and body would be at peace and quiet
Says Nanak, grant me a glance of grace if You may. (20) 5.121.

Bilwal V

Lord! Let me ever abide by You.
You are my Beloved, the Heart Charmer,
Without You the life is untrue. (1) *Refrain*

* the Mother Ganga

In an instant You turn have-nots into haves.
Master You are of the anchorless crew.
In burning fire Your devotees You have saved,
By stretching Your arm for their rescue. (1)

I am cool, quiet, peaceful and satiated,
Meditating on the Lord I have nothing left to rue.
Says Nanak, the Lord's service is the Nine Treasures, P-829
All other devices are utterly untrue. (2) 6.122

Bilawal V

Pray, forget not ever Your devotee.
Come and lodge in my heart,
For the sake of my old fascination for Thee. (1) *Refrain*
Lord! You are known Redeemer of the fallen,
Pray, remember not my misdeeds that be.
You are my life, breath, substance and peace,
Do burn the veil of ego in me. (1)

In the absence of water, how can the fish live?
And without milk a baby?
Nanak, the slave, thirsts for the Lotus Feet,
A glimpse of the Master, and he would be in felicity. (2) 7.123

Bilawal V

It is weal everywhere
The Guru Accomplished has fostered,
And the Preceptor did the favour. (1) *Refrain*
The Lord Beloved lodges in my body and mind,
My suffering and pain are over.
In peace, poise and bliss I laud the Lord
The agents of evil and foes are nowhere. (1)

My merits and demerits the Lord reckoned not,
He owned me up in His favour.
The glory of the Lord Eternal is great,
Nanak hails His victory ever. (2) 8.124

Bilawal V

Without fear and devotion there is no liberation.
Do be gracious, Redeemer of the fallen!
Pray, protect me; I look up to You for redemption. (1) *Refrain*

I know not meditation, wander about maddened by Maya,
Like a cur I'm given to vicious intersection.
As I grow old I get more attached,
Committing sins I am sinking in the ocean.
I come to the shelter of the shelterer of suffering, the Lord Immaculate,
In the company of the holy taking to meditation.
Lord of bewitching tresses who undoes affliction and suffering!
Nanak wails for Your manifestation. (2) 9.125

Raga Bilawal V Score 9
Duos

There is but One God.
He is realised through the grace of the True Guru.

Himself has the Lord brought about the union.
Ever since I sought Your shelter
My misdeeds are on the run. (1) *Refrain*
Shedding ego and anxieties,
I get to the holy gathering.
Meditating on Your Name, my Lord Beloved,
All my maladies are gone. (1)

I am utterly thoughtless, ignorant and unenlightened,
The Lord has saved me in His compassion.
Says Nanak, propitiating the Guru Accomplished,
One is free from transmigration. (2) 1.126

Bilawal V

I live listening to the Name Divine.
As the Guru Accomplished pleased,
All my desires are met, I find. (1) *Refrain*

The sufferings alleviated, my heart is at peace
In tune with melodies of bliss that chime.
My heart longs to meet the Lord, my Master, P-830
Not for a moment can it wait in time.
He Who has ferried across devotees and disciples
And whom many a monk prime,
Who is the support of blind and wealth of the destitute,
Nanak's Master has many a virtue sublime. (2) 2.127

Raga Bilawal V Score 13
(of varied rhythm)

There is but One God.
He is realised through the grace of the True Guru.

For my Lord charming! I've lost my sleep in sighs deep.
Dressed and decked with necklace, *kohl* and jewellery,
I wait and wait and wait.
When will He return home, my Mate? (1) *Refrain*

I place my head at the feet of the happily wedded,
I long to meet my Love,
When would He come back? What date? (1)

Listen sister-friend! As for the meeting one must one's ego shed.
Only then He would return home, whom you wed.
Now you can chant His praises in bliss
And meditate on the enchanting face of His.
Says Nanak, when you go to His Portal
Only then you will come across your Beloved Eternal. (2)

On Him when I have a peep,
I enjoy a sound sleep.
My thirst is quenched,
Into the state of poise I'm drenched.
Sweet is the story of my Spouse,
Which I've told as that of my charming friend. 1.128
Second *Refrain*

Bilawal V

As I have a glimpse *of the Lord* my ego is shed.
I get absorbed in the company of the holy,
And thereby to His feet I am led. (1) *Refrain*
None else does my mind get attached,
With the feet of the Lord it is latched.
Entangled like the humming bee with nectar of the lotus,
No other joy it cherishes,
The Lord alone it relishes. (1)

Breaking with others than the Lord
It is snapping Yama's chord.
Taking delight in the Name in mind,
In the company of the holy one finds.
Nowhere else does the Lord one meet,
Says Nanak, excepting in the love of the holy feet. (2) 2.129

Raga Bilawal IX
Duos

There is but One God.
He is realised through the grace of the True Guru.

That the Lord's Name is redeemer of suffering it is said.
Meditating on which Ajamel and Ganika
With salvation were blessed. (1) *Refrain*

The elephant was relieved of its terror in an instant,
The moment to the Name himself he addressed.
As the child Dhru listened Narad's discourse,
He got with the laudation obsessed,
And attained the status of being immutable, immortal and fearless.
The entire universe was impressed.
Says Nanak, the Lord is Saviour of His devotees
Treat Him always close to Your chest. (2) 1

Bilawal IX

Without the Lord's Name it is all pain.
Doubts are not dispelled without devotion,
This secret the Guru's Word contains. *Refrain*
What use is going on pilgrimage and observing fasts,
If in the presence of Lord one never came? P-831
His *yoga* practices and ceremonials are a waste.
He who lauds not the Lord's Name. (1)

Discarding both pride and attachment,
Who lauds the Lord's Name,
Says Nanak, such a one
Can liberation* in life claim. (2) 2

* *jivan-mukta*

Bilawal IX

He who does not laud the Lord,
He has wasted his life.
Remember it as sure in the heart. (1) *Refrain*
Despite going on pilgrimage, observing fasts,
He on himself who has no control,
Treats his life fruitless.
It is truth that for you I unfold. (1)

The way a stone placed in water absorbs no water,
Similar is the case with him, understand,
Who is devoid of devotion to the Master. (2)

That in *Kaliyug* it is the Name that gains liberation,
This secret is revealed by the Guru.
Says Nanak, he alone is exalted
Who lauds the Lord True. (3) 3

Bilawal I Score 10
Octets

There is but One God.
He is realised through the grace of the True Guru.

Everyone sees that He abides by.
It is only a devotee who does realise,
Without fear there can be no devotion.
He who is in tune with the Holy Word,
He lives a life of felicitation. (1)
The Name is such a precious boon
That, guided by the Guru, one should enjoy it in tune. (1) *Refrain*

Everyone talks about enlightenment,
Yet in disputation suffers estrangement.
Mere talking gives no satisfaction.
Without getting absorbed in essence there is no liberation. (2)

Realisation and meditation are obtained from the Guru.
One lives a holy life,
If in one's mind one has the True.
The self-possessed talks but lives not his word,
Forgetting the Name he is nowhere heard. (3)

The mind is caught in the net of the pond.
Every heart does with vice respond.
He who is born must die.
One succeeds if by Him one would abide. (4)

He is enlightened who in the Holy Word is absorbed.
The self-possessed in his ego is harmed.
The Creator Himself inspires devotion,
And to the devotee bestows ovation. (5)

The night is dark but there is a bright light.
Without the Name, one is false and without sight.
The *Vedas* raise the tune of devotion.
The enlightened listens and takes to meditation. (6)

The *Shastras* and *Smritis* to the Name lead.
Guided by the Guru one is in peace and does good deed.
The self-possessed is condemned to transmigration
It is the Name which can provide liberation. (7)

Faith in Name is true reverence and worship. P-832
Whom should I quote there is no other scholarship?
I look around and Him alone I recommend.
Says Nanak, there is none on whom can one depend. (8) 1

Bilawal I

Volition does what the mind says.
It is the mind that good or bad relays.
Those intoxicated with Maya are never satisfied.
Satisfaction and liberation are by mind prized. (1)
Know that your body, wealth and wife are mere ego.
Without the Name with you will nothing go. (1) *Refrain*

You may indulge in merry-making and lust.
Your wealth will be left for others,
And your body reduced to dust.
The entire expanse is dust mingling with dust,
Without the Holy Word removes not the impurity accurst. (2)

Singing, composing and playing musical instruments is false,
If it thrusts you in three evils and removes you away from the Lord.
Duality is not free from pain,
To get rid of it, the remedy is lauding the Name. (3)

Wearing neat *dhoti*, rosary around the neck and paste mark on forehead,
Yet with wrath in the heart and recitation of scriptures like an actor read,
Neglecting the Name and getting lost in Maya sleaze,
Without Lord's devotion there is no peace. (4)

Hogs, dogs, donkeys and cats,
Beasts, rascals, mean brats,
Distanced from the Guru into transmigration are whirled
Tied in bonds they come and go in circulation hurled. (5)

Service of the Guru earns them boons of rectitude.
With the Name in their hearts they are ever in gratitude.
In the Court Divine they don't have themselves to identify,
Those who abide by the ordinance they rank very high. (6)

Meeting the True Guru one realises the Lord,
Abiding by His ordinance one gains accord.
Gaining accord one arrives at the Portal Divine,
Where birth and death are of concern no prime. (7)

He who remains detached knows that all to Him belongs.
He, therefore, dedicates his mind and body
To the one whose it is the song.
Then he is neither born nor does he die,
Says Nanak, in the True he does subside. (8) 2

Bilawal III Score 10
Octets

The world is like a crow cawing discourses of enlightenment.
With greed in the heart, falsehood and vanity enchantment.
Devoid of Name in the end they are destined for defilement.
Serving the True Guru the Name comes in the heart to lodge. (1)
Propitiating the Guru the Name is inculcated.
Without the Name all love is false. (1) *Refrain*

Do what the Guru ordains.
Contemplating the Holy Word, the state of poise one gains.
With the Name True one exaltation attains. (2)

Himself ignorant, he sets out to enlighten others.
Blind of mind, blindness does gather.
How can he in the Divine Mansion enter? (3)

Save the Lord who is Knower of Heart,
Whose light is manifest in every part.
How can you conceal yourself from the Lord? (4) P-833

The True Name is through the Holy Word realised.
He then meets, on His own, and ego is decried.
Guided by the Guru to the Name is one tied. (5)

Serving the Guru the sense of duality is dead.
Misdeeds undone, foul thinking has fled.
Shining like gold the body in the divine light is fed. (6)
Meeting the True Guru one is greatly glorified.
Redeemed from suffering, Name in the heart is fortified.
Absorbed in the Name one is at peace and satisfied. (7)

Guided by the Guru one does good deeds.
The Guru's guidance to liberation leads,
And then, says Nanak, to the entire family proceeds. (8) 1.3

Bilawal IV Score 11
Octets

There is but one God.
He is realised through the grace of the True Guru.

Himself he kills and eliminates ego, day and night who lauds the Lord.
Faith confirmed, the body of a devotee shines like gold,
In fearlessness, his light is in the Divine Light absorbed. (1)
My anchor is the Lord prevailing in all.
I can live not for a moment without Name,
Guided by the Guru I have imbibed His Word. (1) *Refrain*

There is one house with ten doors
Where day and night do the robbers make their assault.
They purloin everything spiritual,
The blind egoist gets not the Word. (2)

The citadel of gold is full of jewels,
Those awake get enlightenment and its essence as reward.

The thieves and robbers lying hidden,
With the Word of the Guru are surrounded and caught. (3)

The Lord's Name is the treasure and ship,
The Guru's Word is the boatman to ferry across.
Neither Yama nor any tax collector may harass,
Nor any robber or thief assault. (4)

I laud the Lord day and night,
To find its limit which is hard.
Guided by the Guru the mind is disciplined,
And meeting the Master is a landmark. (5)

Beholding Him with eyes one is quenched,
And with ears hears the Holy Word.
Listening drenches the inner self,
And in an ecstasy one meditates on the Lord. (6)
Attachment with Maya exposes to the Three Qualities,*
The Guru-guided receives *Turya*** as reward.
It is then that one sees all with one eye
And finds everywhere prevails the Lord. (7)

The light of Name of Lord is manifest in all,
Guided by the Guru one gains the one Inaccessible called.
Says Nanak, the Lord is graceful to the humble,
In loving devotion I am in the Name absorbed. (8) 1.4

Bilawal IV

Meditating on the Lord's Name is soothing as chilled water,
It is like living in the neighbourhood of fragrant sandalwood tree. P-834

* these are – *tamas* (sloth), *rajas* (passion) and *sattva* (poise)
** fourth state, transcending the three qualities.

In company of the holy I attained supreme status of fragrance
I, who was castor and *dhak*[#] of low variety. (1)
Meditating on the Creator, Maker and Provider of the Universe,
Only those who come under His shelter are saved like Prahlad in company. (1)
Refrain

Among the eighteen loads[+], sandalwood is supreme,
Those close to sandalwood became fragrant like the sandalwood tree.
Reprobates who are false go dry standing,
With ego in their mind away from sublimity. (2)

The Creator knows the status and size of each,
And himself He provides them felicity.
He who propitiates the True Guru becomes gold.
What is inscribed from Above is never empty. (3)

Guided by the Guru one gains jewels as boons,
For Him oceans of stores are free.
At the Guru's feet I have an inspiration
Landing the Lord I remain ever *spiritually* hungry. (4)

Meditating day and night leads to utter dispassion.
As I meditate, I talk with the Deity.
Repeating the Name every instant and moment,
Even then one can know not the Divine Entity. (5)

The *Shastras*, *Vedas* and *Puranas* adjure righteousness
And living the life as per code of the six duties.

Yet the self-possessed lost in false illusions,
With the weight of avarice have their boat go under sea. (6)

[#] low kind of tree [+] vegetation

One should meditate on the Name and with Name gain liberation,
This is for what the *Smritis* and *Shastras* make pleas.
Shedding ego, one becomes pure,
Guided by the Guru one attains the supreme decree. (7)

The universe is of cast and colour of the Lord.
What is one assigned one does one's duty.
Says Nanak, man is like a musical instrument which sounds when touched,
One must tread the path as traced by the Almighty. (8) 2.5

Bilawal IV

Guided by the Guru I meditated on the Inaccessible and Unknowable.
I am sacrifice unto the True Guru,
Who inculcated Name in my mind;
Propitiating the True Guru into the Name I subdue. (1)
Man's anchor is the Name of the True
I tread the path delineated by the True Guru,
With the Guru's grace I have found the door of my Divine Beau. (1)

The body is the realm of action.
Guided by the Guru one gets *Amrit* as the brew.
It is illumined by the rubies and jewels of Name
In the vessel of devotion one finds the stew. (2)

One should be slave of the slaves of the devotees
Who are solely devoted to the True.
One should dedicate one's mind and cogitation to the Guru,
Blessed by whom I've told the untold to you. (3)

The self-possessed is in the grip of Maya attachment,
With its thirst the mind burning blue.
Guided by the Guru I gained the nectar of Name
The fire extinguished, the Guru's Word did the due. (4)

The mind now dances before the True Guru
With the unstruck melody providing the cue. P-835
Day and night it lauds the Lord
With its feet marking the time due. (5)

Dyed in the Lord's dye the mind chants,
Ecstatic melodies in the words of the Guru.
The essence of nectar Immaculate trickles in the heart,
He who drinks it attains the peace true. (6)

Man in his stubbornness does deeds of ego
Like a child building a house of sand *with dew.*
A current of the ocean comes in a moment
And it disintegrates in pieces a few. (7)

The ocean is the Lord Himself,
Universe the game He play with His crew.
The way a current gets merged in the ocean,
Says Nanak, the Lord in Himself gets absorbed to be. (8) 3.6

Bilawal IV

With the earrings of realisation and the Guru's Word as the body to smear,
I became immortal in company of the holy,
And find that from transmigration I'm clear.
Thus in the company of holy I adhere.
Lord! Pray, do be gracious,
I long every moment the feet of holy to wash and endear. (1) *Refrain*

I left the household and became a recluse living in jungle,
But not for a moment the mind I could steer.
It wanders and wanders, and returns home,
When the feet of the holy in the heart I bear. (2)

Becoming a recluse, quitting one's progeny,
Yet from longings oneself cannot tear.
Lost in longings, one realises not
That with the Guru's Word longinglessness is a pleasure. (3)

A whim, and I became a naked recluse,
Yet the mind wandered in ten directions here and there.
I hanker about yet my thirst is not assuaged,
In the company of the holy the abode of compassion I enter. (4)

I learn several postures of *yaga* praxis,
The mind longing for occult manoeuvres.
A sense of fulfilment, contentment and peace eludes me,
Meeting the holy the spell of Name fulfils the desire. (5)

Born from egg, placenta, sweat and atmosphere,
Creatures with varied features,
Coming to the care of the holy they get saved
Whether *Brahmins, Kashatrias, Vaishyas, Sudras*, or the low cadres. (6)

Nanak, Jaidev, Kabir and Trilochan
And low-caste like Ravidas the cobbler,
Whoever came to the holy company,
Whether Dhanna, the Jat or Revered Sain, the barber. (7)

The holy are ever vindicated
By the Benefactor of holy, their Saviour.
Nanak has sought shelter of the Provider
Pray, do be gracious, Lord Protector. (8) 4.7

Bilawal IV

As I felt a passionate desire for the Preceptor,
The Guru's Word like an arrow struck my heart.

The agony of mind only mind does know,
To understand it for anyone else is hard. P-836
Lord! The Guru Charming has my heart charmed.
Without seeing Him I am in turmoil,
And my sense of balance I've lost. (1) *Refrain*

I look for him in regions and states,
I long to have a glimpse of the Lord.
I would slice myself and offer to him,
Who would put me on the Master's path. (2)

When someone brings me tidings of the Lord,
He appears sweet to my heart.
I would cut my head and place at His feet,
Who would bring about my union with the Lord. (3)

Sister friend! Let's go and cultivate the Preceptor,
Magic and charms we have tried hard.
He is known as Cherisher of His devotees
How many have His shelter sought? (4)

To gain His pleasure, humility is the make-up,
Mind is the light to enlighten the heart.
Thus my Lord has His pleasure to the fill,
I offer to Him every bit on my part. (5)

His Name I wear like necklace,
And my mind the pearl-string of a sort.
I have laid a bed of longings for the Lord.
I can leave it not, I'm attached to it a lot. (6)

If other than the Lord's behest we carry out,
All the decking is frivoless assault.
You do your make-up to meet the Lord,
The happily-wedded meet while you have your face blast. (7)

I am a hand-maid, You are the Inaccessible Master!
What can I do? Tied with You is my lot.
Pray, take pity on the helpless and save me,
Nanak has come and Your shelter sought. (8) 5.8

Bilawal IV

My mind and body are deeply incensed with love of the Master,
Every moment my heart suffers its pain.
Beholding the Guru my longings are fulfilled,
Like *chatrik* uttering '*prio*' '*prio*' for a drop of rain. (1)
Sister-friends! Let us get together and play His adulation game.
If the True Guru were to bring about our union,
I would slice my head and offer Him as his dame. (1) *Refrain*

Every bit of my body suffers a pain,
Without seeing Him I don't sleep of late.
The apothecaries who examine me forget
That my heart, my mind and body suffer from loving strain. (2)

Without Him I can live not for an instant,
The way an addict without drug can't remain.
Those who thirst for the love of the Lord,
None other will ever would they sustain. (3)

Pray, someone should bring about our union,
I would be sacrifice unto Him time and again.
Those separated many a life come to meet
When they come to the shelter of the True Captain. (4)

There is one bed and one is the Master.
Yet the self-possessed remains in illusion.
If in quest of the Guru he were to surrender himself,
The Preceptor must come and meet,
There would be a devine union. (5)

Indulged in many a ritual practices,
The mind was given to fraud, deceit and greed in chain.
It's like a son born in a harlots house,
Who should its paternity claim? (6)

Because of devotion in the previous life,
I have been blessed with the Lord God's Name. (7)

The Lord Himself had *henna* pounded,
And Himself had its paste applied to my frame.
She on whom the Master showed His grace, says Nanak,
He grasped her hand and pulled out the dame. (8) 6.2.1.6.9

Raga Bilawal V Score 12
Octets

There is but One God.
He is realised through the grace of the True Guru.

Inexpressible is the praise of my Preceptor, it cannot be said,
Forgetting all others to Him I am led. (1) *Refrain*
Wondrous are the Lord's Lotus Feet,
A hundred times I'm sacrifice unto them indeed.
To them I am devoted,
None else have I promoted. (1)

With the tongue uttering the Name,
Sins and misdeeds are no more a strain.
Embarking the godmen's boat of liberation
One crosses the life's arduous ocean. (2)

The heart tied with the thread of loving devotion
With the holy is a potent potion.
Shed are sins and misdeeds
As the Formless Lord one meets. (3)

Beholding the Lord in a trance
Was tasting the complete bliss, a chance.
One should waver not this side or that,
Keep Lord God in the heart intact. (4)

They don't have the hell to rue,
Who meditate on the Repository of Virtue.
They see not Yama with their eyes,
And ever hear the unstruck melodies. (5)
I have sought shelter of the Glorious Lord,
The Preceptor blesses the holy with accord.
The *Vedas* know not His turf,
Day and night whom the sages serve. (6)

He relieves of pain and suffering,
Its difficult to make Him any offering.
No one is aware of His extent,
Who on the land and water is present. (7)

After making obeisance to him a million times,
I come exhausted the Lord to prime.
Lord! Pray, make me the dust of the holy feet,
Nanak may be blessed with this treat. (8)

Bilawal V

Lord! Save me from the cycle of birth and death any more,
Helpless I have come to Your door.
As I grasp the holy feet,
Every limb of mine feels sweet.
In Your grace, pray, tie me with Your apron, P-838
So that Nanak would take to meditation. (1)
Helper of the helpless, my Master, of helpless the Helper!
I beg for the dust of the feet of the Lord's Server. (1)

Of vice the world is a well,
With pitch darkness of ignorance and attachment *of hell.*
Lord! Pray pull me with Your arm,
And bestow me Your Name as alm.
Lord! Other than You there is no anchor for me,
Nanak is sacrifice unto Thee. (2)

With avarice and attachment the body is bound.
Without laudation it would be dust of the mound.
Yama's minions are a mighty scare,
Of our deeds Chitra and Gupta are aware.
Day and night witness they bear.
Nanak has, therefore, sought Your shelter. (3)

Lord! You are the Redeemer from fear.
In Your grace, of the fallen You take care.
Beyond count are my sins,
Excepting the Lord who could ever them pin?
I have sought the Divine stand.
Pray save me with Your hand. (4)

Lord! You are a Repository of Virtue,
Everyone You come to rescue.
I thirst for a glimpse of the Sire,
The Lord Who is the fulfiller of desire.
Not for a an instant can I be sustained.
With great good fortune is He attained. (5)

Lord! It is You and no other.
Our relation is that of the Moon and *chakor,**
That of fish with water,
As the humming bee and lotus must be together.
As *chakwi*** for the Sun *waits all night.*
Nanak longs for, of Your feet a sight. (6)

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* the bird believed to be in love with the Moon ** the bird in love with the Sun

Like the bride yearning for the groom,
And the avaricious for riches boon,
The way milk and water meet,
As the hungry wishes to eat,
Like the love of a mother for her son,
Nanak is given to Lord's devotion. (7)

As the moths do into the light surrender,
As the dacoits unabashed plunder,
As a householder in vice is involved,
The way a gambler in gambling is lost,
Nanak is in the Name absorbed. (8)

The deer is in love with sound.
The *chatrik* with rain is bound.
The devotee finds life in the holy company.
And laudation of the Divine Entity.
The tongue longs to utter Name of the Lord.
Nanak begs for a sight of God. (9)

He who lauds or listens or scribes the Lord's Name,
From the Lord all the boons he does gain.
The entire family he saves,
To the shore across takes.
The Lord's Feet are for them a ship,
Who in the holy company worship.
The Lord vindicates their honour,
Who seek the Master's shelter. (10) 2

Bilawal I Score 10
Thittin (The Dates) Jatt*

There is but One God.
He is realised through the grace of the True Guru.

* musical direction

From date one, understand that the Lord is One and Wondrous indeed,
Eternal, Unincarnated, beyond any cast and creed.
Inaccessible, Unknowable without any form or features,
Going about in quest one finds Him in all the creatures.
I am sacrifice unto him whom His sight He bestows,
By the grace of God the supreme status he owes. P-839
Other than the Lord, meditation or asceticism are of little use. (1)
With the Word of Guru one can arrive at His Divine House. (1) *Refrain*

As the Second, those devoted to duality are in a woe,
Bound by Yama they come and go.
What do they bring and what do they carry when they go?
At the end, from Yama on their head they receive the blow.
Without the Guru's Word, there is no liberation,
Hypocrisy doesn't fetch salvation. (2)

The True One created the world by combination,
Breaking the egg and then its formation.
The earth and heaven His seats He made,
Days and nights with fear and love he laid.
He who created, the watch He keeps,
No one else can take His seat. (3)

The Third reminds of Brahma, Vishnua and Shiva.
And many a gods and goddesses who came to live.
There is no count of their origin or caste.
He who created them, He alone can evaluate.
The Evaluator prevails over all,
Whom shall we reckon near and whom far? (4)

The Fourth reflects the four *Vedas* He created,
The four forms of creation and their tongues discriminated.
He created eighteen *Puranas*, six *Shastras* and Qualities Three,
Their truth is known by those whom He does decree.

He who skips the Three and lodges in the fourth cave.
Says Nanak, I am verily His slave. (5)

The fifth denotes the five elements, restless like goblins.
The Inaccessible is a peculiar sovereign.
Some given to doubts are hungry for attachment,
Others tasting the essence find in Holy Word fulfilment.
Some are dyed in devotion, others die and become dust,
Some find abode at the Portal of the True and Behold Him must. (6)

The false commands no respect or name,
Like never found clean is the black crane.
Like the bird bonded in a cage
Finds not freedom, it may flutter its feathers in rage.
It finds freedom when the Master rescues,
Like one meets the Guru and devotion pursues. (7)

The Sixth points to the six orders created by the Lord.
But each one has its different note of call.
If it pleases the Lord, one to the mansion is called.
He is exalted if he is in the Holy Word absorbed.
Some adopt various garbs and are lost,
While the truthful are in the True absorbed. (8)

The Seventh lays stress on *satya*, that is truth,
and *santokh* meaning contentment of the body.
The seven seas are filled with pure water by the Deity.
Those of noble conduct and happy lot.
With Guru's Word to the shore across are brought.
Those with pure heart must utter truthful thought.
Carrying the Divine charter they are nowhere held or caught. (9)

The Eighth points to the man seeking eight occult faculties.
While he should with his deeds worship the True Entities,

He should lay aside the Three Qualities symbolised by air, water and fire,
He would then the true Immaculate Name acquire.
He whose heart remains in it absorbed,
Says Nanak, in humility, he is indeed from death absolved. (10)

The Ninth symbolises the patron-saints of nine continents,
While the Master in every being is mighty proficient.
They are sons of the One who is the Father of the universe.
Succourer from the Time Primal, to Him we offer obeisance. P-840
He was there in the beginning, before the beginning,
He is here today and will always be there.
Beyond limits, He remains the Almighty in the sphere. (11)

The Tenth teaches giving in charity, holy bath and meditation.
The holy bath is remaining day and night in true contemplation.
Truth doesn't admit impurity while doubts and fears flee.
Not a moment it takes to snap if the thread is wee.
Treat the world like a thread,
With a stable mind live like a happily-wed (12)

On the Eleventh who lodges the Lord in his heart,
And violence, attachment and avarice does discard.
He receives the reward should he be firm in self contemplation.
Absorbed in hypocrisy, the truth he has not forsaken.
The Lord is Immaculate, self-sustained and unattached.
Attached to the Pure, one remains unscratched. (13)

Wherever I turn, Him alone I behold.
He has created creatures of kinds untold.
There are those who live on fruits,
Yet no good ever to them accrues.
They indulge in delicacies and the joy of good taste loose.
Involved in false greed they remain abstruse.
Guided by the Guru they take to truth. (14)

The symbol of Twelfth is restrain of Twelve.*
They are awake day and night and never in sleep indulge,
They remain awake, in the Lord absorbed.
With faith in the Guru, by Yama they are not devoured.
Thay are recluse who vanquish foes of evil propensity.
Says Nanak in humility, they are truly absorbed in the Deity. (15)

On the Twelfth who is compassionate and gives in charity.
The straying mind he holds in its territory.
He should observe the fast of desirelessness,
From his mouth should he utter the prayer soundless.
In the three spheres he should see the Lord alone.
And thus should realise truth, purity and discipline. (16)

By the Thirteenth *one should understand* that man is like a tree on seashore.
His root can be eternal if he were to take to Divine lore.
Those who die in fear don't die.
He who lives in fear and in fear is installed,
His seat is the throne and in truth he is involved. (17)

On the Fourteenth if one were in the Fourth State installed,
From the Three Qualities** he is verily absorbed.
For him the Sun*** enters the house of Moon,
And thereby he realises of his praxis the boon.
The fourteen universes and in the netherworld he prevails.
And continents and all the worlds he assails. (18)

On Moonless night the Moon is hidden in the sky.
The seeker understand this mystery through contemplation on the Word Holy.
The way Moon illumines the three spheres,
The Creator likewise does forbear.

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* ten sense organs plus mind and understanding
** *rajas, tamas* and *satva* *** yogic symbols here standing for ignorance and enlightenment.

Those guided by the Guru are absolved.
The misled self-possessed in transmigration are involved. (19)

He has created abodes and immutable sites.
He who realises himself, the True Guru imbibes.
Where there is ambition, there is death and distinction,
The vessel *of duality* disintegrates in smithereens.
He who remains unalloyed and does not crave,
Says Nanak in humility, I am His slave. (20) 1 P-841

Bilawal III Score 10

There is but One God.
He is realised through the grace of the True Guru.

The Sunday speaks that He is the Primal Lord
There is none other, Himself He operates the World.
Of the world, warf and woof He has woven.
What the Creator ordains must happen.
Devoted to the Name one finds peace and *Aman*.
Guided by the Guru it is rare that one learns this sermon. (1)
With the rosary of the heart for the Repository of Virtues crave.
The Master is Inaccessible, Unknowable, Illimitable,
Wash His feet in the manner of slave of His slave. (1) *Refrain*

On Monday who is devoted to truth,
He is beyond any value forsooth.
Those who have tried have taken to silence their minds to soothe
He whom He offers, He holds it in his booth.
The Inaccessible, Unknowable is not comprehended by the uncouth.
The Guru's Word helps realise Him all over in truth. (2)

On Tuesday you are in the love of Maya absorbed
And head and heels in problems involved.

He whom He enlightens, he understands,
With the Word of Guru in His Mansion and Portal lands.
In loving devotion he is absorbed,
Ego and attachment by the Holy Word are abhord. (3)

On Wednesday, the Lord takes care of clean thoughts.
Guided by the Guru one is in contemplation lost.
Absorbed in Name, the mind is cleansed.
Lauding the Lord the impurity of ego is shed.
One is exalted on the Portal Divine,
Absorbed in Name with the Holy Word one shines. (4)

The Name as gain is obtained at the Guru's door,
Himself the Bestower does this blessing pour.
One should be sacrifice unto Him who the favour grants,
Blessed by the Guru no more the ego haunts.
Says Nanak, the Name should be lodged in the heart,
Hail Him who does this impart. (5)

On Thursday the celestial heroes are in illusion lost.
They also lead the ghosts and goblins in the mistaken path.
Himself He crates and yet makes them diverse,
But all of these in the Creator lay thirst.
All the creatures seek the Lord's protection,
But meet only those whom he grants union. (6)

Friday reminds that the Lord is all pervasive,
He creates Himself and then labels of value gives.
Guided by the Guru one pursues the creed,
Truth and discipline are the essence of one's deeds.
Fasts, rituals and daily prayers
Without realisation lead nowhere. (7)

On Saturday caring for omens and consulting *Shastras*,
In ego and possessiveness is the world lost.

The self-possessed given to duality,
Bonded by the Guru suffers penalty.
Blessed by the Guru, he is in felicity
With actions true, who is devoted to the Deity. (8)

Those who serve the True Guru are of great good fortune.
They kill their ego and to the True they are in tune.
Dyed in the Divine dye they are ever in communion.
The Lord Compassionate brings about their union.
Besides the one Lord they accept no other commandment,
Guided by the Guru they are enlightened. (9) P-842
Fifteen dates *of a fortnight* and seven days *of a week*,
Months and seasons come in a streak.
Day and night follow in the world,
Transmigration is instituted by the Lord.
The Lord Almighty is alone Eternal.
Says Nanak, the devotee realises it through the Holy Word. (10) 1

Bilawal III

The Lord Primal Himself created the world.
Those created get in attachment to Maya involved,
In duality and hypocrisy are galled,
They come and go in bad luck and die appalled.
By propitiating the True Guru they get enthralled,
Their conceit gone, in truth they get dissolved. (1)
He who has in his forehead inscribed,
The Lord Almighty comes in his heart to reside. (1) *Refrain*

He creates the world and with it He is smitten,
No one may undo what he has written.
Those who style themselves as *siddhas* and ascetics in ego.
They live in illusion, come and go.
By serving the Guru, one comes to realise.
One's ego killed, at the Guru's Portal one arrives. (2)

All the rest are born out of the One.
He alone prevails.
Besides Him there is none.
He who identifies the One in others,
As per the Guru's *Shabad*,
Arrives at the Portal of the Father.
Those who cherish the True Guru,
Imbibe the Lord,
And from their heart duality discard. (3)

He whose Master is strong,
Nobody dare do him wrong.
The servant who remains in his Master's care,
He is pardoned
And lauded with great fanfare.
He above whom there is none,
Whom should he fear?
Whom should he shun? (4)

Guided by the Guru, one is at peace,
Contemplating the *Shabad* nothing would displease.
One is free from transmigration and pains,
Absorbed in Name the state of poise one gains.
Says Nanak, the devotee realises the Divine Presence.
That the Lord is everywhere prevalent. (5)

Some serve while others in delusion are lost.
He does Himself or gets others on task.
He alone operates and none other,
One would protest if there was another.
Serving the True Guru is the righteous deed.
At the Portal of the True it is conceived. (6)

Dates and days are auspicious with the Holy Word.
He who serves the True Guru, he is rewarded.

Dates and days come and go,
The Holy Word is constant, from which truth does flow.
Dates and days are acceptable if one is dyed in truth,
Without the Name it is all illusion, childish forsooth. (7)

The self-possessed dies in disgrace,
Meditating not on the Lord, towards someone else is his face.
Unawakened, unenlightened and misled,
In the absence of the Holy Word how can the other shore he tread?
The Creator Himself creates,
And as ordained one contemplates. (8)

The impersonator tries many a guise,
In transmigration he is cast with a false dice.
He has peace neither here nor hereafter,
The self-possessed makes his life a disaster.
Serving the True Guru, his delusions are dissolved, P-843
In his own house he finds the Mansion of Lord. (9)

What the Accomplished does must occur,
Believers in dates and days in duality suffer.
Without the True Guru it is pitch dark,
Believers in dates and days are foolish stork.
Says Nanak, the devotees way to the Lord find,
Ever remains pervasive the Name Divine (10) 2

Bilawal I
Chhant (in southern measure)

There is but One God.
He is realised through the grace of the True Guru.

The youthful damsel is brought to the pasture of the world.
Forgetting her kettle on oven,
She is in the Lord absorbed.

Absorbed in the Lord in the posture.
Spontaneously she acquired the Holy Word as a feature,
And with folded hands she made supplication:
The True One! I beg for the union.
Witnessing the loving devotion of the damsel,
The Lord Beloved freed her from lust and wrath.
Says Nanak, beholding the youthful beauty of the damsel,
The Master let her adopt His path. (1)

Beautified by truth your charm you retain.
You don't go elsewhere, with your Spouse you remain.
Of your Spouse you are a slave,
You are in loving devotion with Lord.
You know the Unknowable, express the Inexpressible,
And in poise the Lord you laud.
The Lord's Name is the quintessence of joy,
Which the true devotees enjoy.
The Guru's conferring the Holy Word for meditation.
Says Nanak, it inspires them to contemplation. (2)

Charmed by the Lord, with the Spouse she is united.
Living in accord with the Guru,
By the Lord True she is invited.
Involved in truth and united with the Lord,
She carries with her the sister-friends.
In tune with each other, absorbed in Name,
The True Guru His blessing lends.
Day and night, not for an instant He is forgotten,
Meditating with every breath on the Immaculate,
The flame of the Holy Word lighting lamps,
And thus, says Nanak, all the fears abdicate. (3)

His is the all-pervasive refulgence which the three spheres illuminates.
The Unknowable, Wondrous Lord, Who in every heart pulsates.

The Unknowable, Wondrous True Lord is realised by shedding pride.
Killing ego, attachment and greed,
With the Holy Word impurities subside.
Going to His Portal and having a glimpse,
Oné may ask for liberation.
Let me taste *Amrit* and feel quenched,
Says Nanak, with my heart in meditation. (4) 1

Bilawal I

My heart is greatly excited, with truth it is in bloom.
I am charmed by His love,
My Lord who is Eternal above doom,
Unknowable, Helper of the Helpless.
It happens what He likes.
Compassionate, ever gracious,
In every living creature he abides.
I know no other way, no other adoration or meditation.
The Name in my heart is lodged.
No ritual garbs, no going places,
Nanak has groped the truth hard. P-844

Pleasant is the dew-drenched night followed by happy day.
Lost in deep sleep, your spouse is awake, I say.
The youthful virgin awakened by the Word Holy
By her spouse she is loved.
Shedding falsehood, deceit and duality,
She is at the disposal of the world.
I wear the Lord's Name as a necklace around my neck,
With the Holy Word as my identity.
With hands folded Nanak asks for truth.
Pray, do be gracious my Deity. (2)

Wake up you of the bewitching eyes, it's time to recite the Word Holy.
Those who listen and concede, for them it is an inexpressible story.
An inexpressible story earning liberation,
It is rare that someone guided by the Guru imbibes.
He gets absorbed in the Holy Word, shedding ego,
With the knowledge of the Three Worlds he survives.
He remains a recluse absorbed in the transcendent,
With his mind devoted to the True Lord.
He who pervades all over,
Says Nanak, He comes and lodges in his heart. (3)

You are summoned in the Mansion by the Cherisher of devotees.
Guided by the Guru you will have healthy thinking,
Your body will be free from maladies.
The mind that is fond of the Lord and contemplates the Holy Word,
Comes to realise the Master of the Three Worlds.
It wavers no more,
And recognises the Spouse she has wed.
Lord! You are my support, You are my Master,
You are my prestige and anchor best.
You are ever True my Truthful Lord,
Says Nanak, with Your Word Holy
Pray, set all my controversies at rest. (4) 2

Bilawal IV
Chhant (hymns on mortal bliss)

My Lord has come to my bed, at peace is my heart.
Blessed by the Guru I've realised the Master,
It is rejoicing all over and accord.
I am happily-wedded of great good fortune,
On my forehead shines the jewel of Lord.

My Lord is my matrimonial bliss
Which Nanak cherishes as a reward. (1)

He is pride of the humble, Himself the Divine God.
Where a devotee sheds his ego,
Day and night he lives with his Lord.
What my Master pleases He does,
He may dye in divine dye as reward.
Nanak has met Him in the state of Sahaj,*
And is in ecstatic joy resolved. (2)

Having attained human incarnation, it is time for contemplation
The happily wedded guided by the Guru
Could make it an intense union.
Those who are deprived of being human,
They are unfortunate creation.
The Lord God, pray, protect me,
Nanak, the slave is Your minion. (3)

The Guru had me meditate on the Inaccessible,
my mind and body were drenched.
The Lord's Name is a boon for the devotees,
Guided by the Guru to which they attend.

Without the Name they can live not,
The way fish without water can't fend. P-845
I have made a success of my life,
Says Nanak, it is what the Lord can lend. (4) 1.3

Bilawal IV
Sloka

Your quest should be for the Noble Preceptor,
With great good fortune, the Name would come to lodge in your heart.

* poise

The True Guru showed *the way*,
Nanak was in the Lord absorbed. (1)

Chhant

Shedding the evil of ego, we come to call on my Lord.
Guided by the Guru, we have shed pride.
We are in tune with the Bard.
The lotus of our heart is in bloom,
Enlightened by the Guru, in accord.
Nanak, the slave, realised the Master,
With great good fortune of God. (1)

I have grown fond of the Lord,
It is a matter of divine felicitation.
The Guru Accomplished had me realise the Preceptor.
I have taken to meditation,
The darkness of ignorance is dissolved.
A light is in evidence for manifestation.
The Name is the prop of Nanak, the humble.
In the Name he seeks absorption.

She had bliss with the Lord when she caught fancy of the Spouse. (2)
Her eyes were riveted in love,
The way cat's are for the mouse.
When the Guru Accomplished brought about the union,
Satiated with the joy divine she was, of course.
Nanak, the humble, was blessed with Name,
And was with the Lord in constant discourse. (3)

An ignorant, stupid, fool was united,
The Lord was kind.
Hail the great Guru,
From the malady of ego who relieved my mind.

They are of great good fortune,
Whose heart for meditation is inclined
Says Nanak, the humble, you should adore the Lord,
And sacrifice yourself for the Name Divine. (4) 2.4

Bilawal V
Chhant

There is but One God.
He is realised through the grace of the True Guru.

Sounded is the note of bliss as the glory of Lord God is recited.
I heard about an Eternal Suitor,
My heart was greatly excited.
Getting fond of the Lord is great good fortune,
When do I meet my Accomplished Pride?
I should acquire the state of poise and meet the Lord,
My sister-friends pray do me guide.
Day and night I should wait on Him,
How does one find the Lord?
Supplicates Nanak for favour,
Pray, put me in touch with my Bard. (1)

It is propitious hour, my jewel I've come around.
My quest has been a success,
In the company of the holy here I found.
I met the revered holy with His grace,
And we indulged in unexpressed discourse.
With single-minded concentration I meditate on the Master,
With loving devotion as my force.
With folded hands I request the Guru.
Pray, bless me with laudation of the Lord.
Supplicates Nanak, I am Your server,
My Inaccessible, Unfathomable God (2)

As the fixed hour arrived, the wedding was duly solemnised.
Everybody was in a mind of felicity, separation was set aside. P-846
Came the godmen uttering the Name, making a unique marriage party.
They got together with poise as their gifts.
It inspired affection among the brides family.
The light mixed with light, it merged,
And they enjoyed the essence of Name.
Supplicates Nanak, they are united by the holy
The Lord Himself plays and makes others play the game. (3)

Elegant is the house, auspicious its seat,
My Master has come home, I propitiate the Lord's feet.
I propitiate the feet and go in poise,
All my desires are met.
My desire fulfilled, blessed by dust of the feet of the holy,
To meet my alienated Spouse I am set.
It is bliss and rejoicing all around,
My ego I have shed.
Supplicates Nanak, in the shelter of the Master,
His mind with the holy one gets wed. (4) 1

Bilawal V

As good luck would have it, my Spouse in Lord God I've found.
In His Court day and night the unstruck melodies resound.
Day and night there is music of bliss and one or the other sensation.
There is no suffering, no affliction, no pain,
Nor there is fear of transmigration.
Attained there are occult powers and stores full of ambrosial exlxir,
Nanak supplicates, I am verily a sacrifice,
The Preceptor is my life's anchor. (1)

Listen my sister-friends, let us sing songs of joy together.
With loving devotion of mind and body adore the Master.

He who adores Him with Love, He appreciates.
Not for an instant He should be forgotten.
We should clasp Him to the heart without any shame,
And with the dust of His feet get besotten.
Let us charm Him with the potion of devotion
So that none else He would deign.
Says Nanak, in humility, in the company of the Master
The immortal status one attains. (2)

Beholding my Virtuous Lord Eternal, I was charmed.
My Yama's noose was snapped as He held me by the arm.
He held me by arm, made me His handmaid,
And the spark of enlightenment was ignited,
All my dirty misdeeds were undone,
And a day bright was sighted.
His glance of grace I cherished,
And evil-thinking I came to discard.
Says Nanak in humility, I became immaculate
As I realised my Eternal Lord. (3)

As the ray disappears in the Sun,
As the drop of water mixes with water,
A light dissolves in Light
And comes to be consummated.
It is the Lord God we see.
It is the Lord God we hear.
It is He alone we have for discourse.
It is the Creator who is all over.
There is none other than the Lord God.
Himself He gives and receives Himself.
He is the cause of all happenings.
Says Nanak, only they realise it fine,
Who have tasted the Elixir Divine. (4).2

P-847

Bilawal V
Chhant

There is but One God.
He is realised through the grace of the True Guru.

Sister-friends, oh sister-friends! Let us get together and paeans sing,
Shedding ego, maybe the Beloved's favour we win.
Discarding pride, attachment, misdeeds and duality,
Serve alone the Lord Immaculate.
Giving ourselves up to the shelter of the Compassionate Beloved,
Shatterer of the sins of *our fate*,
Become handmaids of His handmaids, discarding dejection,
No more we look for any other remedy.
Says Nanak, if He were to be gracious,
We shall, then, enjoy the songs of felicity. (1)

Ambrosial is the Name of the Beloved, a staff for the blind.
She,* the charming beauty, looks around in blandishments I find.
The charming beauty is wondrous, sweet and inviting attention,
Persistently she appears alluring,
And interferes with my meditation.
At home, in the forest, on the river bank, during fasts and worship,
While journeying, on the landing spot she intrudes and stops.
Supplicates Nanak, pray do be gracious:
I am blind, the Name is my staff. (2)

I am helpless Lord! You are the helping hand,
Pray save me the way You please.
I am not clever enough,
That I allure You with my speech.
I am neither clever, nor cultured, noble or intelligent,
Meritless, I have no virtue.

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* Maya

With no figure, fragrance or bewildering eyes.
Pray, save me the way it pleases You.
You are hailed by all, Lord Compassionate!
Who Your extent can realise.
Nanak supplicates, I am Your slave to serve,
Pray, save me the way You surmise. (3)

I am fish, You are water, without You how can I do?
I am *Chatrik*,* You are the drop of water,
I am quenched only with You.
With drop in my mouth, my thirst quenched,
My heart is at peace, my Cherisher Lord!
You fondle Your favourite,
While consorting with all we are absolved.
I contemplate You in my heart and the darkness dissipates.
The way *Chakwi*** longs for the day, pray, let me meet my Love,
The fish cannot live without water, Nanak supplicates. (4)

Blessed am I, my Lord has come home.
The portals look pleasant, the forest is in bloom.
It is all verdure, the Lord bestows peace.
There is bliss, felicity and joy in abundance,
He is youthful, blooming fresh and healthy Beau.
With what tongue can one state his magnificence?
My warm bed is alluring, of all my suffering I am relieved.
Supplicates Nanak, my desire is fulfilled.
Meeting my transcendent Master I have achieved. (5) 1.3

Bilawal V
Chhant (lyrics of felicitation)

There is but One God.
He is realised through the grace of the True Guru. P-848

* bird fond of raindrops ** the bird fond of the Sun

Pretty, peaceful, Compassionate Preceptor, of all joys a treasure.
Propitiating the reservoir of peace,
Says Nanak, the life becomes a pleasure.

Chhant

With great good fortune Lord, the ocean of peace is met.
Forgetting respect or disrespect one's head at His feet should one rest.
Free from devices clever, foul-thinking should be shed.
Says Nanak, come to the shelter of the Lord,
You will ever be happily wed. (1)

To whom should one pay homage, leaving the Lord in whose absence one dies?
The misguided is not ashamed,
With the evil company who lies.
Deserting the Lord who redeems the fallen,
Whom should one go for advice?
Says Nanak, giving loving devotion to the Lord Compassionate,
One attains immortality as a prize. (2)

You utter not the Revered Lord's Name,
Your accursed tongue would be blasted.
You serve not the Lord who cherishes His devotees,
By ravens your body will be accosted.
Lost in illusions you know not,
The torture if one in transmigration is hoisted.
Says Nanak, cultivating anyone other than the Lord
Is dying the death of a worm in filth foisted. (3)

Get to love the Lord and give up the rest.
Wearing sandalwood fragrant clothes,
It is ego which yourself you should divest.
Don't you waver here and there,
Ever awake in the service of Lord you must.

Says Nanak, she who has realised her Lord,
She enjoys eternal nuptial lust. (4) 1.4

Bilawal V

You of the great good fortune! Seek the Lord in concert with the holy.
Ever chant praises of the Preceptor
Dyed in the love of the Deity.
You should serve the Lord
And receive the reward you fancy.
Says Nanak, sitting at the feet of the Master
Meditate on many a mood of the Divine Entity. (1)

He who has bestowed everything not for a moment we should forget.
It is great good fortune realising the Lord,
Guided by Guru we should get to the quest.
Holding the arm, the Lord pulls out,
And clasps one unto His chest.
Nanak survives mditating on the Name,
And feels peaceful in the breast.
How many I recount Your virtues, you are the Knower best. (2)

Meditating on the Lord God ever,
We have the ocean of life crossed.
Chanting praises of the Master,
Fulfilment of desires is the reward.
Says Nanak, contemplating the Lord we are liberated,
He is the Master of us all. (3)

Drenched in love of Lord, the eyes are pretty.
Beholding the Lord, desires are fulfilled
And then meeting the Deity,
Drinking the elixir of Amrit,
All other drinks appear poisonous and petty.

Says Nanak, the way water mixes with water
My light has merged with light to make a kitty. (4) 2.5.9 P-849

Var Bilawal IV

There is but One God
He is realised through the grace of the True Guru.

Sloka IV

In measure of *Raga Bilawal*, I laud the Supreme Lord,
I listen the Guru's sermon and abide by it.
Fortunately, at the Prime Time it was scripted in my record.
Day and night I chant His praises,
Lord and Lord alone on my part.
My mind and body are rejuvenated,
In full bloom is my heart.
Dissipated is the darkness of ignorance
With the light of the Guru's enlightened torch.
Nanak, the humble, lives on Your thought,
Pary, for a moment grant the glimpse sought. (10)

III

We should opt for the *Bilawal Raga* when we have to chant the Name.
Ragas, their measures and words are pleasing
When we are in a pearless poise frame.
Singing *ragas* in their correct measures if we serve the Lord,
At the Court Divine we earn fame.
Says Nanak, we should contemplate the Creator,
The ego of mind would get tame. (2)

Pauri

You are the Inaccessible Lord, it is all Your creation.
You yourself operate it,
The entire universe in formation.
Yourself you feature in meditation,
And yourself you inspire laudation.
Godmen! Meditate on the Lord day and night,
He will in the end grant liberation.
Those who serve gain peace,
And on the Name do their meditation. (1)

Sloka III

Bilawal cannot be sung in duality, for the egoist there is no liberation.
With ego goes not meditation.
The Preceptor cannot be realised in hypocrisy.
The deeds done in stubborn ritual practices,
None of these find consideration.
Says Nanak, guided by the Guru one should contemplate,
Obviating the ego's orientation.
The Preceptor prevails all over,
In one's mind Himself He does station.
The light merges in light,
One is free from transmigration. (1)

III

Dear friend! You should opt for *Bilawal* for absorption in the Lord.
You will be free from the torture of transmigration,
And in the True One absolved.
Bilawal is ever a bliss,
If one follows the Lord's Word.

Congregating with the holy in loving devotion,
And ever the Lord you laud.
Says Nanak, noble are they
Who get together as the Guru called. (2)

Pauri

He prevails in every living creation.
For the devotees He is a true friend.
Everything is under His control,
His devotees with bliss He does tend.
He is a comrade of the devotees,
No one dare Him offend.
The Lord is the Master of all,
The devotees on Him attend.
No one could ever approach Him,
They strive and in their quest wend. (2)

Sloka III

He is a Brahmin who realises the Supreme and follows the True Guru.
Those who have the Lord lodged in their heart, P-850
No more their ego does them rue.
They live a life of virtue, garner virtue,
Their light in the light Supreme they subdue.
There are not many Brahmins in this world.
Who the Lord Supreme pursue.
Says Nanak, those on whom the Lord True is gracious,
In the Name themselves they imbue. (1)

III

You have served not the True Guru, nor have imbibed the Holy Word.
You are afflicted with the malady of ego,

Ever in selfishness swirled.
Involved in stubborn deeds,
In transmigration you are hurled.
Guided by the Guru the life is a success,
This by the divine grace is culled.
Says Nanak, if in His grace He does favour,
He blesses with riches of the Holy Word. (2)

Pauri

All honours lie in the Lord's Name, guided by the Guru you should meditate.
Whatever you desire you get, if the Lord you contemplate.
If you take the True Guru into confidence,
All the felicities on you shall wait.
Were the Guru Accomplished to give you a sermon,
All your hungers will satiate.
He who has been inscribed at the Primal Time
Him would the Lord felicitate. (3)

Sloka III

No one remains empty-handed at my True Guru's.
He brings about the union with God.
A glimpse of the True Guru is fruitful,
One gains the desired reward.
The Guru's Word is *Amrit*,
It quenches all the thirst and hunger *of the ward*.
A sip of the elixir of the Name satisfies,
And Truth comes to dwell in the heart.
Cherishing the truth one attains immortality,
Enjoying the unstruck melody of the Lord.
The True One prevails in all ten directions
With the Guru's utter quiescence accord.

Says Nanak, those who are truthful at heart,
Even if they try, they remain not apart. (1)

Sloka III

Cherishing the Guru one imbibes the Lord.
If He is inclined to be graceful,
Those blessed with the true devotion,
From human beings become angels.
Rid of ego, they are united *with God*
By the Guru's *Shabad* truthful.
Nanak has met Him in the state of *Sahaj*,
The Name has brought him glory in full. (2)

Pauri

The great glory of the Name in the True Guru
Is blessing of the Lord.
Those in service and the devotees marvel at it,
They cherish it at their heart.
The slanderers and the evil-minded chafe at the glory,
For anyone else they bear not a good thought.
Others' mischief makes little difference,
Should graceful be the True Lord.
What the Preceptor cherishes, it must flourish,
The world may sulk, the world may smart. (4)

Sloka III

Accursed is the desire provoked by duality,
Driving the mind to Maya delusion.
One surrenders every joy for a trifle,
Forgetting the Name one suffers affliction.

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Sloka III

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Driving the mind to Maya delusion.
One surrenders every joy for a trifle,
Forgetting the Name one suffers affliction.

The self-possessed are ignorant without sight,
They are born and die in transmigration.
In their tasks they succeed not,
In the end they suffer dejection.
He who is favoured, he meets the True Guru,
He takes to meditation.
Those absorbed in Name are ever in peace,
Nanak, the humble, sings their laudation. (1)

P-851

III

Desires and expectations are charmers which have the world deluded.
There is a discipline that prevails by which the entire infrastructure is limited.
Everyone is in Yama's control, he is saved who is by the Lord protected.
Says Nanak, blessed by Guru he is liberated who has his ego subjected. (2)

Pauri

Wherever you go in the universe, the Lord is manifest.
His writ runs all over, the True One is ever just.
The false are repudiated, the truthful are given respect.
The True Master does true justice, the traducer on his head has dust.
Nanak, the humble, meditated on truth, guided by the Guru he was blessed. (5)

Sloka III

Should the Lord be gracious, in great good fortune one gains the True Guru.
Of the devices the best is that one should take to the Name of the true.
One should be cool and quiet inside and the heart should peace imbue.
What one eats and what one dresses is ambrosial.
Says Nanak, the exaltation is one's due. (1)

III

Man! Listening to the Guru's sermon, you gain the treasure of virtue.
The Bestower of peace lodging in your heart, your ego and pride you subdue.
Says Nanak, with His grace one gains *Amrit* and the repository True. (2)

Pauri

All the kings, rulers, *rajas, Khans*, potentates and chiefs are created by God.
What the Lord makes us do we carry out, it is He who is the Guard.
He is Lord Supreme identified by the True Guru.
He has all castes, four sources of creation, the entire existence
Placed at the disposal of the True Guru to carry out His Award.
Godmen! Such is the glory of Lord's veneration
That from the town of the body He has sacked all the foes and enemies hard.
The Lord got gracious on His devotees,
In His favour He protected them all. (6)

Sloka III

Hypocrisy in the mind is a chronic malady;
The self-possessed cannot ever meditate.
He does everything in suffering, suffers suffering,
He has suffering inscribed in his fate.
Should he be fortunate to meet the Guru,
On the True Name he would concentrate.
Says Nanak, he would gain peace and poise,
His delusions and fears would evaporate. (1)

III

The devotee is ever dyed in the Lord's colour, the Lord's Name he adores.
He sees and speaks what the Guru pleases,
Meditating on the Name he has joys galore.

Says Nanak, he who is enlightened with Name, P-852
His pitch darkness of ignorance is no more. (2)

III

The self-possessed are unclean; they die a death essentially mean.
The devotees are Immaculate,
Their hearts are on the Divine keen.
Says Nanak- Fellow travellers, pray, pay heed!
To get rid of the filth of ego, to the True Guru you must plead.
Suffering with doubt in your mind and ever in problems involved,
Given to duality, never awake, in attachment of Maya absorbed,
You meditate not on Name, nor do you contemplate the Holy Word.
This is the way the egoists are taught.
Without cultivating Name, they waste their life ever,
Says Nanak, Yama takes them to task. (3)

Pauri

He who is bestowed with truth and devotion, he alone is rich forsooth.
People look up to him in need,
No other concern has the goods nor do they inspire truth.
He who approaches a devotee, he gets Name as his capital.
The misbelievers have ashes on their face uncouth.
The devotees deal in the Lord's Name,
Yama and tax collector dare not come near their booth.
Nanak, the humble, gained the wealth of Name,
He is left with no other desire in truth. (7)

Sloka III

The devotees alone earn the Lord's Name in this world, all others are misled.
Blessed by the Guru, Name comes to be lodged in their heart.
Day and night with the Name they are fed.

In the vice of the world they remain unconcerned,
Their ego with the Holy Word they shed.
They are liberated themselves, they liberate their forbears,
The mother who gave them birth is blessed.
They are ever in poise and peace,
With the True One they are wed.
Brahma, Vishnu and Shiva are lost in Three Qualities,
More and more towards ego they are led.
The learned scholars and monks are deluding,
In duality are they misled.
The *yogis*, wandering ascetics and recluses are deluded,
Without the Guru they have found not the best.
Those suffering with ego are ever misled,
Utterly waste is the life they have led.
Says Nanak, those devoted to Name lead a stable life,
Who have been united and blessed. (1)

III

Says Nanak, He should be lauded,
Who has everything under His power.
The living creatures should all serve Him,
Without Whom there is no other.
He lodges in the heart of the devotees
And there is felicity ever and ever.

Pauri

Those who have earned not Name are insolvent in the world.
They go about begging all over,
No one would have his spittle over them hurled.
Slandering others, they lose their credit
And expose themselves in the world.
Riches for which they carry tales, help them not get it,
Do what they have ever heard.

The devotees gain the Lord's Name in loving devotion,
Which the unlucky cannot get,
It is obtained not by wandering over the world. (8) P-853

Sloka III

Guided by the Guru, doubts are dispelled and the heart is free from fray.
Whatever happens is on its own,
No one has in it his say.
Says Nanak, He listens to what they wish
In His ledger who figure may. (1)

III

Those who have cast off death, denied desires, have sacred Name in their heart,
They are awake day and night, never do they sleep,
In poise they drink *Amrit* in drops.
Sweet in speech, their words are ambrosial,
All the while they laud the Lord.
Living in the Lord's presence they are ever noble,
Says Nanak, meeting them is peace and perfect accord. (2)

Pauri

The Lord is the jeweller of the Divine Name and the Guru helps it obtain.
If one fancies it and borrows or someone gets it for him.
Albeit by force no one can it ever attain.
He in whom the True Guru infuses loving devotion, he shares it.
The Creator for whom from the Above ordains.
In this wealth no one has a share, writ or problem of disputed boundary,
He who tries to blackmail this riches,
In all the four quarters his Name is profane.
Force and intrigue work not with the Divine wealth,
It multiplies everyday in its gain. (9)

Sloka III

Save the world on fire in Your mercy please.
Whatever the way, You must retrieve.
The True Guru showered bliss with *Shabad* as reprieve.
A liberator other than the Guru, Nanak cannot conceive. (1)

Sloka III

Ego is deluding temptress leading to a rival mould,
Neither can it be killed nor can it be sold.
Burnt out with the Guru's *Shabad*, it is put on hold.
Mind and body are cleansed, the Name comes to dwell in the soul.
Shabad is the killer of Maya, says Nanak, the Guru-conscious is told. (3) 1

Pauri

The glory of the True Guru has been bestowed from the Above by a writ.
Witnessing this, sons, nephews, sons-in law, relatives and those in the neighbourhood,
With ego gone, they came to submit.
Wherever I turn, I behold my True Guru,
He has been bestowed the entire world's outfit.
He who reposes faith in the True Guru he is blessed here and hereafter,
Those denying Him wander in shit,
My Master took kindly to Nanak –
The Lord, Loving Friend and noble every bit.
Finding His felicity they came seeking the True Guru's shelter;
He made them all their ego, quit. (10)

Sloka III

P-854

Some plough, other reap and yet others harvest,
Says Nanak, its not known who will in the end benefit.

I

He in whose heart He is enshrined, swims across.
Says Nanak, it happens whatever is wished by the Boss.

Pauri

The Compassionate Preceptor ferried us across the ocean.
The Accomplished Guru in His grace
Our illusions and fears have undone.
Lust, wrath and fearful forces
Have all succumbed.
The corset of the ambrosial *Amrit*
Around our neck and heart we have spun.
Says Nanak, in the company of the holy,
The life eternal we have won. (1)

Sloka III

Those who have forgotten the Name, false is what they speak.
Their houses are burgled by five thieves,
And ego in their heart is another leak.
The misbelievers are robbed by evil-thinking,
The joy-divine they do not seek.
Those caught in illusion disregard *Amrit*,
With vice and filth they reek.
They befriend the foes,
And for contention with the holy they have the cheek.
Says Nanak, the reprobates are destined for hell.
Bound by Yama they *suffer like steak.*
They do as they are ordained,
As destined they must bespeak. (1)

III

Those who serve the True Guru, even without resources they have power.
Those who remember the Lord every breath and morsel,
Yama dare not around them hover.
Those who have the Name enshrined in their heart,
Maya enters their mind never.
He who is slave of the Lord's slave,
The prime boon on him would shower.
Says Nanak, who has the Preceptor lodged in his mind and body,
I am sacrifice to him *every hour*.
Those who have it inscribed at the Prime Time.
They enjoy scent of the holy company *like flower*. (2)

Pauri

What the Accomplished True Guru says is accepted by the Preceptor.
It is carried in the world,
Every tongue appears to utter.
The Lord's virtues are beyond count,
Beyond anyone even to mutter.
The True Guru has truth, poise and bliss
And jewels of high quality in clutter.
Says Nanak, the holy are taken care of by the Preceptor.
And they come to look like Preceptor. (1)

Sloka III

Him he knows not and says the Preceptor is far away.
Ignoring the Guru's server,
How can the mind remain in His sway?
The self-possessed wastes his life,
In misled avarice and false ways.
Nanak is forgiven and united
In the company of the Holy Word to stay. (1)

III

I sang the song of truth inspired by Lord
And contemplated on the Name as guided by Guru.
Chanting the Name day and night
Meditation is a bliss true.
They are of great good fortune
Who the Embodiment of Supreme Joy pursue.
Nanak, the humble, chants the glory of Name,
His body and mind no more their plight rue. (2)

Pauri

Even a reviler of the True Guru
If he were to come seeking His protection,
The True Guru forgives the earlier lapses
And admits him in the holy convention.
The way water of the streets, streams and ponds P-855
During the rain pours into the Ganga,
Pouring into the Ganga, it becomes pure and holy,
The virtue of the True Guru who cherishes Name
Is that meeting Him one's hunger and thirst are quenched
And the mind turns quiet without folly.
Says Nanak, such is the miracle of my True Master,
He who accepts the True Guru,
He is accepted by everybody. (13) 1 (Found Correct)*

Bilawal
Compositions of Bhaktas
Revered Kabir

There is but One God.
He is realised through the grace of the True Guru.

* as recorded in the primary text.

The world that you see,
To live in it none is bound.
You must walk the path straight,
Lest you are pushed around. (1) *Refrain*
Whether a child, old or young,
All are in Yama's beat.
Man, the poor, is like a mouse,
Which the cat of death must eat. (1)

Whether rich or poor, no consideration is shown.
Ruler or ruled are treated alike.
A mighty lord Yama is known (2)

Curious is the tale of God's devotees of whom He is fond.
They don't come, they don't go, they never die.
They remain ever at His command. (3)

Sons, wife and riches,
You must accept to discard.
Says Kabir, listen ye men of God,
This is the way to realise the Lord. (4) 1

Bilawal

I have no education, disputation is not my fad.
Discoursing about God and listening to them, I've gone mad. (1)
Fellow travellers! I am crazy, the whole world is sane,
I am crazy indeed.
I have gone astray, let others not take my lead (1) *Refrain*

I am crazy not because of me,
God has given me this bout.
The True Guru has relieved me of my doubt. (2)

I am deranged, I've lost my senses all
Let others not in my delusion fall. (3)

He who realises not himself, he is mad, he is odd.
He who realises himself has imbibed the Lord God. (4)

He who has not imbibed now, shall never do so,
Says Kabir, who has imbibed his Lord, somehow. (5) 2

Bilawal

Taken to renunciation, gone to forest and living on roots there,
You have rid yourself not of evil; sinful is your mind impure. (1)
How to be liberated, how swim across the formidable sea?
Take me into Your shelter my Lord, I come to You with the plea. (1) *Refrain*

To get rid of evil of every sort it is hard.
I've tried my best, it keeps me involved. (2)

With old age, youth is gone and yet no merit I hold. P-856
What a precious life for a *cowrie* I've sold! (3)

Says Kabir, You are all-pervasive, on land and sea,
There is none gracious like you and sinner like me. (4) 3

Bilawal

First thing every morning he fetches a fresh pitcher,
And is found polishing it all the time.
He bothers not about weaving and vetting,
Is lost in the ecstasy of the Name Divine. (1)
Whoever venerated Rama in our family?
Ever since the accursed has taken to the rosary,
We have not seen the face of felicity. (1) *Refrain*

Listen my elder and younger sisters-in-law!
He is a strange guy.
The lad has lost all interest in weaving,
Why doesn't the urchin die? (2)

The Guru who is the provider of every comfort
Has blessed me with the Name,
He who saved honour of Prahlad, the saint,
And tore Hiranyakashyapu with nails. (3)

I have given up the tradition of my family
And opted for the *Shabad* of the Guru, my Boss.
Says Kabir, he condones all sins
And ferries the devotees across. (4) 4

Bilawal

There is no king like God.
These kings are for days four,
Their spectacle is sheer fraud. (1) *Refrain*
He who is Your devotee, he falters not,
He rules over the three worlds with pleasure.
None dare raise his hand and harm him,
None may dare his might measure (1)

My thoughtful, thoughtless, stupid mind,
There rings the unstruck melody.
Says Kabir, my fears and doubts are gone,
Like Dhruva Prahlad, I find myself in His custody. (2) 5

Bilawal

Pray, take me in Your care, I have faulted.
Good conduct, *dharma*, and meditation, I can't claim,
With a turban in ego vaulted. (1) *Refrain*

Considering it immortal, I nourished this body,
Its false, unbaked pitcher carted.
He who created me in His grace,
I forget Him and with others I'm faulted. (1)

A burglar, I am no saint.
At Your altar I've come to be halted.
Says Kabir, pay heed to my plea,
No tidings of Yama to me be parted. (2) 6

Bilawal

Forlorn and fatigued in Your court I stand.
Other than You who would care for me?
Pray, open the door, a glimpse is my errand. (1) *Refrain*
Rich and affluent, generous and unattached,
Ears have heard Your laudation grand.
I ask of whom? They are beggars all,
It's only You who could untie my band. (1)

Jaidev, Namdev and Sudama the Brahman,
You have given them all a hand.
Says Kabir, you are the Bestower with wherewithal,
Even the four boons You give on demand. (2) 7.

Bilawal

A staff, earrings, patched quilt and a begging bowl,
The ascetics in a delusion all over prowl. (1)
Crazy! Forget Yoga postures and breath control, P-857
Forsake hypocrisy and mind the soul. (1) *Refrain*

Maya that you long for is
What of the three worlds does remain.

Says Kabir, if you have to beg,
Ask for the Lord's Name. (2) 8

Bilawal

Master of the universe! Maya has made me forget You.
If not an iota of love is born,
What could Your devotee do? (1) *Refrain*

Accursed is the body, accursed is the wealth, accursed is Maya,
And doubly accursed is the understanding which does ensnare.
Lord! Keep the Maya in control and save me with Your prayer. (2)

What use cultivation, give and take; it's all false, illusion and ego.
Says Kabir, in the end they come to grief,
When death must make its show. (3) 9

Bilawal

In the ocean of the self there is a rare lotus.
It's the Light of the Lord Supreme,
With no form or feature to focus. (1)
Man! Remember God, discard the doubts,
God sustains the universe. (1) *Refrain*

You see not anything coming, nor when it recedes
That which is born must die like water-weeds (2)

Knowing it false, I quit Maya,
In peace, poise and considered thought.
What Kabir has to say is –
Serve the Lord in the heart of your heart. (3) 10

Bilawal

My fear of birth and death is gone.
I am in the tune with the Lord.
I live in the cosmic world of yore –
Enlightened by the Word of God. (1) *Refrain*
The sound emanating from the brass,
In brass does reappear.
Oh Pandit! When the brass is broken
Where does the sound disappear? (1)

I peeped into the amalgam of Qualities Three.
He is prevalent in all the hearts.
I am blessed with such enlightenment,
From myself I find apart. (2)

I've relieved myself from self,
My light in the light Divine is infused.
Says Kabir, I find myself committed,
No more I am confused. (3) 11

Bilawal

He who is attuned to His Lotus Feet,
How can he entertain any doubt?
He enjoys the comforts of Nine Treasures,
And chants in poise adulations of a devout. (1) *Refrain*
He gains realisation,
When he sees the Lord pervade in all,
And the hypocrisy of heart he comes to flout.
He restrains himself from the love of Maya.
With a scale in his hand he measures its rout. (1)

He is happy only when he quits it,
Maya dare not shake him out.

Says Kabir, my heart has accepted
It's the love divine all about. (2) 12

Bilawal
Composition of Revered Bhakta Namdev

There is but One God.
He is realised through the grace of the True Guru.

The Guru has bestowed me a fruitful life
I have mental peace, rid of strife.
The Guru has granted me collyrium of light. P-858
In the absence of Name the body is without life. (1) *Refrain*

In meditation did Namdev realise.
His life has merged with Universal life. (2) 1

Bilawal
Compositions of Revered Bhakta Ravidas

There is but One God.
He is realised through the grace of the True Guru.

Watching my destitution everyone mocks, such is my condition.
You have placed eighteen occult powers in my hand,
It is all Your concession. (1)
My Annuller of Transmigration you know, I am nobody.
All the created come to You for protection.
You take care of their felicitation. (1) *Refrain*

He who seeks Your shelter,
His misdeeds are no more his prepossession.
You look after the high and the low
In this world of degradation. (2)

Says Ravidas, Your virtues are beyond expression
What use the discourse to lengthen?
You are like Yourself
Which other simile should I mention? (3) 1

Bilawal

In the family where is born a devotee of the Lord.
Notwithstanding high and low, rich or poor,
His enchanting fragrance spreads over all. (1) *Refrain*
Whether Brahmin, Vaishya, Sudra or Kshatriya,
Or any other low caste of foul thought,
He is purified by devotion.
He is liberated and liberates his entire caste. (1)

Blessed is the village, blessed the spot, blessed and holy is the family and all.
Those who tasted this elixir quit all other drinks.
Intoxicated in it, of the worldly vice are absolved. (2)

The learned, the hero and the canopied monarch,
None is as the devotee is tall.
Like the weeds living close to water yet remaining untouched,
Says Ravidas, alike are those who live in accord. (3) 2

Composition of Sadhna
Raga Bilawal

There is but One God.
He is realised through the grace of the True Guru.

In love with a princess someone got disguised.*
Even a lusty, self-seeker your prized.
What good are you, the Master of the world!

* as Vishnu according to a *Puranic* legend.

If the *karmas* cannot be shed?
Why should one seek shelter with the lion?
If jackal is going to be a dread? *Refrain*

For just a drop of water *Chatrik* suffers pain.
Were it to get the ocean after death, what gain? (2)

Tired, unstable is my breath,
How do I my prayers say?
Finding a boat after death,
What use be it may? (3)

I have no body, no identity, none do I have.
Pray come to my rescue at this hour,
Sadhna remains Your slave. (4) 1

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none.
The Image Eternal.
Beyond Incarnation,
Self-existent, True.
Realised through the grace of the Guru.

Raga Gond
Quartets IV Score I

Should you have faith in the Lord with your mind and heart,
You will gain all your cherished desires.
The Lord knows all that goes on in the mind,
No one's effort of a sesame worth goes unnoticed by the Kind.
Man! you should expect your desires to be fulfilled by one,
The Master who in every one you find. (1)
My self! you should have faith in Jagdish Gosain.*
He who reposes faith in anyone else
He is destined to be dejected and pine. (1) *Refrain*

Maya, its attachment and the tribe that you see around,
Don't you waste your life in their assurances of any kind.
What can the poor do?
There is nothing in their power,
Their efforts with any force can never shine.
Man! you should repose faith in the Beloved Lord
Who ferries you and your people at a time. (2)

Should you repose faith in old friends,
Don't you think they would provide aid any time?

* Lord, sustainer of world

Reposing faith in others is a reflection of duality,
In an instant it vanishes without any reason, without any rhyme. P-860
Man! you should have faith in the Beloved Lord,
So that your efforts bear fruit in time. (3)

All our hopes and desires lie in You, my Master!
The dream you inspire my mind does chime.
That there is nothing in anyone's control, my Master!
It has been revealed to me by my Guru Divine.

Of the desire of Nanak, the humble, you are aware,
I'll be duly satisfied with a glimpse of Your sight sublime. (4) 1

Gond IV

Day and night He who annuls our sins in an instant,
Him you should serve and contemplate.
Should you desert the Lord and repose faith in someone else,
All your endeavours would go waste.
Man! you should serve the Lord, the Bestower of peace,
The Master, serving whom all hunger satiates. (1)
Man! you should repose faith in the Lord Potentate.
Wherever you go the Lord will be by your side,
The Lord vindicates the honour of His initiates. (1) *Refrain*

Were you to share your problems with others,
They in return their own tales of woes would narrate.
You should tell your tale to your own Master,
Who in an instant all your sufferings would alleviate.
He who deserts such a Lord to take his problems to others,
As he does he feels frustrate. (2)

Man! the friends and kins you see in the world,
They meet you their own anxieties to state.

The day their purpose is served,
They would not look at your gate.
Man! serve your Lord day and night
Who in His grace would your sufferings mitigate. (3)

Why depend upon him man,
Who at the last hour leaves you to your fate?
Guided by the Guru you should meditate on the *mantra*,
Those given to the loving devotion, He must liberate.
Says nanak, meditate on Name day and night,
For liberation it is a true certificate. (4) 2

Gond IV

By contemplation one is ever in bliss, there is peace and quiet, cool is the heart,
The way Maya-alloyed burn in the sun,
Beholding Guru, the Moon, all their heat does depart. (1)
Man! Day and night you should meditate on the Lord.
He who protects you here, there and everywhere
To such a Master you should resort (1) *Refrain*

He who is the repository of all the treasures,
Man! you should contemplate that Lord,
Guided by the Guru that jewel is to be sought.
He who meditates the Lord, he realises.
You should touch the feet of such servants of God. (2)

Contemplating the Holy Word who enjoy the essence of Name,
They are noble indeed, superior over all. P-861
A sesame grain of it can't anyone diminish their glory,
Whom the Lord Himself does exalt. (3)

He from Whom you gain peace, my mind!
Meditate on him ever with hands folded in regard.

Pray bestow a boon to Nanak, the humble,
The Lord's holy feet in my heart may be lodged. (4) 3

Gond IV

The kings, monarchs, nobles, magnates and headmen you see,
All are false, myth and given to duality.
The Lord Eternal is ever Immutable,
Man! meditating on Him you will gain probity. (1)
Man! you should ever meditate on the Lord, the Anchor.
He who arrives at the Divine Mansion with the Word Holy,
More than him no one has the power. (1) *Refrain*

All the rich of high lineage and landlord you see, Man!
They will all vanish like the frail dye of safflower.
You should adore the True, Immaculate ever, Man!
In the Divine Court which will earn you honour. (2)

Of Brahmin, Kshatriya, Shudra and Vaishya, the four castes and stages of life.
He who meditates on God, he receives favour.
In the manner castor plant growing close to sandalwood tree,
In the company of the holy the reprobate earns waiver. (3)

He is lofty, loftier than the lofty,
Who has in his heart lodged the Master.
Nanak, the humble washes his feet,
Who is low-caste yet is the Lord's server. (4) 4

Gond IV

The Lord Omniscient pervades over all,
What He ordains one should do.
Man! you ought to serve the Lord,
Who can ever protect you.

Man! you should utter the Name of God.
And ever the holy texts you pursue.
None other than Lord can kill or give life,
Man! Then what for should you rue? (1) *Refrain*

The Lord Himself has created the infrastructure,
With His divine light in it too.
The Lord alone articulates, Himself He gives call
And introduces to the Accomplished Guru. (2)

The Lord is inside, also outside.
Where could one hide from the True?
Man! serve the Lord without any guile
Only then would you get the absolute place your due. (3)

He who has everything under His control, He is Supreme.
Man! Him alone you should ever pursue.
Says Nanak, the Lord abides with you ever.
Meditating on Him will set you free. (4) 5

Gond IV

I yearn for a glimpse of my Lord
Like the one thirsty, without water.
My heart happens to be struck
With the lovelorn arrow of the Master.
My Lord God knows my mind's malady,
The ache that lingers in the inside quarter. (1)

He who discourses to me about my love, P-862
He is my friend, he is my brother. (2)

Let's sing friends, the praises of my Lord,
As advised by the True Guru as per *Shastra*. (3)

Pray fulfil the longing of Nanak, the slave,
For a glimpse to relieve his suffering and save him from disaster. (4)

Raga Gond V
Quartets I

There is but One God.
He is realised through the grace of the True Guru.

He is the Creator of all,
Of all He is the Sustainer. (1) *Refrain*

He is the Creator who hears
He is the Creator who peers.
Of the invisible He is the Creator.
Of the visible too He is the Creator.
He is the Creator of evolution.
He is the Creator of devolution.
As Creator, He is Pervasive.
As Creator, He is Evasive.
He is the Creator who expands
He is the Creator profound who understands.
The Creator comes here.
The Creator repairs.
He is Attributed.
Attributeless He is.
Blessed by the Guru,
Nanak finds Him all over True. (2) 1

Gond V

Entangled like fish and monkey, you are in frailties involved.
Your steps and breath are ordained.
You can be saved if the Lord you laud. (1)

Man! You should give thought to your irresponsible stand.
You can control not your own mind,
Why go to others and harangue? (1) *Refrain*

Like an elephant given to lust.
You are with your family involved.
You are like birds who meet and are dispersed;
Your stability is in the holy company chant. (2)

Like the fish ruined for the pleasure of the palate,
The stupid in greed is caught.
You are in the clutches of five foes,
Freedom from these is in the Lord's hand. (3)

Lord Compassionate! Do be gracious on the humble and helpless
All the creatures are under Your command.
Says Nanak, let me ever have your glimpse as charity
In the company of the slaves of slaves of the land. (4) 2

Raga Gond V
Quartets Score 2

There is but One God.
He is realised through the grace of the True Guru.

By blowing breath the life Who created,
And the clay with light ingratiated,
Who provided you various articles to eat,
Stupid! Deserting Him where do you retreat? (1)
You should on the Lord Supreme wait.
The Guru will put you in touch with the Immaculate. (1) *Refrain*

Who created colours of various sorts,
In an instant creates and destroys the world.

Whose status and extent one cannot estimate,
Man! That Lord you must ever contemplate. (2)

Beyond birth and death, the Master is Immutable.
Endless are His virtues that are not computable,
Whose stores are full of the rubies of Name,
All the beings who does sustain. (3)

Whose Name is True Lord.
Annulled are millions of sins, Him for a moment if you laud.
He is a childhood playmate and friend of the holy.
Sustainer of life is Nanak's beloved Deity. (4) 1.3

Gond V

With the Name I trade.
Name is my life's aid.
Name is my heart's anchor.
Meditating on Name million of misdeeds I conquer.
Name is my only stock-in-trade,
My goal being along with my Master to meditate. (1) *Refrain*

Name is the capital of my life,
Wherever I go with me it abides.
The Name my heart has come to endear,
In the ocean and land the Name I peer. (2)

With the Name one is adored in the Divine Court
And ferries one's family to the other shore.
All my problems the Name solved,
With the Name is my heart involved. (3)

Devoted to the Name I am unafraid,
And from transmigration saved.

The Guru Accomplished has united me with the treasure of virtue.
Says Nanak, I am lodged in peace and poise true. (4) 2.4.

Gond V

The humble Who honours,
For the needy Who is a donor,
In the dread of the womb Who protects,
To that Master I pay my respect. (1)
Such a Preceptor I contemplate to my mind,
Within and without, here and there Who is with me I find. (1) *Refrain*

Beggars and kings to Whom are alike.
Ants and elephants Who equally provides.
With none He holds counsel.
What He has to do, he does Himself. (2)

Whose extent no one knows.
Himself the Lord Immaculate does.
He has form, He is also formless.
In every heart He does coalesce.(3)

In the ecstasy of Name the devotees get dyed red.
With the laudation of the Lord they are blessed.
Those who with the Name are satiate,
Nanak would at their feet prostrate. (4) 3.5

Gond V

In whose company the mind becomes immaculate.
In whose company one does ever meditate.
In whose company the sins are annulled.
In whose company the heart is illumined. (1)

Such devotees of the Lord are my mate.
In whose company I laud the Lord and meditate. (1) *Refrain*

With Whose instruction the Lord is enshrined in the heart,
At Whose sermon illusions and fears depart,
Chanting Whose praises one is cleansed,
Seeking dust of Whose feet in the world is a trend, (2)

In Whose company millions of deprave are saved,
On the Name alone as a prop who meditate, P-864
Of all the people Who knows the heart,
He is the ocean of compassion, Immaculate Lord. (3)

When the Preceptor is kind,
Then alone the graceful Guru does one find.
Day and night does Nanak meditated on the Name,
This is how to peace, poise and bliss he came. (4) 4.6.

Gond V

The Guru's image you keep in mind.
The Guru's Holy Word in your heart enshrine.
The Guru's feet you lodge in the heart.
To the Guru and Lord Supreme give your regard. (1)
Lest anyone in a doubt is lost,
Without the Guru none is ever ferried across. (1) *Refrain*

The misled by the Guru is shown the path.
Discarding all else, in the Divine devotion he is cast.
The scare of transmigration is shed.
The Guru Accomplished is greatly blessed. (2)

By the grace of the Guru the upturned lotus is in bloom.
There is refulgence in darkness with utter zoom.

Whoever has achieved, by the Guru he is taught.
The Guru's grace and the stupid have sought. (3)

The Guru is the Creator and the Creator is He.
The Guru is the Lord God; He was and will be.
Says Nanak, this is the Preceptor's proclamation.
Without the Guru there is no freedom, brother! (4) 5.7

Gond V

Ever remember the Guru's Name.
There is none other than the Guru.
Seek the Guru's support day and night.
No one dare undo what He bestows.
The Guru and God are alike, it's true.
What He prescribes should be a boon for you. (1) *Refrain*

Those who are devoted to the Guru,
Their sorrows, afflictions and doubts subdue.
Serving the Guru brings glory.
One must be sacrifice unto the Deity. (2)

A glimpse of the Guru is exhilarating.
He who serves the Guru is never found wanting.
The Guru's devotee comes not to sufferings,
The Guru's devotee is felicitated with offerings. (3)

It is not easy to fathom the Guru.
The Lord God himself reflects in the True.
He is fortunate, says Nanak, indeed.
Who is dedicated to the feet of the Guru. (4) 6.8

Gond V

Guru is the spirit of my worship, the Guru is my Lord.
The Guru is my Preceptor, the Supreme Bard.
The Guru is my Deity, Inaccessible, to imbibe hard.
His feet are due utmost regard. (1)
Other than the Guru I have no place.
Day and night His Name I praise. (1) *Refrain*

The Guru is my enlightenment.
The Guru is my heart's commitment.
The Guru is Master, the Supreme Commandant!
With folded hands I seek the Guru's shelter.
Besides the Guru I have no other. (2)

The Guru is boat to ferry across the ocean.
Serving the Guru obtains from Yama liberation.
In darkness Guru's *mantra** is the light. P-865
Along with the Guru everyone can board the liberation flight. (3)

It is with great good fortune that the Guru Accomplished one meets.
In the Guru's service sufferings retreat.
The Guru's Word is inviolate.
Nanak is the Guru, Nanak the great! (4) 7.9

Gond V

With the Lord alone should you deal.
The Lord's Name is the life's weal.
You should devote yourself to Lord's laudation.
Meditate on Him in His every manifestation. (1)

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* spell

In the company of the holy you should meditate on the Lord
It is the most perfect, purest task on your part. (1) *Refrain*

You should garner the treasure of Name.
The Lord's Name should you sustain.
Never you forget the Name of the Lord,
Which the Guru in His grace does accord. (2)

The Lord is ever your boon.
With the Lord one should remain in tune.
Meditating on the Name one becomes immaculate
And sins of many a life evaporate. (3)

Contemplating the Lord annuls transmigration.
Uttering the Name you swim across the life's ocean.
Brightest is the light of the Lord-in-state.
Day and night, Nanak, the humble, on Him does meditate. (4) 8.10

Gond V

The Lord has them severely punished,
From the devotee's company they have been banished.
They are not admitted into with devotee's abode,
Nor in the company of the holy the Lord they adore. (1)
Of the entire world the Five** are the leaders,
But of the Lord's devotee they are water-carriers. (1) *Refrain*

From the world they get tribute,
But at the devotee's they come and salute.
They loot and assault the retrobate,
Of the holy they wash their feet. (2)

The five evils are the progeny of a mother as a source.
In the process of evolution they are in the world a force.

** five evils

They cultivate and get in the Three Qualities absorbed.
Those discarding them have the higher resort. (3)

In His grace the Lord gets His devotees retrieved.
He to Whom they belong has them relieved.
Says Nanak, noblest is the devotion of the Deity,
Without devotion, it is all ignominy. (4) 9.11

Gond V

With contemplation one ended tension and affliction.
Sufferings are over, it is all peace and felicitation.
Uttering the Name I am relieved,
Blessed by the holy, I've all the boons achieved. (1)
Meditating on the Name, I am ferried across.
And my sins of ages are washed. (1) *Refrain*

The Guru's Holy Feet in my heart are lodged.
Across the burning ocean of life I'm brought.
I am free from the curse of transmigration.
I am attuned to the Lord in meditation. (2)

The Master is here and there at every spot,
He who is the knower of heart.
In His grace whom He accosts,
Day and night in the Name is engrossed. (3) P-866

He in whose heart the Lord is enshrined,
He does himself enlightened find.
Let us laud the Lord in loving devotion,
And meditating the Preceptor, attain liberation. (4) 10.12

Gond V

Pay obeisance to the Guru's lotus feet.
Lust and wrath from your body unseat.
Of everyone's feet you should be dust.
That the Lord pervades in everyone realise you must. (1)
In this way meditate on the Lord,
The Master is our body, wealth and life and all. (1) *Refrain*

Laud the Lord day and night,
Let this be the task of your life.
Discarding pride, treat the Lord by your side,
Blessed by the holy, in the dye of the Lord you should dye. (2)

Realise Him by Whom you were created,
At the Lord's Portal you'll be felicitated.
Immaculate your mind and body, you'll be blessed,
Your tongue with Lord's Name accessed. (3)

Lord Compassionate will be pleased,
You will be the dust of the holy feet.
In His grace He would a boon grant,
Contemplation of Name would Nanak want. (4) 11.13

Gond V

Burning essence, lighting lights and serving the Lord,
Lie in repeated obeisance of the Creator God.
Giving up everything else I came to the Guru.
It was a great good fortune, pleased was the True. (1)
My body and mind are of the Lord, my life is of the Beau. (1) *Refrain*

Lauding the Lord is a bliss indeed.
The Preceptor pardons sour misdeeds.
In His grace He takes His devotees in His service.
Effacing the affliction of transmigration,
Unites them in His bliss. (2)

Undertaking rituals and the essence of insight
Lies in meditation in the company of the holy elite.
Embarking the boat of Guru's feet, swim across the life's ocean.
The Lord is the Knower of heart,
He will take care of all other action. (3)

In His grace the Lord takes care,
And the five foes* are no more there.
One is never a loser in dice,
Whose the Lord does take side. (4) 12.14

Gond V

In His grace He has bestowed peace and bliss,
The Divine Master has taken care of children of His.
Compassionate and kind is the Master,
Pardons His creation and looks after. (1)
I seek Your protection, my Gracious Lord!
Let me contemplate for eternal accord. (1) *Refrain*

The Preceoptor is the Bestower, there is none other.
He pervades every heart, is pervasive everywhere.
He saves His devotees here and hereafter.
To redeem the fallen is His charter. (2)

Meditation is like a multiple remedy.
Incarnation and occult rites in devotion lie.

* five evils

Uttering the Lord's Name relieves one of sorrow and suffering,
One gets for whatever one is longing and craving. (3)

He is Mighty, Accomplished and Kind. P-867
A treasure of superior thought is His mind.
Says Nanak, He pardons and protects.
Ever and ever on Him should one reflect. (40 13.15

Gond

Fellow traveller! On the Name you should meditate.
Your mind will become immaculate.
Warded off will be the calamities afflicting your body and mind,
All your suffering and sorrows will be left behind. (1)
Lauding the Lord one swims across the life's ocean,
It is great good fortune realising the One Beyond Dimensions. (1)*Refrain*

He who chants the Lord's praise,
He is beyond Yama's rage.
His life in the world is in accord,
Guided by the Guru who realises his Lord. (2)

Blessed by the Holy, he takes to veneration,
Free from lust and wrath suffers not frustration.
Ever he lives in the Lord's presence,
Of the testament of the Lord Accomplished this is the essence. (3)

The earnings of devotion he has garnered in vats.
Meeting the True Guru, fulfilled are his tasks
Meditating on Name, he is in the Lord's colour dyed.
Says Nanak, to the Lord's feet himself he applied. (4) 14.16

Gond V

In the ocean of life the boat are Lord's feet.
Meditating on the Name
There is no more death to meet.
He who contemplates, the Lord Yama's path need not tread.
The lofty cogitation is the five foes suppressed. (1)
I come to Your shelter my Accomplished Master!
I'm Your creature, pray, look me after. (1) *Refrain*

The *Smritis, Shastras, Vedas* and *Puranas*
Are all a projection of the Lord Divine
The *yogis*, celibates, Vaishnavites all those of Him have order,
Have no estimation of the Eternal Master. (2)

Shiva and other deities wail and rave.
Of the Inaccessible and Wondrous,
Not of a sesame grain worth realisation they have.
Those who are blessed with loving devotion,
There are not many in the life's ocean. (3)

Meritless, I have no virtue.
All the treasures in Your glance lie with You.
Nanak, the humble, seeks to serve You.
In Your grace grant me this my Lord True! (4) 15.17

Gond V

Those who are cursed by the holy on earth are castigated.
The traducers of the holy in the sky too are alienated.
I keep the holy clasped to my heart.
I serve the holy every moment and its part. (1)
He is holy who is cherished by the Lord.
The holy and the Lord are engaged in the holy task. (1) *Refrain*

The Lord protects the holy with His hand,
Day and night by the holy He does stand.
He takes care of the holy every moment,
The slanderer of the holy is ever insolvent. (2)

No one should be of the holy a traducer.
He who does, he ends as a loser.
He whom the Creator does save,
The whole world against him in vain does rave. (3)

He who has faith in the Lord,
He lives ever a life of accord. P-868
Nanak has realised this indeed,
The self-possessed fail while the devotees succeed. (4) 16.18

Gond V

The Lord's Sacred Name is like holy water.
Uttering it with tongue all the sins shatter. (1) *Refrain*
Everywhere pervades the Lord.
The Lord is enshrined in every heart.
Meditating on the Name there is no going to hell.
Serving the Lord one gets every reward. (1)

The Lord is the anchor during the mental strife.
The Lord is boat in the ocean of life.
Meditating on the Lord flee the minions of Yama,
The Lord breaks the teeth of the witch Maya. (2)

Ever and ever forgiving is the Lord.
The Lord makes for peace, bliss and accord.
The Lord Himself manifests His glory.
The Lord is the mother and father of the holy. (3)

In the holy company one finds the Lord.
Again and again Him should one laud.
Nanak, the humble, sought the Lord's shelter,
The boon unknowable was his plunder. (40) 17.19

Gond V

He who is propitiated by the Lord Protector,
He takes Him into His shelter. (1) *Refrain*
Fire in the mother's womb does no harm,
Lust, wrath, avarice, attachment cease to have any charm.
Meditating on the company of the holy,
With ashes on his face, the traducers suffer ignominy. (1)

The Preceptor Lord is a devotee's coat of arms,
No minion of evil or foe can do him harm.
He who trades his weight he dies,
The poor humble in the care of the Lord lies. (2)

He who comes to the Lord's shelter,
He keeps him clasped to His chest ever.
He who is much too proud,
In an instant he has dust as his shroud (3)

The Lord is, He would be,
I am sacrifice unto my Deity.
He protects His devotees with His favour
Of Nanak, the humble, Lord is succour. (4) 18.20

Gond V

It is a mysterious story of great wonder,
The soul is an image of the Preceptor. (1) *Refrain*

He is neither old nor is He young,
He suffers not, nor in Yama's snare is He flung.
He neither dies nor is He evasive.
Since the Primal Time and before that He is pervasive. (1)

He feels hot nor cold.
He has no foe nor any friend does He hold.
He is neither in weal nor is He ever in woe.
Everything is His, ever He serves as tow. (2)

He has neither a father nor mother.
From Primal Time He is here.
Of good and bad the influence He doesn't take.
In every heart He is ever awake. (3)

The Three Qualities He created,
And then the mighty Maya sccurely seated.
He is beyond delusion, Indestructible and Compassionate,
Helper of the helpless and ever the Bestower Great. P-869
Him no one has ever been to surmise,
Nanak is unto Him a sacrifice. (4) 19.21

Gond V

I hail the holy.
In the company of the holy,
I laud my Deity.
Blessed by Guru the sins scare,
The fortunate come to the holy care. (1)
Meditating on the Name no impediment occur.
Blessed by the Guru, one realises the Preceptor. (1) *Refrain*

When the Lord Superior takes kindly,
One becomes dust of the feet of holy.

The body sheds lust and wrath,
The jewel of Name comes to lodge in the heart. (2)

His life is a success and admitted,
Who considers the Lord close and *committed.*
Taking to laudation in loving devotion,
No more remaining asleep in transmigration.
The support of humble are the lotus feet,
Lauding the Lord and meditation are his trade and treat.
Pray, fulfil his desire, your slave entreats,
Nanak may gain peace from the holy feet. (4) 20.22.6.28

Raga Gond V Score 2
Octets

There is but One God.
He is realised through the grace of the True Guru

Pay obeisance to the Accomplished Guru.
His glimpse is a bliss, His service of benefits to accrue,
Image of the Knower of hearts, Lord Creator,
Day and night He is dyed in the dye of the Master. (1)
Guru is the Lord, Guru is the Creator.
Of His devotees, He takes care. (1) *Refrain*

Monarchs, kings and nobles His grace enjoy,
Evil-doers and arrogant He destroys.
The traducer with a malady of mouth is assailed.
The Master is by the entire world hailed. (2)

The holy are ever in a blissful state,
As the Divine Lord they contemplate.
The congregation of the holy is exalted,
The caluminator is everywhere blasted. (3)

With every breath of theirs, the devotees plead,
The Lord may or may not heed.
In Whose shelter all the fears are effaced,
The traducer are vanquished and disgraced. (4)

The Lord's devotees should never be slandered,
He who does is ever dismembered .
He who meditates day and night
Him Yama dare not slight. (5)

The devotee is rancourless, the traducer is vain,
The devotee does good the traducer toils without any gain.
Guided by the Guru, the devotees contemplate,
The devotees are saved, the traducer has hell as his fate. (6)

My dear friend, please pay heed,
It is the true who at the Divine Portal succeed. P-870
As one sows, so does one reap,
The proud is ever uprooted deep. (7)

Lord! Of the anchorless You are the anchor.
In Your grace, pray, take care of the devotee poor.
Says Nanak, one should hail the Guru
Meditating on Whom one is exalted by the True. (8) 1.29

Raga Gond
Compositions of Bhaktas
Revered Kabir Score I

There is but One God.
He is realised through the grace of the True Guru.

If you come across a man of God,
Do say something and hear.

If it happens otherwise,
Better remain quiet there.
Friends! What sort of a dialogue one should enter?
That which keeps one attached to the Mentor. (1) *Refrain*
Talking to the holy does good around,
Dialogue with a fool is ever meaningless found. (2)

Talking too much leads to misdeeds
As remaining quiet, ignorance breeds. (3)

Says Kabir, the empty vessel make noise.
The one that is full, enjoys its poise. (4) - 1

II

If man dies, the body's of little use,
An animal dead is of use profuse.
I know not the fruits of my deeds,
Friends! I know not about it indeed. (1) *Refrain*

Like a bundle of faggots the bones may stray,
Burn the hair like a sheaf of hay.
Only then, says Kabir, man comes to realise,
When the baton of Yama on his head strikes. (3) - 2

III

High in the Upper World,
Down in the Nether World,
The Divine consciousness pervades.
Even when the vessel of life breaks,
The Essence of Bliss, the Eternal Lord
Not for a moment fades.

I long to know,
The life which is given,
Where does it go? (1) *Refrain*

Of five elements is created the body.
Wherefrom the elements came?
That the life is determined by *Karma*, you say,
Who did the *Karma* frame?
The body is in God, God is in the body.
The All-pervasive must pervade.
Kabir won't give up meditating on the Lord.
What must happen, it happens in the course as laid. (3) - 3

Raga Gond
Score 2

Hands bound, made into a bundle I was there on a muck.
To enrage the elephant, his head was struck.
The elephants ran trumpeting away.
"I am sacrifice unto the Deity, if I may." (1)
Lord! This reflects Your might.
The *Kazi* urging the *Mahaout* to fight. – *Refrain*
P-871

Mahaout, I shall slice your head,
If the elephant is not goaded and led.
The elephant in devotion, would move not.
He, too, has the Lord in his heart. (2)

What offence has the man of God committed
That bound in a bundle to the elephant he is remitted?
The elephant holding the bundle pays his obeisance.
To understand this the purblind *Kazi* has no patience. (3)

Three times he made the assault.
The hard-hearted was yet not resolved.

Says Kabir, God is my mate.
My abode being in the Fourth State. (4) 1 – 4

He is neither human, nor divine,
Neither a celibate, nor of Shiva's line,
Neither a *yogi* nor a renunciate,
Has no mother, nor a father to state.
Whosoever lives in the tenement
None has ever known his extent. (1) *Refrain*

Neither a recluse, nor a house holder,
Neither a *raja*, nor a beggar.
He has no body, blood he has none.
Neither a Khatri, nor a Brahmin. (2)

Ascetic he is not, nor a Sheikh convert,
Doesn't seem to live, nor die to revert.
He who wails on his death,
The one who wails loses his breath. (3)

I've found the path with the grace of the Guru,
Both life and death I've gone through.
Says Kabir, He is by the Lord God laid,
Like the ink, from the paper can't be erased. (4) 2.5

The yarn is snapped and the starch exhausted,
Glistening at the door lie reeds frosted.
The carding comb has its hair dishevelled,
Like a mendicant by death bedevilled.
The host-mendicant has wasted all wealth,
Their coming and going acts on his health. (1) *Refrain*

The beam and the shuttle he ignores,
As he is involved in the Divine lores.

The sons and daughters have nothing to eat,
While the guest-mendicant day and night surfeit. (2)

Some have arrived, others are on the way.
The host sleep on straw,
They must have cots when they stay.
Caressing the head they come
With books tied to their waste .
While they have parched grain,
The guests have bread to their taste.
I've become identified with mendicants all,
As I drown they respond to my call.
Listen ye purblind Loi, without a guide,
Says Kabir, at the feet of the mendicants learn to abide. (4) 3.6

When the husband dies, the wife needn't cry.
She has another to care as standby.
When he who takes care is also no more,
With hell over there, here pleasure galore.
She is a bride, beloved of all.
Who has endeared herself to big and small. (1) *Refrain*

The bride has a necklace her figure to adore,
As the holy detest, the people like her more.
The harlot having bedecked sets to display,
Cursed by the holy, she is in utter dismay. (2) P-872
More the holy shun, the more she chases.
In the grace of the Guru she fears her wages.
She is the succour of the reprobate,
A she-demon for us an appearance we hate (3)
We have now her secret known,
Ever since the Guru has his favour shown.
Says Kabir, as we have hounded her out
She holds the apron of the world stout. (4) 4.7

The house where Maya is not wed,
Its visitors go away unfed.
They remain discontented ever,
In the absence of Maya, they suffer one ill or the other.
Considered blessed she is treated as princely pure.
Even the austere recluse she can lure. (1) *Refrain*

She is the progeny of a miserly father.
Ignoring the devotee she sleeps with the commoner.
Then she presents herself to the man of God,
Seeking shelter and asking pardon of the Lord. (2)

She appears to be extremely charming,
With ankle-bells tinkling and warming.
She abides by you as long as you are there,
The moment you cease, undressed she would disappear, (3)

The wedded lords over the three worlds,
The eighteen *Puranas* and the bathing spots are in her fold.
Brahma, Vishnu and Shiva are in her sway,
Mighty kings and rulers must her wishes obey. (4)

She is neither here nor there.
She employs the five faculties like a spear.
As the earthenware of the five senses has disintegrated,
Kabir with the grace of his Guru has been liberated. (5) 5.8

As the roof can't be sustained without a beam,
Without the Name one cant go across the stream.
The way water can't be stored without a pot,
Without the Godman, liberation can't be sought.
I would rather set to fire who remembers not God,
Whose self and mind in conceit are absorbed. (1) *Refrain*

As without a plough a field can't be fed,
The beads cannot be strung without a thread.
How can a knot be tied without a twist?
Inconceivable is liberation without a holy tryst. (2)

The way a baby can't be born without mother and father,
The clothes cannot be washed without water,
The horseman without a horse can't be,
Without the guide who in the court can enter? (3)

Without the accompanying music the way dancing is not permissible.
The wife abandoned by her spouse is miserable.
Says Kabir, try and cultivate the only One.
The God-fearing is free from transmigration. (4) 6.9

Killing consists in killing of the mind.
Killing of the mind is freedom from Yama unkind.
He who kills the mind and with the touchstone tests,
Freedom from transmigration he wrests.
Incidently, what do you understand by killing?
Everyone has his own meaning. (1) *Refrain*

Dancing is dancing with the heart.
Misled not with untruth, with truth absorbed,
He who completes this score of dance,
God the Lord cherishes his stance. (2)

P-873

He is a procurer who procures the game,
Keeps the impure five impulses tame.
He who propitiates the Lord True,
Such a procurer we treat as Guru. (3)

He is a thief who covets not a cheat,
Controls the senses and the Name repeats.

Says Kabir, I have acquired such merit,
From godly, the wise master I inherit. (4) 7-10

I greet God. I greet my Guru, the groom.
I greet the Creator who makes the starved lotus bloom.
I greet the Godmen who have realised,
The One wielding the weapon prized.
From the Primal Lord comes food,
To contemplate on the Name, eat one should. (1) *Refrain*

Contemplate on the Name, on food contemplate.
With water it enhances its taste.
He who does the food discard,
In all the three worlds forfeits regard. (2)

Giving up eating is utter hypocrisy.
He is neither married, nor she a widow hussy.
Reputed as living on milk outside,
In secret they eat whatever could they hide. (3)

Without food the season is not plentiful.
Discarding food is not meeting the Merciful.
This is what Kabira saith.
Food should be hailed which fortifies faith. (4) 8.11

Raga Gond
Compositions of Revered Namdev Score 1

There is but One God.
He is realised through the grace of the True Guru.

*Asumedh** sacrificial ceremony,
Giving *Tulapurkh*** in charity,

---
* ritual in which a horse is sacrificed ** giving away in charity values equal to oneself in weight

Holy bath at Prayag city, (1)
Compare not with the laudation of the Deity.
My mind sluggish! Meditate on the Divine Entity. (1) *Refrain*

Offering rice-balls at Gaya,
Living at Varanasi on the bank of Assi, a tributary of Ganga,
Reciting from memory the four *Vedas*. (2)

Performing every religious rite,
Discoursing on the Divine under the discipline tight,
Living within the six ritual, (3)

In Shiva and Shakti+ dialogue involved,
Man! you should shed all issues of discard.
Meditate alone on the Lord.
Meditating on the Lord, says Nama, you'll cross the ocean hard. (4) 1

Gond

Like the deer misled by the sound,
Dies but would change not it's ground. (1)
This is how my Lord I behold,
Giving up Lord to none else I am sold. (1) *Refrain*

The way heron concentrates on fish,
And while fashioning ornaments the goldsmith, (2)

The way a sensual looks at another's wife,
Or the gambler throws his dice, (3)

Wherever I see I find the Lord Rama.
On the feet of the Lord ever meditates Nama. (40) 2

+ Dialogue about the origin of the Tantras – agam and nigam

Gond

Lord! Pray, ferry me across,
Untutored, I know not how to swim
Godfather, give me your hand as a pass. (1) *Refrain*
Guided by the True Guru in an instant man turns into god. P-874
Born a human I've conquered heaven,
Such a device I've learnt from the Lord. (1)

The way you have tutored Narad and Dhru,
Pray, for a moment show me the way.
Many have been saved by Your support,
This is what Nama's cogitation has to say. (2) 3

Gond

I am in great agony,
Like a cow having lost her progeny.
The way fish suffers without water,
The poor Nama's plight is without his Master. (1) *Refrain*

In the manner calf broken loose,
Sucks the udders and milk consumes. (2)

Nama has found his Lord Incomprehensible.
His meeting the Guru revealed the Inaccessible. (3)

The way for lust one wants another's wife,
Nama's love for his Lord is rife. (4)

The way in heat one burns,
For his Lord poor Nama yearns. (5) 4

Raga Gond
Compositions of Revered Namdev
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Meditating on the Name dispelled are all doubts,
It is the noblest religious practice vouched.
Meditation frees from considerations of caste and clan,
It is like the staff of a blind man. (1)
To the Lord I bow, to the Lord I pay obeisance.
Meditation rids me of transmigration. (1) *Refrain*

The Lord had Hiranyakshyap* of life deprived.
And the Ajamal** was seated in heaven *with pride*.
Coaching the parrot Ganik was liberated.
That Beloved Lord has my eyes satiated. (2)

Uttering Name of the Lord, Pootna+ found liberation.
Given to guile, the killer of children.
By meditation was Draupadi# saved.
And Gautam's@ spouse who into stone was laid. (3)

He who killed Kesi$ and Kansa,=
And to Kali bestowed life eternal.
Nama meditates on such a Lord,
Meditating on Whom one is free from infernal. (4) 1.5

Gond

Bhairon, the demon or Sita, the goddess of small pox who trust,
They mount an ass and kick dust. (1)

---

* a demon king, Prahlad's father. ** a sinner saved uttering Lord's Name at the last hour.
+ a witch engaged to kill Lord Krishna by giving Him a poisonous suck # wife of the Pandavas
@ Gautam's wife Ahalya who sinned. $ a demon = Lord Krishna's uncle

I opt for just one Lord,
And forsake all others for this reward. (1) *Refrain*

In his worship who 'Shiva', 'Shiva' chant,
Riding a bull on hand-drum rant. (2)

He who supplicates the Great Mother,*
The man turns into woman in the life other. (3)

You are known as Primal Goddess in divination.
Where were you at the hour of liberation? (4)

Friend! As guided by the Guru, take to the Lord Rama.
This is also stated in the *Gita*, says Nama. (5) 2.6

Bilawal Gond Namdev

Nama had an encounter with the Lord today.
He gave a sermon to the one gone astray.
O Pandit! Your Gaitri was grazing Lodha's crop; P-875
He broke her leg with a stick,
She was seen walking with a prop. (1)

O Pandit! On a white bullock Mahadev was seen riding in fun;
There was a banquet at the steward's house,
He *cursed* and killed his only son. (2)

O Pandit! I also saw your Ram Chandra,
He had a squabble with Ravana,
And in the skirmish lost his partner. (3)

* Durga

The Hindu is blind while the Turk is one-eyed.
He who is enlightened is better than either and is wise.
The shrine for the Hindu is sacred,
So for the Muslim is mosque.
Nama propitiated the Lord,
Neither for shrine nor mosque who asks. (4) 3.7

Raga Gond
Compositions of Revered Ravidas, Score 2

There is but One God.
He is realised through the grace of the True Guru.

Let us utter and repeat Mukand, Name of the Liberator.
Without Mukand the body would be a torture.

He is Mukand, our Liberator,
He is our mother and father. (1)
He who meditates on Mukand in life and death
The devotee is ever sans any stress. (1) *Refrain*

Mukand and Mukand alone is our life-breath.
Meditating on Mukand one is blessed.
He is a recluse, to Mukand who is dedicated.
For the weak, Mukand is wealth accumulated. (2)

Should Mukand be kind,
No fault in us the world can find.
Effacing my caste, I am a courtier,
Because of Mukand, the world's saviour. (3)

As I am enlightened, it is light all over.
In His grace, He has taken a worm like me as His Server.
Says Ravidas, my thirst is assuaged.
I meditate on Mukand and in His service I'm engaged. (4) 1

Gond

Were he to bathe at sixty-eight holy spots,
And worship the twelve images of the legendary Shivlings sought,
Should he dig wells and provide many a tank,
If he indulges in slander, it is sheer swank. (1)
How can a traducer of the holy swim across?
In the end he must in the hell be cast. (1) *Refrain*

Should he during solar eclipse at Kurukshetra bathe,
And loaded with jewellery his wife in charity donate,
Should he listen to the entire *Smritis*,
For a slanderer it makes hardly a felicity. (2)

Were he to offer mana to the holy,
Give in charity land and build temple for publicity,
Harms himself to help others,
Engaged in slander, in transmigration suffers. (3)

Indulging in slander in the world all those,
Ultimately the slanderers find themselves exposed.
End of the slanderer after consideration they spell,
Says Ravidas, the sinner must go to hell. (4) 2.11.7.2.49 (in total)

P-876

Ramkali I
Score I Quartets

There is but one God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Some study the *Vedas*.
Others read the *Puranas*.
Some meditate on You with rosary.
I know not this or that,
I remember only the Name of my Deity. (1)
I know not Lord, what is in store for me?
Stupid and ignorant, I come seeking refuge in Thee. (1) *Refrain*

At times I soar high in the skies,
At others to the nadir I am hurled.
Greedy that I am, my mind is never steady,
It goes about probing the four corners of the world. (2)

I came to be born, destined to die,
And yet I amass wealth for a long long life.
I see people go,
I also see the fire travelling towards me. (3)

Neither friend nor brother,
Neither father nor mother,

Says Nanak, if the Lord were to take charge of you,
He would certainly take care of you. (4) 1

Ramkali I

Your light is pervasive in all beings.
Wherever I turn, my Lord I find seeing. (1)
Master! Pray, fulfil my heart's desire.
I am lost in the blind well of Maya,
How do I get out of the mire? (1) *Refrain*
He who is enshrined in the heart,
How is it that He is not outside?
The Master takes care of them,
Ever by Him who abide. (2)

He is close, He is far away,
All over is His sway.
Meeting the True Guru darkness is dispelled.
Wherever I see I find Him beheld. (3)

With doubt in the mind and Maya without,
Strikes the eyes like an arrow.
Supplicates Nanak, the slave of slaves,
Man must suffer much sorrow. (4) 2

Ramkali I

Where is the abode you are lodged?
Which one is it amongst the cast?
The abode in whose quest, destined from the world bewildered I wander,
Pray someone should take me to that road. (1)
How cross the ocean swimming?
And die while living? (1) *Refrain*

Suffering is the door, wrath the door-keeper,
Hope and despair its two planks.
Maya is the moat, the citadel surrounded by walls,
Truth is the basis on which one banks. (2)

Numerous are Your names, I have no count.
There is no one like You my Lord!
One need not shout, keep it in mind.
You know and Yourself You award. (3)

With all the hopes and despair,
How could one remain in the One absorbed?
He who lives in despair in desire,
Says Nanak, this is how he meets the Lord. (4)

This is how in the ocean he goes swimming,
And this is how he dies while living. (IInd *Refrain*) 3

Ramkali I

Meditation on the Word and the Guru's sermon are my horn.
The world listens when it chimes.
My apron is the begging bowl,
For alms I ask for Name of the Sublime. (1)
Fellow traveller! The Lord is ever awake.
He who supports the universe,
For His creation not a moment does He take. (1) *Refrain*

With water and air He sustains the breath,
And for light He has bestowed the Moon and Sun.
For life and death He has provided earth,
All these gifts you have forgotten. (2)

There are ever so many ascetics, *yogis*, minstrels and divines.
As I meet them I laud the Lord,
This is how I engage in service Thine. (3)

Pepper and salt are protected by ghee,* like lotus in water.
Says Nanak, if one comes across such godmen,
How can Yama for them be a disaster? (4) 4

Ramkali I

Says Nanak, listen O Machhandir!
He who disciplines the five demons,
Never does he waver.
He who is used to this *yoga*,
Saves himself along with others. (1)
He alone is a recluse who is groomed,
In a serene trance who remains attuned. (1) *Refrain*

With a beggar's bowl he asks for love as sacrament.
Lives in fear,
And is thus sated with the priceless gift of contentment.
He becomes an image of devotion.
He is absorbed in the Lord,
Devoted to the True Name he is a *yogi* and a mendicant. (2)

Nanak tells the truth.
Of the devout this is the identity forsooth.
He remains content even when he aspires.
Certainly, says Nanak, him the Creator sires. (3)

Nanak Humbly does this secret reveal,
The Guru must His devotee heal. P-878
The Master's sermon should be his remedy and meal,
The six system of philosophy to him would reveal. (4) 5

* refined butter

Wobbling, I am like a boat laden with sins, a gust of wind and I would sink.
I come to have a glimpse of the Miracle Maker in person,
Do please honour me with a wink. (1)
My Guru, the Saviour! Pray, save me,
Bestow me devotion of the Accomplished Eternal
Many a time I am sacrifice unto Thee. (1) *Refrain*

Siddhas, ascetics, *yogis* and wandering minstrels
Who meditate on the Supreme Miracle Maker,*
I propitiate their feet, Master!
Who have the enlightened answer. (2)

I know not recital, ascetic practices, discipline or rituals.
Your Name alone I contemplate.
Nanak worshipped his Guru, the Preceptor,
With the Word Holy everything turned straight. (3) 6

Ramkali I

Attune your cognisance with the consciousness of the Divine Boss
So that your body becomes a raft to ferry you across.
The fire inside you should tame,
So that day and night uninterrupted is your light aflame. (1)
Such a light you should float on water,
Which should illumine every quarter. (1) *Refrain*

The clay of such a light should be clean thinking,
What such a one does is approved by the Divine King.
It should be fashioned on the wheel of action.
That here and hereafter should abide by the faction. (2)

As the Lord His grace shows,
Rare is the one who guided by the Guru knows.

* Lord

The light of such a one is stable.
To put it off even the water is not able,
And ferrying others it is capable. (3)

The gust of wind cannot put off this light.
It seems to be settled on the throne without fright.

The Kshatris, Brahmins, Shudras and Vaishyas, all
Despite their thousands of calculations, cannot its mystery solve.
It is seldom that someone lights such a light,
Says Nanak, he has His liberation in sight. (4) 7

Ramkali I

Paying You obeisance and bearing faith in You is Your Name,
Making an offering of truth obtains one a seat of fame.
Truth and contentment should be one's prayer,
Hearing which He would have you sit by Him there. (1)
Says Nanak, nothing goes waste,
In His Court True, such is the state. (1) *Refrain*

His grace and favour are the treasures
That he bestows and the people seek with pleasure.
His loving devotion comes to lodge in the heart,
Its value is determined by Himself the Lord. (2)

He who created, He does function.
The value of His goods, He does determine.
Guided by the Guru, the Lord Supreme becomes manifest.
No one comes, none ever left. (3)

Begging is looked down upon by people,
The beggar is never any respect shown.
But what I have asked and talked on my part,
Is what You have inspired in my heart. (4) 8

Ramkali I

The drop is in ocean or the ocean in a drop of water,
No one knows, understands or surmises,
Himself He creates and destroys.
Himself the essence of truth He realises. (1)
Rare is the one who has this realisation, P-879
He is liberated, free from transmigration. (1) *Refrain*

Night in the day and day in the night,
The same with heat and cold,
No one knows His extent and status.
None other than the Guru is told. (2)

Male in female and female in male,
The supremely enlightened does know.
In melody is meditation, and in meditation is realisation,
The truth of this untold story the Guru can bestow. (3)

There is light in mind and awareness in light,
Where the five senses meet in unison.
Nanak is sacrifice unto them a hundred times,
Who with the Word Holy are in charm. (4) 9

Ramkali I

When the Lord God graced,
My egoism He effaced.
The devotee is cherished,
Who with the Holy Word is laced. (1)
He is endeared by the Lord,
Who contemplates day and night,
And forgetting what the people say, his Lord does he laud. (1) *Refrain*

At the unstruck melody's sound
In the joy divine I was bound.

The Lord Accomplished had me realise the truth
And I was united with the Primal Lord forsooth. (2)

All the melodies and divine knowledge are contained in the Word of the Guru,
My mind is absorbed in the Master True.
It embodies the holy baths and austerity,
Meeting the Guru, freedom from transmigration is provided by the Deity. (3)

When ego is shed fear is dispelled,
The devotee to the Lord's feet is held.
Of doubts the True Guru released,
Says Nanak, the Holy Word gave the lead. (4) 10

Ramkali I

He runs about begging clothes and food,
Suffers hunger here and hereafter no good.
Ignoring the Guru's teaching, in foul thinking disgraced,
Rare is the one who with the Guru's guidance is graced. (1)
The disciplined *yogi* resides in the domain of poise,
He has his sight on the Lord alone,
Living on loving devotion and the Holy Word as choice. (1) *Refrain*

The five bulls pull this cart.
The divine dynamo plays its part.
As the *divine* axil batters,
The cart upturns and its parts scatter. (2)

O *yogi*! You should contemplate the Word of the Guru,
Weal and woe, suffering and joy, treat as equally true.
Your meal should be contemplation of the Word Holy,
Your body should be devoted to the meditation of the Formless Deity. (3)

Your loin-cloth of poise will be of bondage released,
From lust and wrath, the Guru's Word will have you freed.
The mind wearing earrings of the Lord's devotion,
Says Nanak, it is devotion that earns liberation. (4) 11

There is but One God.
He is realised through the grace of the True Guru.

Ramkali III
Score I

In *Satyug* truth was invariably spoken,
Guided by the Guru, every house was given to devotion.
The righteous *Satyug* stood on its four feet.
It is realised by a devotee discreet. (1)
In all the four *yugas*, Name makes for fame,
He who meditates on Name is liberated.
Without the Guru, Name one cannot claim. (1) *Refrain*

Treta was deprived of its one faculty.
Guile being order of the day, it distanced itself from the Divine Entity.
Guided by the Guru, one gains realisation.
With Nanak in the mind one enjoys felicitation. (2)

Dwapar was plagued with duality,
Misled by doubts it suffered ignominy.
Dharma in *Dwapar* was left with two feet,
Those guided by the Guru alone would the Name repeat. (3)

Kaliyug is left with one of the four powers,
One-legged, attachment to Maya it hovers.
The attachment to Maya is living in a dark bunker
Propitiating the True Guru, Name becomes the anchor. (4)

In all the *yugas* Truth prevailed.
It was truth alone, none else was hailed.

Truth brought peace, truth gained fame.
Guided by the Guru, some took to Name. (5)

In all the Yugas Name is Supreme forsooth.
It is rare that a devotee realises this truth.
He who meditates on the Lord's Name, he is holy no doubt.
Says Nanak, Name in every *yuga* does one proud. (6) 1

Ramkali IV
Score I

There is but One God.
He is realised through the grace of the True Guru.

If you are fortunate indeed,
You meditate on the Name.
Meditating on the Name brings peace
And then you merge into the same. (1)
O Man! You should ever adore the Lord;
It enlightens the heart, develops concentration,
The Guru's guidance fosters the Name of God. (1) *Refrain*

It's a vast ocean, rich in jewels, gems and pearls,
To pick them up the lucky one,
With the Guru's guidance, would dive and swirl. (2)

Gems, jewels and rubies are the Name Divine,
The Lord displays on the palm of His hand.
The unlucky, conceited is denied them,
Hidden is fortune behind the grain of sand. (3)

You have to be blessed by the Lord to serve the Guru,
Nanak has acquired the jewels and gems under guidance True. (4) 1

Ramkali IV

P-881

It is bliss in the company of the holy where the Lord's sacred testament is read.
The filth of foul-thinking is shed.
Meeting the holy, the devotee is embellished. (1)

Guided by the Guru, the godmen chant,
He who utters or listens is liberated.
Meditation of the Name is cherished. (1) *Refrain*

Should one have great fortune inscribed on one's face or forehead,
In the company of the holy one is led.
If the holy grant a meeting in their grace,
All the penury and pain is shed. (2)

The men of God devoted to the Lord are noble,
The unfortunate are with them not wed.
As they utter the Name of the Lord,
The traducers are stung *and are dead*. (3)

Accursed are the slanderers who like not the holy,
And their fellow travellers not cherished.
They are the thieves of God, have ties with the black faces,
Who the Guru's glory don't spread. (4)

Pray, save us in Your grace and goodness,
We, the helpless are huddled in Your shed.
We are children, You are like a father
Says Nanak, pray, forgive and get us wed. (5) 2

Ramkali IV

Noble are the devotees, associates of the Lord,
He protects them with His hand of benediction.
The devotees cultivate only those godmen,
Whom He brings together in their affliction. (1)
Lord! I relish company of the godmen.
Sweet, very sweet is the sip of *Amrit*
Offered in the company of the holy for delection. (1) *Refrain*

Men of God! Noble are the Lord's devotees,
Meeting the noble one attains exaltation.
I would be slave of the slaves of Lord,
Should I have my Master's attention. (2)

The devotees who serve are fortunate,
Whose mind and body remain in devotion.
Without devotion who talks tall,
He is a liar, driven to molestation. (3)

Pray, do be kind to me, the Provider of the world,
Of the holy feet I seek propitiation.
I would slice my head to pave the way
For Nanak's smooth procession. (4) 3

Ramkali IV

Should I be of great good fortune, my meeting the holy would not be delayed.
The holy are a sacred pool of *Amrit*,
Lucky are those who have in it bathed. (1)
Lord! Let me in the service of holy be engaged.
I would draw water, wave fan and grind grain for the holy,
Propitiating their feet my face with their dust would be paved. (1) *Refrain*

The godmen are higher than the high
For whom the True Guru too has craved.
There is no one as great as the True Guru.
In the company of the True Guru, Lord God is prayed. (2)

Those who come seeking True Guru's shelter,
My Master must their honour vindicate.
Some come and sit before the Guru for their selfish ends,
Like cranes, false is the way they meditate. (3)

They have the company of cranes and crows, the mean,
On the carcases and offal themselves they felicitate.
Says Nanak, pray, favour me with the company holy,
With the holy into swan I would transmigrate. (4) 4

Ramkali IV

P-882

My Guru True! Pray, do be gracious and bring about my union with my
Beloved Lord.
A handmaid I fell at the feet of the Guru,
Who put me on the path of God.
Lord! With the Name Divine I am involved.
Without the Lord I have no other friend,
My mother, father, companion is Lord. (1) *Refrain*

Not for a moment can I live without my Beloved,
Without His glimpse, my mother, it's hard.
Fortunate I was that His shelter I sought,
Meeting the Guru, His glimpse was a reward. (2)

I can think of none other than Him.
His Name I chant and laud.
Those without Name go about faceless,
In utter ignominy dissolved. (3)

Provider of the world! Pray take my care,
Let Name in my heart be lodged.
Guru Nanak is the Accomplished Guru,
Meeting the True Guru, in the Name I was absorbed. (4) 5

Ramkali IV

The True Guru is Supreme, meeting Whom the Lord in the heart is enshrined.
The Accomplished Guru bestows life
With ambrosial Name in the mind. (1)
Lord! Pray, invest the Name in my heart,
I cherish listening the Guru's sermon.
It's great good fortune I find. (1) *Refrain*

Thirty-three crore meditating on Him,
His extent have not been able to find.
Their hearts seek lust and sex,
Their hands stretched to the Lord Kind. (2)

One should meditate on the Lord Supreme
As guided by the Guru Sublime.
By great good fortune one meditates on Name
Which ferries across the ocean lined. (3)

The devotee is near Lord and Lord is near the devotee,
The Lord gets the devotee his heart to bind.
Says Nanak, the Lord is my mother and father,
His children He must mind. (4) 6.18

Ramkali V

There is but One God.
He is realised through the grace of the True Guru.

Do be gracious, the Steward of the humble,
Pray, measure not my good or bad deeds.
What use is it to wash the clay?
Such is my plight indeed.
O Man! Serve the True Guru and free yourself from conflicts.
One gains whatever one asks for,
And no ill ever afflicts. (1) *Refrain*

He moulded and shaped unbaked pots
And lit them with candles *of every size.*

Whatever was inscribed by the Creator,
I tried to do likewise. (2) P-883

I reckoned the body and mind as mine,
And this led to my transmigration.
I remembered not the One who bestowed it all,
And was engrossed in blind flirtation. (3)

He who has created, He alone knows it.
Wondrous is the Mansion of the Lord.
I contemplate on Him, I sing His praises,
Nanak is a slave of his God. (4) 1

Ramkali V

Serve the way that you become the dust of His feet.
Should you consider everyone superior to you,
You will arrive at the heavenly retreat. (1)
You should devote yourself to such a discourse
In an instant which turns gods, men and deities into a divine force. (1) *Refrain*

Giving up guile, take to poise, call no one a liar.
Meet the True Guru, gain the Nine Treasures*
And thus for the essence of truth aspire. (2)

Dispel doubts, devote yourself to the godly
And brother, seek the Divine.
Treat Him close, ever present.
Then how would you anyone malign? (3)

Meeting the True Guru is the path of salvation,
And the Guru is realised in poise.
Blessed are those who realise the Guru in *Kaliyug*,
Nanak, the humble, to them is a hundred times sacrifice. (4) 2

*nine occult powers

Ramkali V

Getting doesn't please and losing displease, I suffer no such malady.
I am ever in bliss bestowed by the Guru Accomplished
And free from any ignominy. (1)
This is how is my mind in harmony.
Attachment, sorrow, disease and repute matter not,
I drink the elixir of divine symphony. (1) *Refrain*

Pure in heaven, pure in the mortal world,
Pure in the nether region uncanny,
He who abides by the Lord is ever in peace,
Everywhere is he in the Lord's company. (2)

There is no Shiva, no Shakti, no water, no air,
Nor any creature for testimony. (3)

My body and mind belong to the Lord, also my wealth,
Beyond count are his favours many.
Says Nanak, the Guru has dissolved the difference between Him and me,
The water has found water's company. (4) 3

Ramkali V

It is beyond the Three Qualities of which the ascetics and *siddhas* are not aware.
The True Guru's treasury is full of jewels
And *Amrit* everywhere. (1)
It is wondrous, above description,
Beyond the human cognisance. (1) *Refrain*

Its value cannot be computed,
How on earth can one describe?
It is not within one's view and reach.
He who sees can alone imbibe. (2)

The Creator Himself knows about it,
It is not within the creature's purview.
His state and extent, He alone knows
His treasure and His crew. (3)

I have tasted such an elixir of *Amrit*,
I am fully quenched and satiated.
Says Nanak, all my desires are met. P-884
As I have on the True Guru waited. (4) 4

Ramkali V

My Lord has me recognised and my enemies tamed.
Those who have robbed the world,
All of them are framed. (1)
The True Guru is my Provider Lord.
I enjoy many a royal banquet,
Meditating on the Name with Divine accord. (1) *Refrain*
I care for none other than the Protector over my head,
My Master is not much bothered,
Excepting the Name to which He is wed. (2)

As I perfected myself, I gained access to the Bestower of peace.
There is nothing that I lack here.
I attained the supreme status with the essence of truth,
It will live with me for ever. (3)

I can describe not the like of Him
My True, Inaccessible, Wondrous Bard,
My Measureless, Unfathomable, Eternal Lord! (4) 5

Ramkali V

You are Omniscient, Eternal are You.
You are my caste, my tribe.

You are Immutable, never unstable,
Why must I fear any gibe. (1)
You are One, All Alone, the Sole.
You are the only King.
With Your grace in peace I swing. (1) *Refrain*

You are the ocean, I am Your swan.
You have pearls and rubies.
It is You who give, I have the least doubt about this.
We enjoy and are ever in bliss. (2)

We are children, You are the father,
You feed us with milk in our mouth.
We play, fondle each other,
You are profound and virtuous no doubt. (3)

You are Perfect, fully Accomplished,
With You, we are also content.
We met and while meeting we got merged,
About this Nanak cannot comment. (4) 6

Ramkali V

Hands are the cymbals, eyes percussion instrument,
And forehead the rebek plays.
Through my ears blows the sweet flute,
And the tongue the tune relays.

Thus the mind indulges in dance measures
With tinkling bells as stays. (1)
Such a dance performed in the Lord's honour,
The Kind Lord enjoys
Together with its bedecked glamour. (1) *Refrain*

The earth is the stage with sky as its canopy.
The air acts as the only anchor
Born of water as from eternity.
Of five elements is the figure fashioned,
The previous *Karmas* adding to the company. (2)

The Moon and Sun provide light in all the four corners.
The ten apertures are the dancers and the five senses the chord group,
Forming a single troupe.
They display their varied arts,
In the language they undertook. (3)

Such a dance is performed in every home day and night,
And every heart resounds the trumpet.
Some conduct, others choreograph
And yet some others play themselves to dust. P-885
Says Nanak, he doesn't have to dance again
Who has propitiated the Guru Perfect. (4) 7

Ramkali V

He is attuned to the Sole Supreme Lord and his melody alone he does articulate.
Belonging to the same realm, the same way of life
And remaining absorbed in the same spiritual state.
On Him alone his mind is fixed, Him alone he serves,
And the same Guru he seems to cultivate.
Fine, fine indeed is the chorister
He lauds the Lord prevailing all over,
Shedding Maya's considerations sinister. (1) *Refrain*

He makes his five virtues his musical instruments
And with them produces the seven notes.
Discarding pride and provocation, melody
Makes no false movement or stroke.

Never does he repeat his notes,
Tied with a single *Shabad* he floats. (2)

He who plays the role of Narad,
Should accept that the Lord is ever present.
Giving up ankle-bells is his relief from anxieties' lament.
His flourishes should be his bliss of poise nice.
Such a dancer doesn't have to be born twice.
Should such a one win his Master's pleasure,
He would be one amongst a million singers. (3)

For anchor the holy company should be sought.
Where the Lord alone they laud. (4) 8

Ramkali V

Some call Him Rama,
Others know Him as *Khuda*. (1)
Some serve Him as Goswami,
Others remember Him as *Allah*. (1)

All that happens the Merciful ordains.
He takes kindly in His graceful vein. (2) *Refrain*

Some bathe at Hindu temples,
Others go on *Haj* for pilgrimage.
Some take to worship,
Others bow their head in homage.
Some recite from the *Vedas*,
Others from the *Quran*.
Some wear the blue robes,
Others would white dress don. (3)

Some are called Turks,
Others are known as Hindus.

Some seek the heaven of Islam,
Others the celestial abode of Indu. (4)

Says Nanak, he who obeys His command,
He alone understands the secret of the Lord. (5)

Ramkali V

The air mingles with air,
The light goes the light is where,
The dust mixes with dust,
And yet wail the mourner must? (1)

Who is dead? Nobody dies.
The enlightened should collect and consider,
This is a normal exercise. (1) *Refrain*

No one knows about the next world.
The mourner may also have to depart.
Caught in attachment and illusion.
Like babbling in a dreamy vision. (2)

It is the game the Creator plays.
Birth and death are His wondrous ways.
Nobody dies, none is mortal.
No one ceases, none is immortal. (3)

What we imagine, it is not the tale,
He who knows him, I hail.
Says Nanak, the Guru has the illusion lifted,
No one dies, nor is transmigration restricted. (4) 10

Ramkali V

Meditate on the Preserver of the world, the Beloved Lord, P-886
Meditating on the Name, the mighty Yama will not play hard. (1) *Refrain*
Many a life in wilderness you have remained,
It's great good fortune that the holy company you have attained. (1)

Without the Guru Accomplished, there is no salvation
Says Baba Nanak after contemplation. (2) 11

Raga Ramkali V Score 2

There is but One God.
He is realised through the grace of the True Guru.

The four *Vedas* proclaim, yet you pay no heed.
The six *Shastras* too the same truth concede
The eighteen *Puranas* together have maintained.
Yet *yogi* the truth hasn't gained. (1)
A wondrous harp resounds.
With which the *yogis* are bound. (1) *Refrain*

In *Satyuga* righteousness prevailed.
In *Tretayuga* a crack entailed.
In *Dwapar* it was a cleft.
In the last *Kaliyuga* only one foot was left. (2)
The beads are strung on one thread.
Yet the knots in different strands are spread.
Counting beads they appear in different shapes.
As the string is pulled all the beads get in place. (3)

In all the four *Yugas* there is a common meadow.
The sprawling outfit has many a window
When after long quest one comes to the Divine Door
Says Nanak, the *Yogi* finds his destined floor. (4)

Then the wondrous harp resounds
Which every *yogi* has scintillating found. [Second *Refrain*]

Ramkali V

The patchwork quilt *of body* is put together with thread,
The bones serving as needle, veins and arteries stitching in their stead.
And serum forms the shroud.
O *Yogi*! What for are you proud? (1)
Day and night you should meditate on the Lord,
Your quilt will not for more than two days last. (1) *Refrain*

Rubbing the ashes thick on your body, you get absorbed,
Your earrings in the difference of yours and mine involved.
Begging for food, you are not satiated.
Leaving the Master going to others,
Are you not thus humiliated? (2)

Yogi! Your seat is unstable,
You may blow the harp but your heart is feeble.
Of your Guru Gorakh you have no information,
You are, verily condemned to transmigration. (3)

He to whom the Lord does favour,
To him is addressed our humble prayer,
In the name of the Lord Preserver.
He who has made Name has quilt and robe.
Says Nanak, the *Yogi* has arrived on the stable shore. (4)

By meditating on the Lord day and night.
The *Yogi* realises the Master who the world does provide. (1) [Second *Refrain*]

Ramkali V

The Lord is Mighty,
There is none other as lofty.
My Lord is Accomplished and wise.
Guided by the Guru I have bliss as prize. (1)
The essence of Lord is sweet,
Rare is the devotee who has enjoyed this treat. (1) *Refrain*
P-887

Pure and light the nectar of Name I've received,
Sipping which of desires I'm relieved.
My mind and body are cool, the fire has subsided,
An image of bliss to the world is provided. (2)

What should I offer when everything belongs to You?
I am a hundred times sacrifice unto my Guru.
My body, mind and my soul You created.
In Your grace was the lowly vindicated. (3)

Opening Your doors You issued an invitation.
And revealed to me Your true manifestation.
Says Nanak, the veil was snapped
You are within me and I am with You wrapped. (4) 3.14

Ramkali V

His slave He has made an assignment
And to sip Amrit, a consignment.
Of all His anxieties relieved the True.
A hundred times I am sacrifice unto my Guru. (1)
The Guru Accomplished has attended to all my tasks.
The unstruck melody is struck in full blast. (1) *Refrain*

Deep and profound He is known,
Ever in His grace, assurance He has shown.

He whose bonds the sovereign has snapped,
No more in transmigration he is trapped. (2)

In whose heart Himself He occurs,
No more agony or pain he suffers.
He who comes across this Ruby,
With all his family he is free. (3)

He suffers neither doubts nor duality,
He propitiates alone the Immaculate Divinity.
Wherever he sees the Lord he beholds,
Says Nanak, this is how he enters His fold. (4) 4.15

Ramkali V

From my body I have my ego shed.
As per the Lord's Command I am led.
What He does my mind finds sweet.
This is how to His wonder myself I treat. (1)
I now find myself rid of all my ills.
My thirst quenched, attachments annulled,
The Guru Accomplished has in me the truth installed. (1) *Refrain*

With grace of the Guru the Lord I meet,
The Guru has attached me to the Master's feet.
In a perfect stable state is my mind,
My Guru and the Lord are the same I find. (2)

Whoever is created by Lord, I am his slave.
Everyone does for my Master Crave.
I have no enemy nor any foe.
Clasping each other like brothers we go. (3)

He to whom peace the Lord offers,
No more has he ever to suffer.

Yourself You everyone foster,
Says Nanak, dye me in the Divine Colour. (4) 5.16

Ramkali V

He recites the scriptures with annotation,
But in his heart he never has His manifestation.
He pontificates and others convinces,
But what he preaches himself, faith in it he never evinces. (1)
O Pandit! You should the *Vedas* contemplate,
And thus the wrath from your mind vacate. (1) *Refrain*

P-888

With Vishnu's image lying in your front,
Your mind is out in ten directions for hunt.
With paste-mark on your forehead you bow to the image,
To impress the people yourself you savage. (2)

You perform six-fold rituals and undertake *Yoga* praxis of cleansing,
To the house of the well-to-do you go for scripture reciting.
You tell beads of the rosary and beg money.
No one has gained liberation like this, honey! (3)

He is learned who by the Guru's Word lives,
And himself from the Three Qualities forgives.
Devotion to Name the study of four *Vedas* equals.
To such a one Nanak his obeisance gives. (4) 6.17

Ramkali V

A million impediments he can brave
Maya in her several forms is his slave.
Many a sin is in his accord.
He who has the grace of the Lord. (1)

He whom helps the master
All his tasks He looks after. (1) *Refrain*

If the Creator protects, how can the creature harm?
Even an ant can the entire world storm.
Endless is His glory, one cannot repeat.
I am sacrifice unto His feet. (2)

He bestows recitation, asceticism and meditation,
And many a form of presentation.
In *Kaliyuga* only that devotee finds favour,
Whom the Master Himself does honour. (3)

He is enlightened in congregation with the holy.
He is in peace, poise and in the company of his Deity.
The Guru Accomplished an assurance gave.
Nanak turned slave of His slave. (4) 7.18

Ramkali V

Don't your blame to others turn,
You consume what you earn.
You are bound by your deeds.
Unto transmigration Maya leads. (1)
The holy has this realisation.
That from the Guru Accomplished comes illumination. (1) *Refrain*

The body, riches and women are a mythical show,
The steeds and elephants that you have must go.
The royal splendour and physical charm are mere lust,
Without the Name they become dust. (2)

Lost in illusions and given to pride
That none of the expanse with you will abide.

In weal and woe have you aged,
This is how is a reprobate waylaid. (3)

In *Kaliyuga* the Lord's Name is nectar,
And the holy have this treasure.
Says Nanak, he on whom the Guru divinity-inspired is kind,
In each and every heart his Lord he finds enshrined. (4) 8.19

Ramkali V

Perfect music with five notes,
Unstruck melody in wonder and ecstasy,
Where the holy have their disport,
And the Lord Immaculate holds His count, (1)
There is peace, poise and bliss.
Where the holy congregate and laud the Lord,
There is no malady, no suffering, no one is born, nothing goes amiss. (1) *Refrain*

They are lost in meditation,
Not many are there who enjoy this station. P-889
Devotion is their food and their succour laudation,
Their immutable status is beyond computation. (2)

He who wavers not, nor does he fall nor wander in vicious directions,
Blessed by the Guru he attains this position.
There is neither illusion, nor fear, nor attachment to Maya's snare.
The Lord God being gracious in utter void perfect absorption is there. (3)

No one knows His extent nor His expanse.
He is hidden, He is in evidence.
He who has cultivated taste for the Divine,
Says Nanak, no one can his wonder define. (4) 9.20

Ramkali V

In the company of holy one remembers the Lord,
Congregation lends contentment and accord.
With the dust of the feet of the holy my forehead I paste,
Many a time before the holy I prostrate. (1)
I am sacrifice unto the holy,
Under whose shelter one gains peace
And ever graceful is the Deity. (1) *Refrain*

I sip the wash of the holy feet.
The glimpse of the holy is my cherished treat.
Ever for the holy I long.
The Holy are the substance I happen to belong. (2)

The holy have ever given me cover.
Blessed by holy, I never suffer.
The Lord Compassionate has bestowed company of the holy,
The holy are helpful and full of mercy. (3)

My cognisance, intelligence and understanding are illumined
I have found the Deep, Profound, Wondrous Treasure of attachment.
They foster all the creatures
Says Nanak, meeting the holy is a pleasure. (4) 10.21

Ramkali V

Of no consequent to you is your home and sovereign splendour,
Nor the vicious Maya's snare.
Your dear ones and friends are a delusion,
Only the Lord's Name will be your companion.
Friend! You should laud the Lord.
Meditating on the Lord will save your honour
Meditating on the Name, Yama is no bother. (1) *Refrain*

Without the Lord, all that you do is of little worth.
Gold and silver are like mere dust.
Meditate on the Lord for the peace of your mind,
Here and hereafter brightened your face you'll find. (2)

Many a forbear has done his best,
Maya has never of any purpose met.
He who meditates on the Name,
Whatever he wishes he gets the same. (3)

Name for the holy is succour.
The holy earns Name, a wonder.
Whatever the holy does is accepted *and nice.*
Nanak the slave, unto him is sacrifice. (4) 11.11

Ramkali V

The wealth you hoard making people suffer,
It is of no use to you, it is for others.
What you do in your pride blind,
With Yama's thong will it you bind. (1)
Stupid! Give up envy of others.
Here you have only a night's shelter.
Maya-intoxicated you must depart.
It is a dream that you have given your heart. (1) *Refrain*

In the childhood you are infant blind.
In the blooming youth in vice yourself you find. P-890
At the third stage wealth you hoard,
You leave behind and regret when old. (2)

After ages you have attained this incarnation,
Without the Name, it will go to ruination.

It is worse than being a beast, goblin or thoughtless creature,
If you remember not the One who created this *miniature*. (3)

My Creator, my Lord, my Provider! Pray, pay me heed.
Helper of the helpless, ever gracious!
If You help the bonds are snapped,
Pray, bring about my union in Your Kindness.
Nanak, the humble in ignorance is trapped. (4) 12.23

Ramkali V

With many a computation this body is wrought,
The novice gets in it caught.
He cherishes and fosters it smart,
Yet when the end comes he gives it up to depart. (1)
Man! Without the Name everything is false.
Those involved in other than laudation of the Lord,
All of them, the Maya galls. (1) *Refrain*

Bathing at the holy spots doesn't of impurity relieve.
Rituals and the so-called *dharma* are what the egoists conceive.

By pleasing the world the liberation is not got.
Those without Name, lamenting depart. (2)

Without the Name the veil is not removed.
All the *Shastras* and *Smritis* are studied.
He alone meditates on the Name whom the Lord inspires.
He reaps all the rewards and in peace expires. (3)

The Lord Saviour, pray, by me do stand!
All the delights are in Your hand.
What You desire we get involved,
Says Nanak, You are ever primed of what is in my heart. (4) 13.24

Ramkali V

Whatever He does, we find conducive.
The company of holy my thoughtless mind finds persuasive.
No more do I waver and swerve,
With truth in my heart in the True I merge. (1)
I am free from all my sufferings and every malady,
As I accepted what the Lord ordains
And cultivated company of the holy. (1) *Refrain*

I am now holiest of the holy and of all more pure.
Whatever He does I gladly bear.
Where he keeps the spot is of liberation.
As He pleases, I take to meditation. (2)

It is like eight and sixty temples where the holy arrive.
Where Name is uttered it is a paradise.
His glimpse is all bliss indeed,
Making the Lord's laudation a daily creed. (3)

He is lodged in every heart,
And thereby is manifest the Compassionate Lord
My guile was shed, my doubts fled.
Says Nanak, as to the Guru Accomplished I was led. (4) 14.25

Ramkali V

Millions of recitals and austerities are found,
Together with occult powers, realisation and awareness sound.
Many a delicacy and bounty he enjoys,
The devotee who to the Name Divine is bound. (1)

The glory of Lord's Name!
It is absolute realisation no one can claim. (1) *Refrain*

He is a mighty hero, with poise and wisdom sound,
Remaining in constant meditation, deep and profound. P-891
Ever liberated fulfilled is his task,
Who has the Name lodged in his heart. (2)

He has every felicity, joy and freedom from malady,
Equable and unattached identity.
Free from transmigration, he is never in double-mind,
Who has the Lord in his heart enshrined. (3)

Helper of the helpless, Fostering Beloved,
The devotees meditate on Him and from anxieties are recovered.
Nanak was bestowed Name by the Guru.
He is in the service of the holy, runs errands for the True. (4) 15.26

Ramkali V

Laud the Lord with the basic spell of Name,
So that the shelterless, hereafter a shelter you may claim.
Sit at the feet of the Accomplished Guru,
Asleep for ages you will awaken true. (1)
You should meditate on the Name
He who by the Guru's grace is lodged in Your heart
Will ferry you across the main. (1) *Refrain*

On the treasure of Name you should meditate ever.
So that no more the veils of Maya yourself cover.
You should quaff the Guru's *Shabad* like essence of *Amrit*,
Your heart would all its impurity quit. (2)

I've come to the conclusion after much deliberation,
Without the Name there is no liberation.
You should, therefore, meditate in the company of the holy,
Your mind and body would get dyed in the colour of the Deity. (3)

Give up cleverness and manipulation discard,
Without the Name there is nowhere peace for the heart.
When the Beloved Master takes kindly,
Nanak cherishes shelter of the Deity. (4) 16.27

Ramkali V

In the company of the holy play the godly game,
So that hereafter the Yama can one not frame.
The moment your ego is shed,
Your foul-thinking will be dead. (1)
Oh Pandit! Chant the laudation of Lord.
Without being vain of your rituals tome,
In peace and poise repair for your true home. (1) *Refrain*

He who finds the treasure of Lord's laudation.
All his objectives find fruition.
His sufferings relieved, he has peace at home.
Blessed by the Guru, his lotus of the heart is abloom. (2)

He who attains the jewel of Name in charity,
All the treasures are his property.
Having gained realisation, he feels content.
Why must he go to beg and lament? (3)

Listening the Divine discourse does purify,
Uttering it from the mouth gives status high.
He who enshrines it in his heart is approved by the Lord.
Says Nanak, such a one is exalted in the world. (4) 17.28

Ramkali V

When I tried to grasp, she* eluded my clasp,
When I tried to cultivate, she avoided my path.

* Maya

Says Nanak, when I made a retreat
She came and fell at my feet.
Fellow travellers! Please pay heed,
Without the Name one gains not liberation.
Propitiating the Guru Accomplished of anxieties one is relieved. (1) *Refrain*

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When she is given regard,
She seems to take airs a lot.
Where someone tries to evade,
She comes and serves him like a maid. (2)

A face which would please but in the end deceives,
Stable at one spot, she would not conceive.
She has deluded many a universe,
But the holy tear her into many a piece. (3)

He who asks for her, unsatisfied he remains.
He who associates with her, nothing attains.
Deserting her, with the holy who congregates
Fortunate is he, says Nanak, himself he liberates. (4) 18.29

Ramkali V

The Lord Immanent in everyone you find,
The Supreme Master pervades every mind.
The precious jewel in your heart lies,
What is yours, you should be able to realise. (1)
Blessed by the holy, *Amrit* you should sip.
It's great good fortune that helps one taste,
The tongue enjoys not without cultivated tip. (1) *Refrain*

The eighteen *Vedas* and *Puranas* a deaf can't appreciate,
A million lights cannot a purblind penetrate.
The cattle are to grass attached.

He whom He doesn't enlighten.
How can he be ever latched? (2)

The Lord Omniscient knows it all.
With the holy He is in complete accord.
Those who laud the Lord in ecstasy.
Says Nanak, Yama dare not come their nearby. (3) 19.30

Ramkali V

By bestowing Name He made me pure,
As I took to the Lord, She* became scare.
Snapping the bonds, He made me serve,
His devotion and His laudation in verve. (1)
Sounded is the unstruck melody
Fellow travellers! Let us laud the Lord with devotion
The opportunity is offered by my Guru, the Holy. (1) *Refrain*

The Primal good fortune has come to my rescue,
I am awakened from the ages true.
In the company of the holy I've shed rancour,
My mind and body are dyed in the Lord's colour. (2)

My Lord Saviour, pray, save me,
I have neither any service nor any earning to brave me.

In His grace the Guru commiserated,
Sinking in suffering He had me extricated. (3)

Listening the Name I took inspiration,
Day and night I was lost in laudation.
As I chanted I attained liberation,
With the Guru's grace Nanak took to meditation. (4) 3.31

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* Maya

Ramkali V

For a penny the pearl you discard.
What must desert you, to gain it you try hard.
What you garner is of little worth.
Deluded by Maya, you take the crooked path. (1)
The unfortunate! Don't you feel ashamed?
The Ocean of Peace, the Lord Supreme,
Never in your heart you have claimed.(1) *Refrain*

Amrit you find bitter and vice sweet,
This is how the reprobates are known themselves to treat.
To falsehood, deceit and pride you are given, P-893
Listening Name to you is getting by scorpion bitten. (2)

For Maya ever you crave,
Egoist! The Lord God you never praise.
The Fearless, Formless, Compassionate,
Thoughtless that you are, you never propitiate. (3)

Of all the kings, he is the King True,
Beyond desire, my Supreme Guru.
Lost in attachment and knots of delusion,
Says Nanak, one is saved by His kind consideration. (4) 21.32

Ramkali V

Day and night the Lord's Name I repeat,
Thereby at the Divine Portal I find a seat.
Ever in bliss, never in pain,
No more the malady of ego or appear vain.
Fellow travellers! Let us launch the quest of Lord God.
Enjoy the ecstasy of wonder,
The liberation comes by meditation on the Lord. (1) *Refrain*

Consider in depth every proposition.
Without the Name there is no liberation.
No clever device with you would abide,
You cross the ocean dyed in Lord's dye. (2)

By washing your body you are not cleansed,
It makes you egotistic and the duality is spread.
He who takes to the Name as remedy,
No more does he suffer from any malady. (3)

Pray, do be gracious, Compassionate Lord!
Never should I be deprived of You in my heart.
I should be the dust of the feet of Your slave,
This is what Nanak does crave. (4) 22.33

Ramkali V

I come seeking Your shelter, Divine Master!
There is none other than You.
You are my Accomplished, the Supreme Lord.
They alone meditate whom in Your grace the Name You accord. (1)
Lord! Conferrer of liberation is Your Name.
My mind has sought Your shelter alone
Other than Yours I know not any other place *of fame*. (1) *Refrain*

I meditate and live on Your Name,
And hereafter on the Portal Divine a seat I claim.
Suffering and darkness from my mind I discard,
Shed foul-thinking and get in the Lord absorbed. (2)

I cherish the Lotus Feet,
Which is the Accomplished Guru's creed.
Fear having fled, I'm unafraid in my mind,
The Ambrosial Name day and night my tongue does chime. (3)

My bonds of millions of lives are snapped,
I have realised much profit in the true bargain I tapped.
There is no loss, unlimited is the store,
Says Nanak, the holy are lionised at the Divine Door. (4) 23.34

Ramkali V

Diamonds and jewels are in the Name,
With truth, contentment in the enlightened frame.
Treasure of peace, poise and compassion
Is the heritage of goodness. (1)
The stores of my Lord
Diminish not while eating and spending.
There is no end to the expanse of God. (1) *Refrain*

Laudation is the diamond invaluable,
Of bliss and virtues profoundly admirable.
Its wherewithal is the unstruck melody,
Of which the holy have the key. (2)

Their abode is in the cosmic void cave, P-894
Where the Lord Supreme for their company they have.
There the Lord has dialogue with the holy,
There is no weal or woe, no birth, nor does anyone die. (3)

In His grace for whom the Lord Himself would obtain,
In the company holy they gain.
To the Lord Compassionate Nanak comes with a prayer.
You are my working capital, You are my capital share. (4) 24.35

Ramkali V

The *Vedas* have no idea of His glory,
Brahma understands not His mystery,

Divine incarnations know not His extent.
The Preceptor is Supreme, Transcendent and Infinite.
His status He alone knows.
What it hears, with that the world goes. (1) *Refrain*

Of Your secret Shiva is not aware,
The gods are in despair.
The goddesses are not primed of Your mystery.
Above them all is the Inaccessible Divine Entity. (2)

Himself He indulges in fun,
Himself separates, Himself brings about union.
Some go astray in others He inspires devotion.
Of His divinity Himself he infuses realisation. (3)

One should listen to the true story of the holy.
What they say they stand testimony.
He is above good and evil, there is no veil.
Nanak's Preceptor does everywhere prevail. (4) 25.36

Ramkali V

With proper planning I have undertaken no assignment,
With awareness, understanding and enlightenment,
No recital no austerity no virtue, no *dharma*,
I know not how to play any ritual drama. (1)
My Beloved Lord! My Divine Master!
There is none other than You,
I remain ever Yours though I'm a falter. (1) *Refrain*

I have no occult power, wisdom or any light,
In the village of vice and passion I reside.
You are my only Creator,
Your Name is my shelter. (2)

I live listening Your Name, it is my anchor.
You who are known as evil shatterer,
Of countless creatures You are the Provider.
He whom You prime, he gets aware. (3)

In You reposes its hope all the Creation.
Everyone lauds the Lord, Virtue Incarnation.
Nanak, the humble, is sacrifice unto You.
You are Beyond Limit, my Lord, Gracious, True. (4) 26.37

Ramkali V

You are the Gracious Saviour.
Remembering You for an instant
Saves millions of sinners.
All the creation to You makes supplication,
Praying the Preceptor for the Guru's union.
To all the creatures my Lord provides.
Master Supreme, the Preceptor
In every heart He resides. (1) *Refrain*

As I sought His shelter
I am free from all fetters.
Meditating on the Bliss-incarnation from the heart,
I feel blessed in every part. (2)
Coming to His shelter is liberation
Sitting at the feet of the Life-Eternal is devotion P-895
He is Provider of life to the holy,
Higher than the highest is the Wondrous Deity. (3)

Sacred is the understanding which inspires contemplation.
He whom in His grace makes this presentation.
Peace, poise, bliss is His Name,
To it Nanak in the company of the Guru came. (4) 27.38

Ramkali V

Give up being clever,
Take to service by becoming a server.
Your ego you should efface,
You will get what you long to have. (1)
Pay due regard to your Guru,
Fulfilled will be your desires and objectives you will attain
And from the Guru treasures you will gain. (1) *Refrain*

Recognise not any other,
True and Immaculate is only the Preceptor.
From His form don't you take Him as mortal.
The humble has been bestowed the honour at the Divine Portal. (2)

In Guru alone you should have faith,
All the rest is mere myth.
Ask for the Lord's Name as treasure,
In the Heaven you will find favour. (3)

Repeat the Guru's words as a spell,
Of devotion it is the essence they dwelve.
When the Kind Guru caressed,
Nanak, the humble was blessed. (4) 28.39

Ramkali V

Treat all that happens as right,
Give up your pride.
Day and night chant the Lord's laudation,
It is the correct mission. (1)
In the blessed company of the holy take to meditation,
Giving up clever devices,
Repeat the Guru's sacred spell with devotion. (1) *Refrain*

You should repose faith in God alone in your heart,
You will be purified repeating Name of the Lord.
At the Guru's feet pay homage,
You would happily cross the life's voyage. (2)

The Lord Benevolent bestows,
No one His extent knows.
In whose house of peace there is a treasury,
He is the Protector until the eternity. (3)

Nanak has been blessed with the treasure,
Immaculate Name of the Master.
He who meditates on it obtains liberation,
It is gained, says Nanak, by His favour. (4) 29.40

Ramkali V

Improve your hard-earned human incarnation
So that at the Divine Portal you suffer no humiliation.
Here and hereafter you are given regard,
In the end He gets you liberation as a reward. (1)
Chant the Lord's laudation.
You will be in peace here and hereafter,
In your wondrous devotion. (1) *Refrain*

Sitting and standing you should meditate on the Name
So that you are free from affliction and pain.
All your foes will be your friends,
Your heart will make amends. (2)

Of all the deeds it is the best deed.
In all the creeds it is the best creed.
Meditating on the Name you will be saved,
The burden of many a life would be laid. (3)

Fulfilled will be your desire,
You will be saved the Yama's ire.
Listening to the Guru's message,
In peace and poise, says Nanak, you have your passage. (4) 30.41

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Ramkali V

Revere Him to Whom you belong,
Stop singing your song.
He to Whom you belong others too cherish.
Meditating on Him is ever a bliss. (1)
Stupid! Why knock about in delusion?
Nothing without the Name works
There is many a regret in acquisitive confusion. (1) *Refrain*

Whatever He ordains, accept you must.
Without submitting, you become dust.
His ordinance should be considered sweet.
Rare are the blessed in whose heart He beats. (2)

He is Unknowable, and by temper Care-the-less,
Man! To Him you should ever address.
Remembering Whom from sufferings is one relieved,
Here and hereafter with glory is one ceased. (3)

Chanting His laudation how many are saved,
They are beyond count and beyond estimate.
The sinking iron in the company of the holy floats,
Says Nanak, saved is He to whom He promotes. (4) 31.42

Ramkali V

Contemplate the Lord with your heart,
This is the testament of the Lord.

All your fears will be dispelled,
You will get what you in your mind held. (1)
Your service of the Guru will be fruitful,
His value cannot be computed.
The True, Inaccessible, Wonderful. (1) *Refrain*

He is Almighty
Man! you should ever meditate on the Deity.
Day and night Him you should serve.
You should find peace and poise, my Love! (2)

My Master is of great virtue,
In an instant He does and can undo.
Besides Him there is no other factor,
He alone is the man's Protector. (3)
In Your grace, pay heed to my prayer,
Your slave craves for Your glimpse dear.
Nanak contemplates the Lord,
Whose glory is above all. (4) 32.43

Ramkali V

Of little value is reliance on this world,
Master! You are my only support.
Every other hope I have discarded,
As of a sudden the stare of Merit I encountered.
Man! You meditate alone on the Name.
Your objective will be fulfilled
By lauding the Lord you claim. (1) *Refrain*

He is Almighty.
One should sit at the feet of the Deity.
Meditating on Him with consideration,
One has the bliss of *darshan*. (2)

Ever you seek His shelter,
Who is of all the living beings the Creator.
Ever on Him you should meditate,
Who is the Protector Ultimate. (3)

You should be every one's dust of the feet,
By effacing self the Lord you meet.
Day and night meditate on the Name,
Says Nanak, you will achieve your aim. (4) 33.44

Ramkali V

He is Almighty and Compassionate,
Fostering all, He is affectionate.
He is Inaccessible and Wondrous,
Self-existent Master of the entire Universe. (1) P-897
I make obeisance to the Supreme Master,
The Creator who prevails all over. (1) *Refrain*

Master of the universe, Life-force of the world,
Dispeller of fear, remembered in the heart,
Controller of sense, Provider of protection,
Ever Accomplished, Bestower of liberation, (2)

You are the only Benevolent Dispenser,
The Holy, Benign, the Elder.
The Controller of the hearts, you give a call,
Above the *Qur'an*, scriptural tests and all. (3)

The Lord Puissant and Compassionate Creator,
Pervasive, of every heart the anchor,
Immanent with Presence everywhere,
Whose glory is beyond description, (4)

Pray do be kind, the Lord Creator!
The devotee makes a supplication to the Master.
Says Nanak, when the Guru dispelled doubts,
Allah and *Parbrahm* the same I found. (5) 34.45

Ramkali V

Misdeeds of millions of lives were shed,
Meditating on the Lord, afflictions fled.
The Guru's Lotus Feet in me came to be enshrined,
All my mighty follies were left behind.
Man! You should laud the Lord.
Truthful is the Lord's untold story,
It helps light merge in the light of the Deity. (1)

Meditating on the Eternal in the company of the holy,
One is no more thirsty or ever hungry.
Serving the Lord day and night,
Is gaining the Lord's graceful sight. (2)

The problems solved, Lord is gracious.
A glimpse of the Guru and every one is salacious.
My past deeds have become an asset.
As my tongue to repeating the Name is set. (3)

The Lord's devotees are ever acceptable,
On their forehead have they marked his spectacle.
He who is *humble* like the dust of the feet of the holy,
Says Nanak, he gains supreme status from the Deity. (4) 35.46

Ramkali V

One should be sacrifice to His sight,
Remembering Him in the heart day and night.

With the dust of the feet of the holy on the forehead,
My foul misdeeds of many a life fled. (1)
Propitiating Whom ego is shed,
One sees the Lord all over, in His grace one is blessed. (1) *Refrain*

Lord's laudation lies in meditation on His Name,
His devotion is exalting His fame.
One should ever behold the Lord close,
The Guru's Word should be taken as of truth dose. (2)

The weal and woe are alike with the Word of Guru,
Thirst and hunger never come to rue.
The mind is at peace with the Holy Word as fare,
Of all the secrets meditation takes care. (3)

The Guru is God, the Guru is Creator,
The Guru is Compassionate and the Bestower.
He who is to the Guru's feet in tune,
Says Nanak, he is of great good fortune. (4) 36.47

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Ramkali V

Relying on Whom you go about your abode,
Stupid! Who is the true sharer of Your load?
You realise not the status of the holy,
You have cultivated the five evils as friendly. (1)
Friend! You should serve the abode which helps you liberate.
Day and night you should laud the Lord.
And in the company of the holy propitiate. (1) *Refrain*

Your life is wasted in ego and arguments,
Never satisfied with foul disputants.
Wandering thus you have suffered a lot,
The arduous ocean of Maya you aren't able to cross. (2)

You do what is of little use,
What you sow you reap the fruit.
There is none other to come to your aid,
Should He be gracious, He would liberate. (3)

Lord! You are known of the fallen a purifier,
Pray, do a favour to Your slave, my Sire.
In Your grace, pray, do me liberate,
Nanak has come to Your Estate. (4) 37.48

Ramkali V

In this life a peculiar peace I've found,
No more to Dharamraja I have to render account.
At the Divine Portal I am lionised,
No more in the womb to be domiciled. (1)
I have cultivated the holy,
Who in their grace have blessed me with Lord's Name
Due to a fortunate conjunction of the life early. (1) *Refrain*

Blessed is this fortunate happenstance,
With the holy feet I am entranced.
With the dust of the feet of the holy on my forehead,
All my sins and sufferings I've shed. (2)

In the service of the holy,
I am cleansed entirely.
I succeed in a glimpse of the Lord,
Whose Name prevails every heart. (3)

My sins and sufferings have vanished,
I am lodged where I was fashioned.
The Wondrous Lord is manifest,
The Guru Accomplished has had me blest. (4) 38.49

Ramkali V

The lion took care where the kine grazed,
The value of a *cowrie* to a million is raised.
An elephant fosters a goat I find,
Should the Lord God be kind. (1)
The treasure of compassion is my Beau,
I cannot recount His many a virtue. (1) *Refrain*

The cat eats not meat it appears,
The mighty butcher has cast off his shears.
As the Creator came to be lodged in heart,
The trapped fish from the net was absolved. (2)

The dry woods are in verdure green,
The wondrous lotus is in bloom in the high desert it seems.
The True Guru has the fire assuaged,
His slave in His service is engaged. (3)

The ungrateful He keeps in His mind,
My Lord God is ever kind.
For the holy He is ever a saviour,
Nanak seeks of His lotus feet a favour. (4) 39.50

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Ramkali V

The Lord helped me the five lions to kill,
And the ten she-wolves still.
Of the three whirlpools I am free,
And in the holy company of transmigration spree. (1)
I meditate on the Creator and live
In His grace He takes my care
And His slaves He does ever forgive. (1) *Refrain*

My mountains of sins like straw are burnt.
Contemplation and propitiating the Lord's feet I've learnt.
The bliss-incarnate is all over manifest
Congregating in loving devotion with I'm blest. (2)

I have crossed the ocean like overstepping print of a calf's hoof.
No more am I subject to a reproof.
The ocean is contained in a small vessel.
For the Creator there is nothing impossible. (3)

Alienating from You I sink into hell.
I am pulled out by Your gracious spell.
Good and bad is beyond our control.
In fond love does Nanak the Lord extol. (4) 40.51

Ramkali V

Yours is neither the body nor the mind,
Involved in the illusion of lover Maya, I find
Lost in love-game like a lamb with sheep,
Unaware that death does its watch does keep. (1)
Man! you should keep absorbed in the Lord's Lotus Feet,
Meditate on the Name which is ever your saviour.
For a devotee it is a true treat. (1) *Refrain*
The half-done tasks are not completed,
Lost in lust and wrath one is ever defeated.
Man does evil to live in felicity,
Not a bit with the thoughtless would accompany. (2)

To commit fraud he tries many tricks,
For petty gains the dirt he licks.
He who bestows, Him he remembers not,
In false greed he suffers and would rot. (3)

Should the Preceptor be inclined kindly,
Man becomes dust of the feet of holy.
He whom He with His lotus hand holds.
Says Nanak, he gets into the True Fold. (4) 41.52

Ramkali V

At the feet of the Lord God,
I become fearless, chanting His praises.
And in the company of the holy of the sufferings absolved. (1) *Refrain*
Who has the Lord lodged in the heart,
He doesn't have to swim the ocean hard.
All his tasks are attended,
Whose tongue is with the Name blended. (1)

He who has the Guru's hand on his forehead,
The slave need not anyone dread.
Ended is the obligation to be born and die,
Unto the Guru Accomplished one is a sacrifice. (2)

Meeting the Guru one is blessed,
He meets with whom He is impressed.
He whom the Preceptor takes kindly,
He crosses the ocean in the company of the holy. (3)

The beloved devotees quaff *Amrit*,
In the Court Divine their faces are radiant.
They enjoy bliss quitting misdeeds,
Says Nanak, meditating on Name across the ocean they proceed. (4) 42.53

Ramkali V

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Fire in fuel remains extinguished,
Though on ten sides of the earth, water remains distinguished.

With feet above and sky beneath,
In every heart He does His light bequeath. (1)
Such is the accomplishment of my Lord.
Not for a moment He forgets His devotees,
Day and night in them he remains involved. (1) *Refrain*

First comes butter and then the milk follows,
Filth appears the soap to swallow.
The fearless fears the fear.
The have-not comes the have to endear. (2)

The one with form appears formless.
All these are the Lord's marvels.
The delusive deludes the one above delusion,
Without the wherewithal knocks about in confusion. (3)

Let us engage in discourse in the holy company,
Smritis, Shastras and *Vedas* we study.
He who meditates on the Lord of Creation,
Says Nanak, he alone attains liberation. (4) 43.54

Ramkali V

It happens what He ordains,
One should remain ever in His care.
Unless He desires, nothing could one obtain. (1) *Refrain*
Progeny, spouse and riches that you see
None of these would you sustain.
Deluded having swallowed the potion of thugs,
You leave behind the temples of Maya vain. (1)

Slandering others you come to ignominy,
Because of your misdeeds you get into transmigration chain.
The deeds done are not forgotten.
One gets into the terrible grip of Yama's cane. (2)

You tell lies, indulge in odd deeds.
Your desires remaining unfulfilled, a virtual bane.
Slandering the holy you suffer incurable malady.
Your body disintegrates in insufferable pain. (3)

Those whom He creates, he cherishes.
He makes the holy succeed.
Says Nanak, He keeps them clasped to His heart,
The Lord God does it in His grace indeed. (4) 44.55

Ramkali V

My Accomplished Guru is such a Saviour,
Whose service goes waste never. (1) *Refrain*
His glimpse and one is blessed,
Dust of his feet frees from Yama's net.
As His lotus feet in my heart are lodged,
All the problems of my body are solved. (1)

He is blessed on whose forehead He puts His hand,
My Master ever by the helpless does stand.
Vindicator of honour and treasure of life,
Ever and ever I am unto Him sacrifice. (2)

He whom He bestows His Immaculate spell,
He is free from misdeeds and of the ego hell.
One should meditate on the one in the company of the holy,
Shattered are sins, dyed in the dye of the Deity. (3)

Guru, the Preceptor, prevails everywhere.
The treasure of virtue does with everyone adhere.
I entertain a hope of his sight,
Daily does Nanak His grace invite. (4) 45.56

Raga Ramkali V Score 2
Duos

There is but One God.
He is realised through the grace of the True Guru.

Friends, sing songs of the Lord's adoration.
Chanting the Name obtains Supreme bliss,
You are free from transmigration. (1) *Refrain*
Lauding the Lord you are enlightened,
And to the Divine Lotus feet find immigration. (1)

The holy company obtains liberation,
Says Nanak, and thereby you cross the life's ocean. (2) 1.57

Ramkali V

Perfectly Accomplished, my Guru is perfectly Accomplished.
Meditating on the Name is ever a bliss,
Annulling the malady of falsehood. (1)
One should meditate alone on the True Lord,
In Whose shelter there is peace and accord. (1)

With pleasant sleep for Name one hungers,
Meditating on the Lord no more one suffers. (2)

My brother, you find poise and purity.
The Guru Accomplished relieves you from anxiety. (3)

Meditating on the Lord day and night.
Says Nanak, the Lord Himself fights your fight. (4) 2.58

Raga Ramkali V
In Recurring Rhythm
Score 3

There is but One God.
He is realised through the grace of the True Guru.

To the one Supreme among the mighty, I pay respect.
Prevailing on water, land, earth and sky
The Lord Himself is manifest. (1) *Refrain*
He makes, unmakes and remakes,
Without an abode and remaining unfed. (1)

Profound, content with jewel as Name,
High above all at the crest.
Plays His games of priceless virtues
Nanak remains ever blest. (2) 1.59

Ramkali V

Deluded by Maya, the temptress of golden sheen,
They leave behind beauty, colour, fragrance and indulgence. (1) *Refrain*
Feeling elated at the sight of the treasure of millions and trillions,
Nothing accompanies them in transference. (1)

Progeny, spouse, brothers, friends in whom they are involved,
It's a delusion like the shade of a tree in evanescence.

Says Nanak, one should seek the shelter of lotus feet
Of the holy for peace in reverence. (2) 2.60

There is but One God.
He is realised through the grace of the True Guru.

Raga Ramkali IX
Triptychs

Man! seek shelter of the Lord's mission,
Meditating on Whom one is free from foul thinking
And attains the status of liberation. (1) *Refrain*
Blessed is he whom liberates the Lord.
His sins of many a life are washed,
Heaven is his reward. (1) P-902

Ajamal in his last hour thought of Divine Lord.
The status the supreme *Yogis* attain,
In an instant that status he got. (2)

What virtue, education or *dharma* the elephant had?
Says Nanak, see the Master's grace,
The gift of fearlessness was his reward. (3) 1

Ramkali V

Divine travellers! What device should we adopt
That we are free from foul thinking,
And the mind in the Lord's Name is wrought? (1) *Refrain*
The heart, entangled in Maya,
Refuses any enlightenment to gain.
What Name should the world meditate on
That the status of liberation it should attain? (1)

The holy took kindly and revealed this truth
He who lauds the Lord
Should be considered as having done all acts of piety forsooth. (2)

He who lodges the Lord's Name day and night for a moment in his heart,
He is free from the fear of Yama, says Nanak,
And glory to his life he imparts. (3) 2

Ramkali IX

Man! remember the Lord Creator.
Your life shortens every moment day and night,
Waste go your form and feature. (1) *Refrain*
Your youth you lost in evil,
And your childhood in ignorance.
Grown old and you understood not yet,
Utterly misled is your somnolence. (1)

The Lord gifted you with human incarnation,
How come you have ignored?
Meditating on Whom gives you liberation
Not for a moment Him you adored. (2)

Why are you elated because of Maya
Which with none ever does abide?
Says Nanak, meditate on the Reliever of anxieties,
He would in the end be by Your side. (3) 3.81

Ramkali I
Octets

There is but One God.
He is realised through the grace of the True Guru.

The same Moon rises with the same stars,
The selfsame day gets hot.
It is the same earth with the same wind,
That times play with human beings,
There is no basis for such a thought. (1)
One should get rid of desires in life.
That someone commits aggression and is oppressed
Seems to be the identity that *Kaliyuga* has got. (1) *Refrain*

Kaliyuga is not known to have landed anywhere,
Nor settled at any holy spot.
Nowhere near a philanthropist,
Nor has he any mansions for himself got. (2)

Truthfulness is disdained.
Austerities are not performed.
He who takes to meditation is derided,
This is the sign of *Kaliyuga* as informed. (3)

He who attains authority he is humiliated,
The servants have no such fear.
When the chief finds himself in chains, P-903
Maybe he is harmed by the servant there. (4)

It is the advent of *Kaliyuga,*
Let us laud the Lord.
The good of earlier three *Yugas* is exhausted,
Now you do good if the Lord were to accord. (1) *Refrain*

In the distressed *Kaliyuga*, the *Shariat* law prevails
And the *Kazi* is considered a deity.
Instead of Brahma's Vedas, *Atharva* is popular,
Now it is one's actions that lend one dignity. (5)

Of what avails worship without self-respect,
Discipline without righteousness,
The sacred thread without self-denial?
You may bathe and wash.
You may put on the sacrificial mask,
But without truth you remain misled. (6)

In *Kaliyuga* only the *Qur'an* is accepted,
The Brahmin and his sacred works are rejected.

Nanak's name ever as Rahman is profiled.
Lord! You are the Creator
You know it all better. (7)

Says Nanak, the Name earns glory
There is nothing above it that one can achieve.
If we go out begging for what we have at home
One must for it grimace receive. (8) 1

Ramkali I

You pontificate the world and increase your weight,
Losing your bearing, how could you this truth assimilate?
Lost in filial attachment, and temptation for woman,
You are neither a recluse nor a family swan. (1)
O *Yogi*, you should settle at a spot and shed duality.
Going about begging at every door, don't you feel ignominy? (1) *Refrain*

You chant hymns without self-realisation
How would your burning temptations find satisfaction?

Should you be absorbed in the Guru's Word with devotion,
Your alms-food would be sacred in meditation. (2)

Smearing yourself with ashes should you practise hypocrisy,
The love of Maya would lead you to Yama as penalty.
No one pours alms in a fractured begging bowl.
Caught in entanglements, displaced, you scowl. (3)

Without controlling your lust you call yourself continent.
Tempted by the Three Qualities, yourself to Maya you lent.
In the absence of compassion you remain dark,
Thereby you sink and drown your stock. (4)

With the patched quilt you play many a guile.
Like a juggler in false games away your time you while.
With the fire of anxiety, you are at a loss.
Without good *karma* how can you swim across? (5)

In your ears glass earrings you maintain,
Without enlightenment no liberation is attained.
Given to pleasure of palate and senses,
Of an animal you cannot forgo consequences. (6)

Both men of the world and *Yogis* are by the Three Qualities caught.
It is by contemplation that the three Anxieties are fought.
The *Shabad* obtains immaculation and truth.
Such a *Yogi* performs true *Yoga* praxis forsooth. (7)

You have the nine treasures, you are the Mighty Lord,
You make and unmake, what You please, You accord.
He who observes continence, truth and discipline in a pure heart,
Says Nanak, such a *yogi* is a friend of all the three parts. (8) 2

Ramkali I

In the six *chakras** of the body and mind has its seat taken,
It is here that the consciousness of *Shabad* does awaken.
The sound of unstruck melody has charmed my heart,
Guided by the Guru's Word in the True Name I'm absorbed. (1)
Man! There is peace in devotion to the Lord.
The devotee finds meditation sweet P-904
And remains in the Lord God involved. (1) *Refrain*

Such involvement comes when attachment with Maya is shed.
Propitiating the True Guru, to the Lord one is led.

* as per Hath Yoga

Invaluable is the jewel of Name
Which has helped me my mind tame. (2)

With ego and attachment I am no more afflicted.
Devoted to the Lord, Yama is outwitted.
With the Immaculate Name in the heart enshrined,
The tyrannical Yama is no more unkind. (3)

Contemplating the *Shabad*, to the Formless I am wed,
With enlightenment has the foul thinking fled.
Day and night I am in the Lord absorbed,
Liberation from transmigration while living I've got. (4)

In the Immaculate cave unattached I abide,
All the five robbers have taken flight.
I waver no more, nor at others have I ever called,
I am always in poise and in the Name absorbed. (5)

The devotee like an anchorite remains awake,
Ever detached, eager for the essence of truth to partake.
The world, asleep in ignorance, is condemned to transmigration,
Without the *Shabad* of the Guru there is no realisation. (6)

The unstruck melody resounds day and night,
Thereby into the Eternal the devotee gets the insight.
It is imbibed only by realisation of the Word Holy
All over pervasive is the Divine Entity. (7)

Involved in the cosmic void, the mind is in poise.
Shedding ego and avarice, it takes the divine guise.
As the devotee puts his faith in the Guru,
Says Nanak, he is free from duality and comes to the True. (8) 3

Ramkali I

Don't you count auspicious moments and give such thoughts any consideration.
Above the so-called auspicious moment is the Sole Lord with divination.
He who is met by the Guru, he is enlightened. (1)
Guided by the Guru, he realises the divine ordinance.
O Panda! Indulge not in falsehood, say what is true.
When ego is shed one gets the *Shabad* to imbue. (1) *Refrain*

After his calculations the astrologer his horoscope cast.
He studies, recites, but the truth he understands not.
Above everything else is contemplating the Word Holy,
Everything else is mere ashes only. (2)

You give bath and wash your idol deity,
Without Name it remains untidy and unholy.
By casting off ego one's meeting with the Lord is meaningful.
Liberated in life, one takes to meditation as grateful. (3)

He who gets into arguments and studies not the scriptures,
Himself he drowns, how can he save his forbears?
He who sees the Creator prevail every heart.
He meets the True Guru who does enlightenment impart. (4)

He who gets into calculations must suffer,
There is peace alone in Guru's shelter.
Having committed sins I've sought the Guru's protection,
Because of good deeds done earlier I have gained admission. (5)

He who comes not to his Guru's shelter attains not the Lord,
Remains ever deluded with transmigration for reward.
He is bound and dies in vain at Yama's door,
Without the Lord in mind and the *Shabad* award. (6)

Some are known as Brahmins, priests and committed.
Given to duality, into the Mansion they are never admitted. P-905
With the Guru's blessings who takes to Name,
There is one in millions of such a wondrous fame. (7)

The True One is Himself good and bad omen.
The learned learns from the True Guru's sermon.
Rare are those who guided by the Guru realise this truth,
Their cycle of transmigration is annulled forsooth. (8)

He who has the Sole Lord in the heart enshrined,
He is virtuous with his thoughts truly refined.
He who acts as dictated by the Lord,
Says Nanak, he is truthful in the True absorbed. (9) 4

Ramkali I

Undertaking ascetic practices is wasting the body;
Fasting and penance make the mind shoddy.
No worship can compare meditating on the Deity. (1)
Man, you should serve the Guru and seek company of the holy.
Then Yama or his minions will dare not look at You,
Nor Maya, the serpent sting you,
If you were to sip the nectar of the Almighty. (1) *Refrain*

Getting involved in argument and musical fantasy
Is death in life, vice of the Three Qualities.
In the absence of Lord's Name it is suffering misery. (2)

He draws his breath and enjoys ecstasy of the Tenth Door.
He undertakes Neyoli* and six-fold *yoga* praxis core.
Without the Lord's Name the entire breathing is wasteful chore. (3)

* bowel rotation

With five forces within, how can one sleep and snore?
With robbers within, how can one the holy adore?
Under the Guru's guidance one can the body's fort score. (4)

With impurity in heart, going on pilgrimage is bore.
If the mind is impure, why bathe at the shore?
It happens what is destined, why put blame at another door? (5)

Going without food leaves the body sore.
Without the Guru's enlightenment there is no life.
The egoist is born, dies and is no more. (6)

Guided by the Guru, you should go to the holy door.
Absorbed in Name, neither you are born nor die any more.
Without the Name not much can you score. (7)

The noisy rodent of the mind ignore,
The ultimate service is as the Lord you adore.
Says Nanak, Name you get if the Lord does His mércy pour. (8) 5

Ramkali I

He is the Creator; there is none other than the Lord;
Whatever you aspire is provided by God.
For many an age He is the Master Guard.
Creation and destruction is what he does award. (1)

My Master is deep and profound.
He who meditates is bestowed with peace,
Meditating on Name, Yama's arrow won't wound. (1) *Refrain*

Name is the jewel, the gem invaluable,
The True Master, Eternal and Incalculable.
The tongue that utters the True is pure.
The True is within and without, it is sure. (2)

Some go to forests and settle on the mountainside,
Forgetting the Name they die in pride.
Without the Name there is no light, no guide,
Guided by the Guru one is at the Portal glorified. (3)

With stubbornness and ego one attains not the Lord.
Reciting the Scriptures one does the listeners assault. P-906
The malady is not annulled wandering about the holy spot.
Without the Name, no one has ever his peace got. (4)

He may try; he may not be able to control his lust;
His mind unstable, go to hell he must.
Bound by Yama, he must suffer the gust;
Without the Name he would burn to dust. (5)

Siddhas, ascetics, sages, monks and deities odd,
Try Hath-yaga but learn not the secret of God.
Contemplating the *Shabad,* they take to service of the Lord
Their mind and body immaculate, their ego they discard. (6)

If He is gracious, one attains the Name True,
In the Lord's shelter the Divine to pursue.
Thereby with devotion himself would he imbue,
And day and night meditate on the True Guru. (7)

When ego and pride are shed, the mind gets involved.
Falsehood and guile never attain the Lord.
Without the Guru's *Shabad* there is no abiding spot–
Nanak tells the devotee after due thought. (8) 6

Ramkali I

Mad! You go the way you come.
You die the way you were born.
You suffer as much as you indulged in pleasure.

Forgetting the Name in the ocean of existence are you thrown. (1)
Seeing your figure and riches with pride you are blown.
With the woman of golden complexion you fall in love.
Forgetting the Name, you are lost in delusion. (1) *Refrain*

You observe not continence truth, and discipline.
In the ghost-like body, you have become insensitive like a dry bone.
Without good deeds, charity, holy bath, restraint.
And the company of the holy, your life is worn. (2)

You forget the Name, caught by avarice.
In transmigration your life is thrown.
When Yama, holding your hair, gives a beating
Unconscious in the mouth of death you'll be blown. (3)

Day and night lost in calumny and slandering others,
Without Name in the heart and element of compassion,
Without the Guru there is no liberation, no respect.
In the absence of Name in the hell you will be thrown. (4)

You keep changing your disguise like a juggler,
Into attachments and other sins you are torn.
Finding Maya pervade here and there,
With Maya are you completely blown. (5)

You do a lot of odd jobs
Without understanding *Shabad*, it is all an illusion.
You suffer from the dreaded malady of ego.
Guided by the Guru your suffering is gone. (6)

Finding riches and joy driving towards you,
The reprobate, you get with pride blown.
When He withdraws to whom this body and riches belong
Your mind gets by doubts and suffering torn. (7)

In the end nothing accompanies you.
Whatever you see by Maya is sworn.
With the Lord Primal of Unlimited Extent in the heart
Of this life you cross the ocean. (8)

Wailing for the dead is for whose listening?
The dead has in the terrible ocean of existence fallen.
Seeing his family, money, mansion and home,
The reprobate is in the snare strewn. (9) P-907

He sent and you came, you go when he calls.
He does what He pleases
The Lord gracious pardons His grain. (10)

He who has tasted the alchemy of Name,
In such a company is the Lord known.
Knowledge of miraculous and occult powers comes from the Guru,
But it is in His shelter that one gains liberation. (11)

The devotee treats weal and woe alike,
Detached from joy and sorrow he is known.
By killing his ego the devotee attains the Lord,
And thus, says Nanak, in poise he is shown. (12) 7

Ramkali Dakhni I

He who inculcated in Him continence, purity, discipline and truth,
In truth and *Shabad* Himself He remains absorbed. (1)
My Guru is gracious,
Ever in ecstatic trance He is involved.
Day and night one is attuned to the Master,
A glimpse of the True and one has peace at heart. (1) *Refrain*

He resides in the realm at the top* with equable vision,
Ever in the unstruck melody cast. (2)

Girding up the loincloth of purity,
And the tongue with the elixir swarmed. (3)

The True Guru meets those devoted to truth,
Whose deeds with their ideal are in accord. (4)

The entire creation is contained in One.
And the One pervades in all,
The True Guru has this vision to me granted. (5)

He who has brought about the planets, continents and cosmos,
His greatness cannot be chanted. (6)

From light is lit another light,
And with this the Three Worlds are enlightened. (7)

The truthful sit on the true throne in the true Mansion
And they are in the fearless Lord absorbed. (8)

The renunciate yogi has charmed us all,
His melody resounds in every heart. (9)

Says Nanak, it is in the Guru's shelter that one finds liberation,
Truth is the True Guru's reward. (10) 8

Ramkali I

He who makes his heart the begging bowl,
And remains within himself with earth and heaven as his support,
Fellow travellers! How many such had the Master by His Word court, (1)

Refrain

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* Superconscious

Killing attachment, the ego dries up,
In the Three Worlds the shine of His light does hold. (2)

One should kill one's desires and remain content,
The True Guru in the *Shabad* has told. (3)

The note of their trumpet is their endless inspiration,
In every heart do they unfold. (4)

Looking upon the universe as a flute,
And the divine flame lit in the heart's mould. (5)

The body made of five elements makes a light,
Which day and night does burn, bring light and hold. (6)

The Moon and Sun are the two passages,
The body a gourd-harp emits the mystic music untold. (7)

Of such a *Yogi*'s seat is in the city of Lord
Where the Unknowable, Inaccessible and Limitless has Wondrous Court. (8)

With body as the city, mind as the king,
Where the five sources of knowledge are enrolled,
Here the Holy Word occupies the throne
Which the just alone does uphold. (10)

Death and birth do no harm to him,
Who has killed himself in life in cold. (11)

Himself He is Brahma, Vishnu and Shiva,
Himself he does and unfold. (12)

One should purify the body and swim across the ocean of life,
Contemplating on the essence of self untold. (13)

Such a one ever finds peace in Guru's service,
In his heart the Lord Virtuous who does hold. (14)

The Bestower of good Himself brings about the union,
Both ego and avarice does He mould. (15)

Killing the Three Qualities and abiding in the Fourth State,*
It's a unique devotion *of old*. (16)

The *Yoga* of the devotee is trying to realise oneself through *Shabad*,
With the heart to the Lord God sold. (17)

The mind at rest, absorbed in the Holy Word,
It is the purest action I am told. (18)

Listen o recluse, such a one doesn't take to *Vedas*, arguments or any other Guise,
Guided by the Guru, he remains in the *Shabad's* hold. (19)

The *Yoga* that a devotee practises is
Continence, truth and *Shabad* in the contemplation fold. (20)

The recluse who is killed by *Shabad* and disciplines himself,
He has the true praxis of *Yoga* explored. (21)

Attachment with Maya is an ocean,
With *Shabad* one swims across and ferries one's board. (22)

It is *Shabad* that made them leader of the four Yugas,
And the scriptures as by the holy told. (23)

The mind is ever attached to Maya,
It is realised only if the *Shabad* comes to enfold. (24)

* the state of absorption in the Divine.

You must pardon and bring about union,
Lord! Nanak has come to Your fold. (25)

Ramkali III
Octets

There is but One God.
He is realised through the grace of the True Guru.

O *yogi*! You should wear earrings of discipline,
And your patched quilt should be of compassion.
The ashes *for smearing your body* should be a symbol
Of the transitoriness ness of the world.
You would have then conquered the Three Regions.
Yogi, you should string such strings
That reverberate the unstruck melody
And to the Lord You are attuned. (1) *Refrain*

Truth and contentment should be your begging bowl and pouch,
And the Name as *Amrit* to feed.
Your meditation should be your staff,
And the horn your devotion to the creed. (2)

Still yourself and assume such a posture on your seat
That your mind must you heed.
Should you go for alms in the township of body,
With the Name would you succeed. (3)

Your horn doesn't let you absorb yourself in the Lord,
Nor let you have truth that you need.
It gives you not peace, O, *Yogi*!
Nor has it ever from pride one freed. (4)

Let fear and loving devotion be your gourd-bowls,
And your body be the string shaft.

Guided by the Guru it would produce music,
And kill the hungers that thou hast. (5)

He who abides by the divine ordinance is the real *Yogi*,
And to the Lord is attuned.
His doubts are allayed, his mind purified,
This is the Yoga-praxis he is said to have assumed. (6)

All that you see must be destroyed one day,
With the Lord you must remain groomed.
When you fix your faith in the Lord, P-909
With realisation you will be loomed. (7)
O *Yogi*, It is not being a recluse,
If you leave home and go about seeking elsewhere.
In the abode of your body is the Lord's Name,
With the blessings of the Guru you find Him there. (8)

The world is cast in clay, O *Yogi*!
It is afflicted with Maya as a virulent pest.
A *Yogi* may try any guise
It is difficult this malady to shed. (9)

O *Yogi*, the Lord's Name is the remedy,
Should it be lodged in the mind.
Guided by the Guru one realises it,
And the *Yoga* praxis does find. (10)

Arduous is the path of *Yoga*, O Yogi!
He whom He is gracious, he adopts.
He finds the One within and without,
And off his delusions he casts. (11)

You should play on the harp which need not be strung.
Says Nanak, such a *Yogi* is liberated
And in the True is engrossed. (12) 1.10

Ramkali III

The treasure of devotion that the devotee finds,
By the True Guru is obtained. (1)
Godmen, it is for the Guru-guided ordained. (1) *Refrain*

Living a truthful life, peace and poise you gain,
Of lust and wrath, you are drained. (2)

Shedding ego, getting absorbed in Name,
The *Shabad* helps attachment tamed. (3)

One gets merged into the One from Whom one is born.
In the end it is the Name that is sustained. (4)

He is ever present, don't you treat Him as far,
He Who has this outfit framed. (5)

The True Word should be lodged in the heart,
And in the True should one be contained. (6)

The Name is invaluable.
It is in the holy company obtained. (7)

Don't be deluded, serve the True Guru,
And keep your mind restrained. (8)

Without Name the people get lost,
Their life goes waste and stained. (9)

You have missed the real *Yoga* wandering about,
In hypocrisy *Yoga* is not contained. (10)

Those who sat in meditation in the city divine,
By the Word of Guru Yoga they gained. (11)

Wandering of mind is arrested by the Holy Word,
The Name is lodged in the mind to be tamed. (12)

This body is a pool, O men of God.
You should bathe in it and remain in the Lord ingrained. (13)

Those who have the holy bath of Name,
The *Shabad* helps wash their body stained. (14)

Lost in Three Qualities, you meditate not on Name.
Without the Name, by Yama you will be claimed. (15)

Brahma, Vishnu and Shiva, the triumvirate,
In the Three Qualities are feigned. (16)

Blessed by the Guru the trinity is shed,
In the Fourth State* one is sustained. (17)

The Brahmins study and enter into arguments,
But the truth they never have gained. (18)

Lost in vice, they are misled and mislead
Whom do they sermonise and have tamed? (19)

Blessed is the Holy Word of the godmen,
Which has from age-to-age reigned. (20)

P-910

Those devoted to scriptures are liberated,
The truth of *Shabad* in them is ingrained. (21)

He who sought the truth in the township of body,
The source of Nine Treasures, he gained. (22)

* absorption in the Lord.

By disciplining one's desires, the mind attains the state of poise,
And without articulation, the Lord's laudation is maintained. (23)

The eyes continue to view and get wonderstruck,
And heart with the Invisible remains chained. (24)

The Invisible ever remaining detached,
The light in His light getting retained. (25)

I chant praises of my Guru ever,
Who has in me the truth engrained. (26)

Nanak has one statement to make,
That honour and salvation from Name he has attained. (27) 2.11

Ramkali III

It is hard to gain devotion to Lord, godmen!
Beyond any expression it is. (1)
To an accomplished devotee it may happen, godmen!
And he takes to meditation. (1) *Refrain*

Other than the Lord everything is impure, godmen!
What offering could one summon? (2)

What the True Lord is pleased with is an offering.
His will should be in one's comprehension. (3)

Everyone propitiates the Lord, godmen!
The self-possessed finds no mention. (4)

He who kills his ambition in devotion to the *Shabad,*
His mind is immaculate, which is the acceptable submission. (5)

They are pure, sacred and true,
To the Word Divine who are in communication. (6)

There is no worship other than meditating on the Name,
The world lies in mere illusion. (7)

Guided by the Guru, one comes to realise oneself,
And then gets absorbed in meditation. (8)

The Lord gets the immaculate to worship,
With the Word Holy he finds admission. (9)

He who worships but knows not the manner,
He gets lost in the duality obsession. (10)

The devotee knows how to worship
For the divine will with utter submission. (11)

There is peace in accepting the Lord's will,
In the end the Name Divine is the only intercession. (12)

Godmen, he who realises not himself,
He keeps on making false profession. (13)

Yama doesn't spare the hypocrite,
In ignominy he carries out his mission. (14)

Those with the Holy Word came to understand themselves,
They attain supreme status and liberation. (15)

They get absorbed in the void of cosmos,
Their light in the Divine light finds fusion. (16)

The devotee imbibes the Name as he listens
In the holy company sessions. (17)

The devotee sheds his ego as he lauds the Lord,
And at the True Portal finds exaltation. (18)

With true text he discourses on truth.
And in true Name he gets absorption. (19)

The Dispeller of fear and Annuller of evil,
The Lord in the end offers protection. (20)

The Lord does everything Himself,
Says Nanak, the Name does get exaltation (21) 3.12

Ramkali III

Abominably impure, stricken with ego,
With the *Shabad* we have our filth shed. (1)
Godmen, to the liberation the devotee is led.
With Name True lodged in the heart.
The Creator Himself has us fed. (1) *Refrain*

Coming in touch with *paras** we have become *paras*, P-911
The Lord God having us blessed. (2)

Some in guise go about elated,
With false dice they are misled. (3)

There are others, who meditate day and night,
With the Lord's Name in their heart inbred. (4)

Absorbed day and night, they live in poise,
In poise, their ego is shed. (5)

* the philosopher's stone

Without fear there can never be any devotion,
Fear and love do ever the devotion bred. (6)

The *Shabad* kills attachment to Maya,
And helps the essence of knowledge fed. (7)

The Creator Himself gets things done,
Himself He bestows from His shed. (8)

There is no end to His virtues,
I land Him with *Shabad* inbred, (9)

Meditating on the Lord, chanting His praises,
With mind's ego having fled, (10)

I was gifted Name by the Guru
From His inexhaustible truthful bed. (11)

He is ever kindly to His devotees,
In His grace and His might blessed. (12)

They thirst for the True Name ever,
Which they chant and have thoughtfully read. (13)

The mind, body and the rest all is His,
It is difficult to imagine and have it expressed. (14)

Devoted to the *Shabad* are liberated,
Across the ocean they are led. (15)

Without the True One no one can comprehend,
Rare is the one who understands what is said. (16)

What is inscribed from the Above, one gets,
Union with the Lord gets the *Shabad* spread. (17)

The body with golden shine absorbed in the Holy Word
Gets with the Lord's Name wed. (18)

With this nectar the body remains drenched,
It is obtained by having the scriptures read. (19)

He who seeks finds the Lord,
The rest die with ego instead. (20)

The disputant is destroyed while the devotee is saved,
It is what the Guru's love does bred. (21)

He is a *Yogi* who contemplates the essence of truth,
Which helps ego and undue ambition shed. (22)

The True Guru is realised by those as Bestower,
Who by the Lord God are blessed. (23)

Those who serve not the True Guru absorbed in Maya,
They get drowned, the self-possessed. (24)

As long you last, you should serve,
And imbibe the One who had Mur, the demon vanquished.* (25)

Day and night remain awake,
In the loving devotion of the Beloved. (26)

My mind and body are sacrifice unto Him,
And I hail my Guru blessed. (27)

The attachment with Maya will last not long,
Those contemplating the Word must be caressed. (28)

* Lord Krishna

He whom He awakens, he awakes,
And the *Shabad* contemplates. (29)

Says Nanak, they die who meditate not on the Name,
The devotees live on the Lord who meditate. (30) 4.13

Ramkali III

The treasure of Name I attained from the Guru,
Satiated, I am fully satisfied.
Godmen! The devotee has gained salvation and place of pride, P-912
With the Name of Lord lodged in the heart
And grace of Guru, the Accomplished Guide. (1) *Refrain*

He is the Creator and Himself receiver,
To every one He does provide. (2)

What is to be done, He does,
None else his will may exercise. (3)

He creates Himself and brings about the universe,
For everyone his task is devised. (4)

Should one serve Him, one finds peace,
If the true Guru were he to realise. (5)

He is His own Creator.
Beyond our comprehension He lies. (6)

He does unmake and then remakes,
Himself remaining above all ties. (7)

He creates some as bestowers and others as beggars,
And makes them all of Divine wise. (8)

They are of great good fortune, none but Him who adore,
And the True One who realise. (9)

He is attractive, He is wise
No one can determine His price. (10)

Himself He delivers weal and woe,
And Himself deludes in guise. (11)

He is a great Bestower, the Guru-guided knows;
Those without Guru remain in dark and unwise. (12)

Those who taste, they enjoy,
Of this the True Guru does apprise. (13)

Some He makes the Name forget,
Guided by the Guru the other get wise. (14)

Godmen! He should be adored ever and ever,
He is Supreme over all and wise. (15)

None other than Him is the *Raja*,
It is on justice the outfit he has come to devise. (16)

What He decides is always fair,
There are only a few who follow His advice. (17)

Man, you should ever meditate on Him,
That one should be guided by the Guru who has made us realise. (18)

He who propitiates the True Guru succeeds
With Name in the heart as prize. (19)

The True One is ever true,
In His Holy Word He does sermonise. (20)

Nanak listens and goes in ecstasy,
His Lord is dyed in several dyes. (21) 5.14

Ramkali V
Octets

There is but One God.
He is realised through the grace of the True Guru.

Some have involved themselves in worldly affairs,
Others have taken to worship and it's cares.
Bowel and Kundilini praxis some have undertaken,
Poor me has devoted myself to sheer meditation. (1)
My Beloved Lord! I have faith in You,
No other path I pursue. (1) *Refrain*

Some renounced home and have made forest their resort,
Others took to silence and played the ascetic's part.
Some are known as Krishna's devotees,
Poor me! I have taken Lord as my Deity. (2)

Some have announced places of pilgrimage as their seat,
Others, renouncing food, have made jungle their beat.
Some have taken to wandering about the world,
Poor me! At the Divine Portal I'm curled. (3)

Some claim high lineage, P-913
Others of brotherly patronage.
Some take pride in the expanse of their riches,
Poor me! In the Lord my faith I repose. (4)

With ankle-bells some dance,
Others wear rosary for ritual stance.
Some put on paste-mark of Gopi Chandan,*
Poor me! I take to Lord's meditation. (5)

* earth on the spot where gopis (milkmaids) committed suicide in Krishna's separation.

Some *siddhas* their miraculous powers displayed,
Others in disguise have spectators dazed.
Some have taken to tantric practices,
Poor me! I entered the Lord's services. (6)

Here one does like as learned scholar live.
Some with six rituals propitiate Lord Shiva,
Some lay stress on virtuous character.
Poor me! I seek the Lord's shelter. (7)

The ritual practices of all the *yugas* I've studied.
Without the Name the mind is not steadied.
Says Nanak, when to company of the holy I came
Assuaged are my desires, perfect peace I attain. (8) 1

Ramkali V

He who sculpted you from a seminal drop
Of clay created a prop.
With reason, light and discrimination,
In the mother's womb had you to fashion. (1)
Man! Such a Protector you should remember ever,
And any other thoughts you should think never. (1) *Refrain*

He who gave you father and mother,
Brother, progeny and those who your heart plunder,
He who gave you wife and associates,
Such a Master you should lodge in your heart's estate. (2)

He who provided you with invaluable air,
And gave you water without any fare,
He who gave you fire to burn,
For shelter of such a Master you should yearn. (3)

He who granted you thirty six delicacies to eat,
And provided a system for them to treat,
Gave you space for your goods to keep,
Your heart should ever be at His feet. (4)

Eyes to see and ears to hear the songs sung,
Hands to earn and nose and tongue,
Feet to walk and the head to lead,
Man! Of such a Master's you should propitiate feet. (5)

From impure who made you pure,
And amongst all the species gave a pre-eminent chair,
You may now succeed or fail,
The success would come if the Lord you hail. (6)

It is He who is here and also there.
Wherever you be; He is everywhere.
Why be sluggish to serve such a Master?
Forgetting Whom every moment is disaster. (7)

We are sinners without any virtue.
Without any service, nor any good deed due.
It was great good fortune that I found the boat in my Guru.
With Nanak, the slave, the stone swam through. (8) 2

Ramkali V

P-914

Some spend time in delights of joy and beauty,
Others with mother, father and progeny.
Some are involved in authority, estate and trade.
The godmen have Name their support made. (1)
The universe is structured on truth
Of which the Lord is the lone Master forsooth. (1) *Refrain*

Some pass their time in the study of *Vedas* and their explanation,
Others in their tongues' delectation.
Some remain involved with women.
The Lord alone is the attraction of godmen. (2)

Some while away their time in dice,
Others in addictions and vice,
And yet others in stealing other's property,
The Lord's devotee does in lauding the Deity. (3)

Some spend their time in *yoga* praxis, austerity and devotion,
Others in ailments, suffering and illusion. (4)

Some control their breath and thus pass their time,
The godmen do in laudation of the Lord sublime. (5)

Some spend time in theatrical activity and dance,
Others indulging in violence *by design and chance.*
Some rule and yet remain in fear.
The holy laud the Lord and endear. (6)

Some pass their life planning and discussing,
Others in service in circumstances pressing.
Some devote themselves to reforming the living.
The godmen in nectar Divine drinking. (7)

One gets busy where one is engaged.
No one is clever, none is depraved.
In His grace whom He bestows Name,
Nanak would hail Him time and again. (8) 3

Ramkali V

The way fearful jungle-fire leaves some plants green,
In the agony of mother's womb the Lord provides the screen.

Remembering Whose Name one is free from fear,
In the manner godmen are protected by the Peer. (1)
Such a Protector is the Kind,
Wherever I turn, He is the foster I find. (1) *Refrain*

The way thirst is quenched by drinking water,
The wife is in bloom seeing at home her Master,
The wealth is life-breath of the greedy,
The holy are devoted to Name and Divine Entity. (2)

The way a watchman protects a crop,
Parents are their baby's prop,
Seeing the beloved the lover rushes to meet,
Similarly does the Lord holy treat. (3)

The way a blind is delighted his sight to gain,
The dumb would sing songs were he his voice to retain,
The cripple crossing a mountain,
The Lord's Name is everyone's sustenance. (4)

The way cold is destroyed by fire,
Sins in the holy company expire.
As the garments by soap are bleached,
Meditation helps get rid of fear and doubts are seized. (5)

The way *Chakwi* for the sun longs,
Chatrik a drop of rain wants,
The way deer in the sound is absorbed,
The men of God in the Name are involved. (6) P-915

Your grace, and one takes to devotion.
One comes to meditate because of Your compassion,
He was kindly, the Lord kind,
Free from bonds myself I find. (7)

I have looked around with eyes keen,
Other than Him I've no one seen.
Blessed by Guru and from fear and doubt I am free.
Nanak beheld the Lord in a wonder spree. (8) 4

Ramkali V

Lord! All the creatures that we see after You take. (1)
My mind too is in the same wake. (1) *Refrain*

In an instant You make and unmake.
All this is the Creator's sport sake. (2)

Lust, wrath, avarice, falsehood and calumny,
In the company of holy, forsake. (3)

Meditating on the Name the mind becomes immaculate,
It is all peace one does partake. (4)

He who comes in the care of the holy,
Here and hereafter he does never break. (5)

Weal and woe are the states of mind,
To You alone one does take. (6)

You are the Provider of all the creatures,
Your creation comfortable You make. (7)

Nanak is sacrifice a million times for Your sake. (8) 5

Ramkali V
Octets

There is but One God.
He is realised through the grace of the True Guru.

A glimpse Divine, the sins flee and it brings about union with the Lord.
My Guru Preceptor does peace ever accord.
Meditating on the Supreme Creator
In the end helps as a reward. (1) *Refrain*

A touch of the dust of feet of holy with lips,
All my sufferings I discard.(2)

The fallen are redeemed in an instant,
The darkness of ignorance is dissolved. (3)

The Master is Mighty and Accomplished,
Nanak remains His ward. (4)

Snapping bonds, confirming devotion to the Lotus Feet,
I get in the *Shabad* absorbed. (5)

Pray, pull me out of the dark well of vice,
Of the True Word I should be a part. (6)

Freed from the fear of transmigration,
No more have I to knock about hard. (7)

The mind is dedicated to the alchemy of Name,
Sipping *Amrit*, it is no more starved. (8)

I chanted Name in the holy company,
My mind's dissipation came to be resolved. (9)
The great good fortune, the Master conferred this wisdom,
There is none other than the Lord. (10)

Nanak is lucky, having attained the treasure of Name,
No more from hell he has to be on guard. (11)

No wisdom or cogitation I've to my credit,
Only the Guru Accomplished is my reward. (12)

It is by meditation, austerity, discipline and truth
That He does or have us called. (13)

From the attachment of Maya, progeny and wife,
The True Guru alone can get absolved. (14)

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His devotees, He takes care,
Gets them in Himself involved. (15)

Should one embark the ship of truth,
The entire tribe to the other shore is hauled. (16)

Beyond count, Beyond computation Master
Nanak is sacrifice unto you, Lord! (17)

Image Eternal, Beyond Incarnation, Self-esteemed,
The darkness of *Kaliyug* who has dissolved. (18)

Knower of Hearts, Bestower of boons,
A glimpse of Whose is a fulfilling reward. (19)

All alone, Immaculate, Unafraid,
In all the ocean and land absorbed. (20)

His devotees He blesses with devotion,
Nanak seeks such a Bard. (21) 1.1.6

Ramkali V
Sloka

Cherisher of the *Shabad*! Take this of life and death as a prop.
Says Nanak, meditating on the One,

The face gets sacred and in peace you are at the top.
Godmen, My mind and body are devoted to the Beloved Lord.
To the loving devotion I am dedicated. (1)

The True Guru has my goods forfeited. (1) *Refrain*
The slave is bestowed the benefit of Lord's Name
All my thirst quenched and sated. (1)

In my continued quest, I've found a jewel,
Of which the price cannot be evaluated. (2)

I am absorbed in the Lotus Feet
With a glimpse of the True and I'm saturated. (3)

Lauding the Lord, I am blessed.
Meditating my hunger is satiated. (4)

The Supreme of soul is pervasive all over,
Where He abided which place He vacated? (5)

He was there at the Primal Time, before the Time Primal.
He is there now and He will be there.
For all the creatures, He is necessitated. (6)

He is Limitless, no one has known His limit,
All over He has Himself habitated. (7)

He is my mate, friend, property, youth and progeny,
Says Nanak, the Lord is my father and mother stated. (8) 2.7

Ramkali V

By mind, word and deed on the Lord's Name you should meditate.
It is a whirlpool of frightful intensity,
Guided by Guru, says Nanak, one can ferry across the strait. (1)*Refrain*

There is peace both inside and out,
Contemplation does the evil tendencies frustrate. (1)

He has relieved who had sent suffering,
The Lord Himself has been considerate. (2)

They were saved who sought the Lord's shelter,
The mighty proud found themselves incinerate. (3)

In the company of the holy a reward has been
That Name alone determines one's fate. (4)

There is no hero, there is no common man,
All are Your manifest mate. (5)

You are Accomplished, Inexpressible, Unknowable,
The Lord God in-state. (6)

Who should dare evaluate You?
You have no end, You have no date. (7)

Pray, bestow Nanak with Name for exaltation,
And the dust of the feet on the Lord who wait. (8) 3.8.22

Ramkali III
Anand (Bliss)

P-917

There is but One God.
He is realised through the grace of the True Guru.

Mother dear! I am in bliss,
I've imbibed my True Guru.
The True Guru I've imbibed in the state of *Sahaj*,*

* poise

My mind is in jubilation true.
The master musicians and the fairies of their families
Have descended to present the *Shabad* as a crew.
He who has blessed me with the Word, I adore my Beau.
Says Nanak, I am in bliss
I've imbibed my True Guru. (1)

My self! You should remember the Lord ever,
Remember the Lord, my self! Who relieves you of all your worries.
He attends to all your problems,
And with grace your tasks he carries.
How do you forget him, my self?
He is the Accomplished Master.
Says Nanak, *pay heed*, my self!
You should remember the Lord ever. (2)

My True Lord! What is it that you don't have?
You have everything at Your place,
But they alone get to whom You are kind.
They adore You ever
With Your Name in their mind.
Those who have the Name in their mind,
It's the rich melody of *Shabad* they crave.
Says Nanak, my dear Lord!
What is it that You don't have? (3)

The True Name is my anchor.
My anchor, the True Name,
Has satiated all my hungers.
Dwelling in my mind, it has blessed me with peace and tranquillity,
Meeting all my desires.
I am sacrifice unto my Guru a hundred times,
To Whom is due every honour.
Says Nanak, give me your ear, godmen!

Cultivate *Shabad* as your fare.
The True Name should be your anchor. (4)

Blessed is the abode where the five-fold melody of the *Shabad* resounds.
Where the melody of the *Shabad* resounds the abode is blessed.
You induct in it Your skill.
Subdue the five demons and the fear of death You kill.
Those who are blessed by You from the Above,
They are with their Lord found.
Says Nanak, they are happy
With unstruck melodies around. (5)

Without the devotion true, one is poor,
One is poor without devotion.
What could the helpless do?
There is no mentor other than You.
Do be kind, my Divine Guru.
I have no other place to go,
With your wand of *Shabad*, do change my hue.
Says Nanak, without devotion,
What could the helpless do? (6)

Everyone asks for bliss.
Bliss is to be had from the Guru.
Ever it is from the Guru that bliss is to be had.
Do be gracious my exalted Beau!
Pray, rid me of my evil deeds
With the collyrium of the knowledge true.
Those who detach themselves from within,
The True *Shabad* must see them through.
Says Nanak, this is what is called bliss;
Bliss is to be had from the Guru. (7)

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Whom You give O Lord, he alone gets.
He gets whom You give,
What else can the helpless poor do?
There are those who knock about in doubt,
Devoted to Name and exalted are few.
With the Guru's blessings their hearts are cleansed,
Of those who Your command accept.
Says Nanak, whom You give my Lord,
He is blessed, he alone gets. (8)

Come dear devotees,
The One who is beyond discourse, let's talk about Him.
Talk about the One beyond discourse,
At what door do we meet Him?
Dedicating body, mind and riches to the Guru,
Submitting to His will we greet Him.
Submitting to the will of the Guru
And singing the Word True.
Says Nanak, listen O devotees,
You should tell the tale that has no cue. (9)

My ingenious mind! None has ever imbibed the Lord with ingenuity.
With ingenuity none has imbibed Him.
Pay heed to me, O my mind!
The Maya deludes,
It has the world misled;
The deluding Maya, too, is created by Him,
Who has the snare spread.
I am sacrifice unto Him,
To the sweet temptation who has led.
My ingenious mind!
Ingenuity my Lord has never fed. (10)

Dear my self! Ever to the truth remain true.
The family you see will not abide by you.
By you who is not going to abide,
Why must you attach your heart?
Don't you ever do a thing
You'll regret when you come to part.
Listen to the True Guru's teachings, they will live with you.
Says Nanak, dear my self! Ever to the truth remain true. (11)

Inaccessible, Unknowable, Your extent no one knows.
No one knows Your extent, to You alone it is known.
All the living creatures are created by You.
Who dare the probing do?
You alone probe, You alone watch,
You who have created the cosmos.
Says Nanak, You remain ever Unknowable,
Your extent no one knows. (12)

Angels and ascetics yearn for the *Amrit*,
I gained that *Amrit* from the Guru.
Amrit I gained with the Guru's grace,
And in my heart came to dwell the True.
All the creatures are Your creation,
But few are those who watch and venerate You.
They are rid of greed, avarice and ego,
To the True Guru those who submit.
Says Nanak, they to whom He is kind,
They alone are blessed with Amrit. (13)

Different are the ways of the devotees,
The ways of the devotees are different.
It is the arduous path they opt.
Forsaking avarice, greed, ego and desire,
They speak not oft.

Sharper than the razor's edge and finer than hair
Is the path they wage.
With the Guru's grace who get rid of conceit,
Their longings the Lord helps assuage.
Says Nanak, the ways of the devotees
Are different from age to age. (14)

P-919

O Master! I do what You desire.
I know little else about You.
What You desire I must do.
I tread the path You trace.
Those You bless with Name in Your grace,
Ever in devotion themselves they engage.
Those You honour with Your discourse,
They find bliss bestowed by the Guru, of course.
Says Nanak, my dear Master!
What You desire only that I do. (15)

Fascinating is the text of the melody,
The text of this melody is fascinating indeed.
By the True Guru it has been rendered,
They alone take to it
Who have it recorded in their calendar.
Some knock about much and talk a lot,
Their talking gets verily meandered.
Says Nanak, the text of this melody
By the True Guru has been rendered. (16)

Holy are those who meditate on God.
Meditating on God makes them holy.
The Guru-conscious who remembers the Lord,
Holy are their mothers, fathers, families and friends.
Holy are those who congregate and laud.
They are holy who speak and also those who listen.
Holy are those who have Him in their heart.

Says Nanak, they are holy,
The Guru-conscious who remember God. (17)

No amount of effort can bring about *Sahaj*;
In the absence of *Sahaj*, the doubts don't dissipate.
The doubts don't dissipate whatever you do,
As determined by fate.
The doubts make the mind dirty,
How does one clean it and recreate?
The mind can be cleaned by reciting the *Shabad*
And on the Lord one has to meditate.
Says Nanak, *Sahaj* is brought about with the Guru's grace,
And this is how all the doubts dissipate. (18)

Unclean at heart and clean without,
Clean without and unclean at heart,
They gamble away their days.
They are afflicted by the malady of desire
And forget death in the fray.
They heed not Name, sacred in the *Vedas*,
Like goblins they fritter away.
Says Nanak, those who forsake truth,
They are given to falsehood
And gamble away their days. (19)

Pure within and pure without,
Pure without and pure within,
And doing what the Lord desires.
Soiled not with the touch of falsehood,
Their dreams with truth afire.
Those who profited in the jewel of life,
They are the blessed traders.
Who are pure within, says Nanak,
They are in the presence of the Guru ever. (20)

If a devotee were to come to the Guru,
To the Guru if a devotee were to come,
And his heart remains attached,
He meditates on the Guru's feet,
He finds himself soulfully matched.
Forsaking conceit, if he seeks His shelter
And trusts none other than the Guru's eminence,
Says Nanak, listen O Godmen!
Such a devotee is blessed with His presence. (21)

P-920

If someone were to be alienated from the Guru,
Without the Guru he finds not salvation.
Salvation he finds in no other way,
He may go and ask the men of wisdom.
He may wander about many a life,
Without the Guru there is no liberation.
Liberated he is when he comes to the Guru
And the Guru with His *Shabad* gives him a sermon.
Says Nanak, pray understand it for sure,
Without the Guru there is no salvation. (22)

Let's get together, devotees of the True Guru
And recite the Holy Word.
Recite the Holy Word of the Guru that is Supreme.
They who understand it in His mercy,
They have Him in their conscious stream.
They sip *Amrit*, remain in the Divine trance
And contemplate on the Universal Lord.
Says Nanak, this is the way to recite the Holy Word. (23)

Barring the True Guru's Word
All else is shallow talk.
Shallow is the talk without the True Guru,
It is all shallow.

Shallow are those who present it,
And shallow are those who listen.
Shallow indeed is the rest of the flock.
Their tongue utters the Lord's Name ever
But their understanding seems to mock.
Those who have been ensnared by Maya,
Its only the glib talk what they hawk.
Says Nanak, barring the True Guru's Word
All else is shallow talk. (24)

Ramkali III

The Guru's Word is a jewel studded with gems.
The *Shabad* is a jewel for them who take to it,
And are dedicated to it all of them.
As the mind gets attached to *Shabad,*
Devotion to the True One is born,
He Himself is the jewel, Himself the diamond
He whom He informs, says Nanak,
Finds *Shabad* a jewel studded with gems. (25)

Himself he created Shiva and Shakti,
The Preceptor established His command.
He saw to it that His writ ran
And made the Guru-conscious understand,
Of the *Shabad* he became fond.
The Guru-conscious is he whom He blesses.
He contemplates on the Master Grand.
Says Nanak, it is the Preceptor Himself
Who makes one understand His command. (26)

The *Smritis* and the *Shastras* dwell on good and bad,
But they know not the truth.
They know not the truth without the Guru,
They know not the truth.

With the Three Qualities* the world is misled into slumber,
And the night passes without any fruit.
They who contemplate on the Name with the Guru's grace,
Reciting the Holy Word sweet as *Amrit* forsooth,
Says Nanak, they alone comprehend the truth,
Who contemplate on God day and night,
And are found alert in its pursuit. (27)

He who nourishes *the baby* in the mother's womb,
Why forget Him?
Why forget such a Bountiful Master?
Who sustains in the fire of the womb.
None can ever match him,
Whom He blesses with His Name.
He Himself blesses with His Name,
The Guru-conscious claim.
Says Nanak, such a bountiful Master,
Why forget His Name. (28)

P-921

Like the fire in the womb is Maya without.
Maya and fire are all alike,
The Master makes us play about.
One is born if He so wishes
And attachment with the family sprouts.
The devotion snaps and desires catch,
Thus Maya prevails in and out.
Maya *is a curse* for those who forget the Lord;
They get attached and are mauled in the duality bout.
Says Nanak, with the Guru's grace those who contemplate on Him,
Find the Lord even in Maya's drought. (29)

The Lord is beyond assessment,
He cannot be assessed.

---

* *tamas* (The darker urges) *rajas* (passion) and *sattva* (poise).

None has ever been able to assess Him,
Though many are found obsessed.
If one were to meet such a Guru,
One should sacrifice oneself unto Him.
The ego and conceit suppressed,
One should merge into Him
To whom one belongs
And keep the mind possessed.
The Lord is beyond assessment.
Fortunate are they, says Nanak,
Whom the Lord God has blessed. (30)

I'm a trader, the Lord is my goods-in-trade;
The Lord is my goods-in-trade, I'm a trader.
I've got the goods from Him to Whom I pray.
Remembering the Lord every breath,
I've earned my wages of the day.
They alone profit by it those whom He favours.
Says Nanak, the Lord is my goods-in-trade
I'm a trader. (31)
Cultivating other tastes, my tongue!
Your thirst is never slaked.
Nothing else will slake your thirst
Until to the pleasure of His company you awake.
Enjoying the pleasure of His company and living with it,
You'll never be thirsty.
This taste is cultivated by His grace,
He whom the True Guru favours.
Says Nanak, one forgets all other tastes
When to the Lord's company one takes. (32)

O Man! the Lord infused the light
And you into this world arrived.
The Lord infused His light in you
Only then you into the world arrived.

God is your father, God is your mother,
Who created you and brought you to the world wide.
With the grace of the Guru you realised;
The game thus started and was soon in its stride.
Says Nanak, He who conceived the universe,
He infused the light and you in the world arrived. (33)

Learning that my Lord comes, I am delighted.
Friends, sing songs of joy.
My home is sanctified.
Friends, let's sing songs of joy;
No more do we suffer from sorrow and anguish.
At the True Guru's feet, my days are blessed.
Living in the presence of my Master Charming,
I learnt the mystic lore from the Guru's *Shabad*
And enjoyed the Lord's company contemplating on His Name sublime.
Says Nanak, I've met the Lord Himself,
Who does everything and is the Doer Divine. (34)

I ask you O man! What good have you done
Ever since you arrived in this world? P-922
What good have you done? O man!
Since you arrived in this world?
The Lord who created you,
Never for once on Him you dwelt.
You came to contemplate on Him by the grace of the Guru
For which you were despatched by God.
Says Nanak, he alone comes to be accepted
Who dedicates himself to the Lord. (35)

I ask you, my eyes, the Lord has blessed you with light;
Anyone other than the Lord you must not behold.
Behold not anyone other than the Lord.
I've sighted Him with His grace.

The vicious-world that you witness,
It's also a reflection of the Creator.
In this, too, I behold His face.
With the grace of the Guru I've realised.
Wherever I look, God alone I see.
There is none beyond the Lord.
Says Nanak, my eyes were sans light;
I met the True Guru and was blessed with the Divine sight. (36)

Dear my ears! You were sent to listen to the True One,
To listen to the True One you were designed.
You should listen only to the Word True.
Listening to it you get rejuvenated
And your tongue is joy-imbued.
Unknowable, Supreme is the True Word,
Indescribable in its extent.
Says Nanak, listen to the Ambrosial Name and get cleansed,
For listening to the True Word you were sent. (37)

The Lord installed you in a cave
And blew the wind-instrument through.
The wind instrument He blew;
Revealing the Nine Doors,* He kept the Tenth without a clue.
Those who are seated on the Guru's Portal,
They are revealed the Tenth Door** true.
His forms are infinite, His Name like the Nine Treasures.#
None has been able to measure the extent of my Beau.
Says Nanak, my beloved Lord installed you in the cave
And blew the instrument through. (38)

It is a truthful hymn,
Sing it in a true abode.

* nine outlets like mouth, eyes, ears, etc.
** where one realises God.
blessings achieved by the enlightened. They are spiritual joy, poise, etc.

Sing the hymn in a true abode
Where you meditate on the True One ever.
One meditates on the True One if He pleases,
The Guru-conscious who are in His favour.
The truth is the master virtue;
He whom He blesses, he is the receiver,
Says Nanak, it is a truthful hymn,
Sing it in a true abode ever. (39)

The blessed ones! Listen to the song of bliss.
It meets all your needs.
You imbibe the Lord God,
And all your afflictions recede.
As you hear the True Word,
You are tortured not with sorrow, sickness and disaster.
The godmen and the good friends are blessed by the Supreme Master.
They are pure who listen and holy are those who utter
The Name of the True Guru all around.
Says Nanak, at the touch of the Guru's feet
The unstruck melody resounds. (40) 1

Ramkali
Sadd* (Summon)

There is but One God.
He is realised through the grace of the True Guru.

He is the Provider, Friend of devotees in the three worlds.
Realised by those absorbed in the Guru's *Shabad*,
None other seems to have about Him heard.
Knowing nothing beyond the Guru's Word,
Meditating alone on the Name.

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* an account of the last hours of passing away of Guru Amar Das recorded by Baba Sunder, a great grandson of the Guru.

Blessed by Nanak and Guru Angad,
Thereby the Supreme slot, he attained.
There came the summons for departure,
The Guru was in the Lord's Name absorbed.
The Eternal, Immutable, Immeasurable Master
To Whom he had by devotion evolved. (1)

The Guru accepted the Lord's ordinance,
And decided to get to his Master.
The True Guru then made a supplication:
Pray, do vindicate my honour.
Vindicate the honour of Your slave
And bless with the Name immaculate
Which at the hour of ultimate departure helps,
And no more does Yama of death suffocate.
As the True Guru made the supplication,
The Lord paid heed to the prayer.
In His grace He granted audience,
Paying praise and adulation to endear. (2)

Listen, my devotees, sons and brothers,
My Lord's message has come asking me over.
I have accepted the ordinance
Which has found the Lord's favour.
He is the true devotee of the Guru
Who abides by the decree of the Lord.
He is blessed with day and night in rejoicing,
The Lord clasps him to his heart.
My sons, brothers and members of the family,
For yourself you may see,
The ordinance from Above cannot be altered,
The Guru must observe the decree. (3)

The True Guru then as He wished sent for His family.
Said He: None may cry after I am gone.

Such a one I never fawn.
The friend who respects his friend should rejoice his glory.
See for yourself, my sons and brothers,
The True Guru is being honoured by the Deity.
Then the Guru Himself conferred the royalty
And the Sikhs, associates and sons
At the feet of the Guru Ram Das fell in utter humility. (4)

In the end the Guru said,
After me there should be chanting of the Name Divine.
The holy should be united to discourse on the Sublime.
Discoursing on the Sublime, repeating the Name,
The funeral in the manner of the holy is what the Guru is pleased.
Instead of the rice-offering on leaves, ritual lights,
The ashes should in the holy pool be released.
The Guru uttered what the Lord desired
And thus He merged in the Lord Almighty.
Ram Das Sodhi was bestowed paste-mark
As a sign of enlightenment and symbol of piety. (5)

What the True Guru said the *Gursikh* accepted His will sweet.
The son Mohri presented himself and fell at Ram Das's feet. P-924
Then everyone fell at the feet of the True Guru,
In whom the great Guru Himself had transferred.
He who out of envy *Refrain*ed
The True Guru had him obeisance offered.
It was by the Divine Will that honour was conferred,
As inscribed since the Primal Time.
Says Sundar: Godmen! Pray lend me your ear,
The entire universe fell at the feet of the Guru Sublime. (6) 1

Ramkali V
Chhant

There is but One God.
He is realised through the grace of the True Guru.

My Love, my Beloved Lord has come to stand by me by chance
Dear as life, dear as life my Beau
Has cast at me a glance.
Cast a glance enshrined in every heart,
Like *Amrit* He is sweet
Though He abides by me, yet we do not meet,
The thoughtless knows not how to treat.
Intoxicated with Maya and petty considerations,
Stricken with illusions there is no union.
Says Nanak, without the Guru it is not known,
Her Beau stands by every woman. (1)

Gobind,* my dear Gobind,
Sustainer of life, dear Gobind,
Gracious, my dear gracious,
Bestower of gift, my Lord gracious,
Bestower of gifts, better than the best,
Found in every heart pervasive,
You created a handmaid *in Maya*, found all over.
And for all the living a corrosive.
He whom you save, for truth does he crave,
And contemplates the Word Holy.
Says Nanak, whom the Lord blesses,
He is devoted to the Deity. (2)

Proud, of my Lord I am proud.
You are aware, my Master, You are clever and aware no doubt.
You are aware, ever Superior.
Lord! Your Name is nectar *sweet*.
They taste and are quenched,
Who have it inscribed in their forehead concrete.
They attain the Name who sustain.
Of Him everyone is proud.

---

* one of the names by which the Divine Entity is known

Says Nanak, the occupant of throne is Eternal
Holy is His court no doubt. (3)

It is rejoicing, the divine rejoicing.
It is said at my Lord's there is rejoicing.
There are paeans, paeans of unstruck melody.
A mystic strain of paeans giving birth to the Word
Proclaiming eternal felicity.
One should meditate on the Lord, attain what is in one's heart.
He never dies, never does He come to depart.
The thirst is quenched, dreams are fulfilled.
Guided by the Guru one meets the Formless Entity.
Says Nanak, in the house of my Lord it is ever felicity. (4) 1

Ramkali V

My self! Meditate on the Lord,
Forget Him not for a moment. P-925
The Name of Lord and Lord alone
Should be your heart's content.
With the Perfection-Incarnate in the heart
The Supreme Lord, Immaculate
Who dispels fear, redeems from sins,
Unbearable sufferings and transmigration does efface.
Master of the universe, Provider, Cherishing Divine,
His virtues should be contemplated.
Supplicates Nanak, in the company of the holy
Day and night He is to be meditated. (1)
The Lotus Feet are the support in which the devotee reposes his faith.
The Name of the illimitable is his capital, property and treasure safe.
He who has his faith in the Lord God's Name,
He enjoys the divine ecstasy.
The Lord Himself is the image of joy and beauty,
Every breath meditating on the Deity.

Redeemer of the sinner, agent of expiation,
The Name relieves man of fear.
Supplicates Nanak, the Name is man's capital,
The Lotus Feet are his anchor. (2)

Lord! Countless are Your virtues that no one knows.
The devotees behold Your wondrous deeds and discourse.
All the living creatures meditate on You,
You are their Master, their Preceptor.
All are seekers, you are the lone Bestower,
The Lord Gracious, of the universe Master.
He is holy, godly and noble
Whom the Lord approves.

Supplicates Nanak, he on whom you are gracious,
His Divine Lord he pursues. (3)

Without virtue, helpless, I come seeking your care.
I am sacrifice unto my Revered Guru,
The Name who has in me inhere.
The Guru blessed me with Name, it was joy all over,
Fulfilled was my desire.
Assuaged was the burning sensation, it was peace.
I met the long-separated sire.
It was bliss, joy, poise and true felicity,
With grand chanting of His virtues.
Supplicates Nanak, the Name of the Lord
From the Guru Accomplished one imbues. (4) 2

Ramkali V

At the abode of holy it is the soothing sound of mystic music
That is sung, every morning as you wake.
It redeems from all suffering and sins
If as advised by the True Guru, you meditate.

Meditate on the Name, quaff *Amrit*,
And day and night remember the Lord.
Yoga, charity and other rituals
At the Lotus Feet are a reward.
In loving devotion the Lord gracious
From all the sufferings redeems.
Supplicates Nanak, meditating on the Lord
One swims across the life's stream. (1)

Meditation on the Master is the ocean of peace.
Lord! The devotees Your virtues chant.
There is joy and bliss at the Guru's feet,
And one finds, the peace one would want.
One comes across the treasure of felicity, freed from suffering,
In His grace the Lord took care.
At the Lord's feet fears and doubts fled,
The tongue came the Name divine to bear.
Meditating on One, lauding One,
One comes to behold the One True
Supplicates Nanak, the Lord was gracious,
The Guru Accomplished I came to imbue. (2)

P-926

Get together in the company of the holy and listen the Divine laudation.
The Preceptor is ever gracious, my Lord God,
Known is neither has limit nor extension.
He is gracious, annuller of suffering and redeemer of pain.
Attachment, sorrow and tortuous misdeeds,
Remembering His Name and they are no strain.
My Preceptor Lord! They are all Your creation,
Pray do be gracious that I become dust of Your feet.
Supplicates Nanak, do be kind, Your Name should be my treat.
The Lord took the holy in His care, and provided them protection. (3)

They meditate on Him day and night,
And remain ever in meditation.

He who contemplates swims across the ocean,
He is free from transmigration.
Ever in peace, felicity and laudation,
Accepts with pleasure the Lord's ordination.
His desires are fulfilled, hopes met,
And with the Guru True there is union.
Supplicate Nanak, the Lord Himself brings about the meeting,
No more there is any suffering and the least a heart burn. (4) 3

Ramkali V
Chhant
Sloka

At the Lotus Feet under His shelter in a trance I laud.
Says Nanak, meditate on Him, Reliever of suffering is the Lord.

Chhant

Lord is Reliever of suffering, beside Him there is no other.
He should be meditated upon ever,
In ocean and land He is everywhere.
He who is pervasive in ocean and land,
He should be forgotten not for a moment.
Blessed are the days of devotion to the Guru,
All the virtues in Providence are inherent.
One should serve Him day and night,
It happens what he pleases.
Nanak is sacrifice unto the Bestower of peace,
In the mind and body His light He does release. (1)

Sloka

Meditating on the Lord, mind and body are in peace,
The curse of duality is shed.

Nanak has sought the Creator's support,
The Lord frees from every dread. (1)

Chhant

He snaps the bonds of agony, the Lord is kind.
One chants hymns of bliss,
Helper of the helpless the Lord you'll find.
Ever Sustainer Lord is he alone,
I am dyed in His colour,
I am united with my forehead at His feet,
Day and night I awake for His favour.
My soul and body, my home and land are His,
Also my figure, youth and substance.
Nanak is ever sacrifice unto Him
Ever and ever fosters the Providence. (2)

Sloka

Let my tongue utter the Name of Lord
And with Master's virtues blend.
Nanak has sought His anchor
The Preceptor must protect in the end. (1)

Chhant

The Master who protects,
You should get attached to His apron.
Meditate on the Kind Lord in the company of the holy,
The propitiating of your mind better shun.
Seek His anchor alone, dedicate yourself to Him,
With your faith in the prop of earth.
Dyed in His colour in the company of the holy,
Swim across to the yonder berth.

Freed from the torture of transmigration,
You will never come again to blame.
Nanak is sacrifice to the Accomplished Soul,
Who is constant and ever remains the same. (3)

Dharma, riches, indulgence and liberation are with Master's wed.
Every desire is fulfilled,
Says Nanak, if it has been inscribed on the forehead. (1)

Chhant

All my desires are fulfilled, I've met the Lord, Immaculate.
It is a matter of bliss O man of great good fortune!
The Lord Himself in our house is manifest.
The jewel has come home because of previous merit.
Him how do I greet?
Perfection-incarnate, Bestower of peace and poise,
With which tongue do I Him entreat.
Himself He brought about the union,
Held and clasped me to his bosom.
Other than His we have no place to go.
Nanak is sacrifice unto the Creator
Who is every one's tow.

Raga Ramkali V

Sister friends! Let us sing thrilling song
And meditate on the Sire.
Serving the True Guru, sister-friends!
You gain what you desire.

Ramkali V
Rutin (Seasons)

Sloka

There is but One God.
He is realised through the grace of the True Guru.

Propitiating the Lord Preceptor I seek dust of the feet of holy.
Shedding my ego I meditate on the Lord,
Says Nanak, everywhere prevails the Deity. (1)

Redeemer from sins, reliever of fear, ocean of peace is the Lord.
Helper of the Helpless, Remover of suffering,
Day and night Nanak meditates on God. (2)

Chhant

Men of good fortune! Sing songs of His glory
It makes for His favour.
Any seasons, any month, any fortnight, any hour
The celebrated Name you should savour.
Blessed are they who, dyed in His dye, remain in Him absorbed.
Their life is fruitful
Who meditate on their Lord.
Indulging in charities and performing rituals compare not,
From the sins it redeems.
Supplicates Nanak, I exist on meditation,
From transmigration it reprieves. (1)

Sloka

Making endeavour to pay obeisance to the Lord
Is a virtue of value beyond reach and cognition.

The discourse is welcome which pleases Him.
Nanak's anchor being mere meditation. (1)
Friends! Come in the care of the holy,
And meditate on the Limitless Lord.
The shrivelled and dried get green,
Says Nanak, if one were to utter the Name of God. (2) 1

Chhant

Welcome is Spring.
Chet and *Baisakh* are the mouths of mirth.
Meeting the Spouse rejuvenates
Mind, body and also the breath.
With the Spouse at home ever, P-928
A touch of His lotus feet and I am in a blissful bloom.
Charming, Accomplished Suave and Enlightened,
Beyond computation are the virtues of my Guru.
Meeting Him was great good fortune.
It cured me of maladies,
And fulfilled were my desires.
Supplicates Nanak, getting to the Lord's shelter
The fear of Yama altogether expires. (2)

Sloka

Without congregating in the holy company the world is misled in doing ritual deeds
As inscribed in the lot, it is tied in tender ties of Maya creed.
Those whom he pleases are united, Himself He separates. (1)
Says Nanak, they are taken in His care whom He highly rates. (2)

Chhant

The summer is highly tortuous,
The months of *Jeth** and *Asadh*** exude heat.

---

* months of May – June
** June – July

Separated from her love, the deserted
Enjoyes not a glance sweet.
Without a glimpse she dies pining,
Deluded by her peerless pride.
The way fish wreathes without water
Attached to Maya the Lord she has herself denied.
Because of her sins she dreads.
Yama takes her to task
Supplicates Nanak under the Lord's protection
They get what they ask. (3)

Sloka

Infatuated with the Beloved Lord without Him I can live not for a momnent.
He lodges in my mind and body
Says Nanak, on His own as a content. (1)

Extending His arm the Beloved picked me up,
He who is my love for ages odd,
He made a handmaid of me,
For the pleasure of His heart. (2)

Chhant

Pleasant is the rainy season.
Sawan[#] and *Bhadon*[+] are the months of reverence
The clouds gather thick, it is water all over,
And the flowers full of fragrance.
The Lord prevails every heart
The abodes overflow with treasures nine.

Meditating on the Master, Knower of heart,
Everyone liberated feels fine.

[#] July – August [+] August – September

Dyed in the Lord's colour no ill pesters,
The Lord is ever kind.
Supplicate Nanak, I realised the Spouse,
Ever pleasant whom I find. (4)

Sloka

Hope frustrated I knock about, where do I behold the Lord?
Is there a benefactor,
Who can bring about the union of Nanak with God? (1)

I have no peace without meeting Him,
I can live not for a moment.
In the company of the holy, says Nanak,
One can verily feel content. (2)

Chhant

It is winter with its gorgeousness,
In *Assu** and *Karkat*** she longs for the Beau
She looks around for a glimpse,
Where she could one find the Treasure of Virtue.
Without the beloved, there is no peace,
The necklace and bracelets become a curse.
Beauteous, suave, enlightened and shrewd,
Without breath does she look like a hearse.
She wanders around in ten directions,
With a longing for the union in heart.
Supplicates Nanak, pray do be gracious
Let me meet, my store of virtues, Lord. (5)

Sloka

P-929

Subsided is the burning sensation, it is calm.
There is quietitude in mind and body,

* September – October ** October – November

Says Nanak, I met the Accomplished Master,
I suffer no more the delusion of duality. (1)

The Lord Himself deputed the holy,
He is no different from you and me.
Says Nanak, my delusions are dispelled
Meditating on the Pervasive Deity. (2)

Chhant

In winter it is chilly cold.
In *Poh** and *Maghar*** the Lord Himself reveals.
Free from trauma I had His glimpse.
I am relieved from Maya's treacherous deals.
All the objectives fulfilled, I met the Master,
At His feet I serve Him as a slave.
Decorated with necklace, armlets and rest,
I chant hymns of the Inaccessible and the Wondrous *I crave.*
In loving devotion who quest for the Lord
By Yama they are never berated.
Supplicates Nanak, those whom the Lord unites,
The lovers are never separated. (6)

Sloka

As the one happily-married imbibes the Lord,
No more her heart deflects.
Says Nanak, those who are in the sacred company holy,
The Lord Himself for them manifests. (1)

Singing, playing, merry-making one enjoys with the Beloved.
What one desires one obtains,
Says Nanak, where the Lord's Name is uttered. (2)

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* November – December ** December – January

Chant

The season of snow is pleasing,
Magh# and *Phagun*+ invigorate.
My sister-friends! Let us sing songs of joy,
My Lord has come home in-state
Home has come my jewel as I contemplated,
My cosy bed is warm.
Forest trees, grass blades and the Three Worlds
Have bloomed beholding His charm.
Meeting the Master my desire is fulfilled,
As in my mind the holy spell I repeat.
Supplicates Nanak, let us indulge in rejoicing.
The Lord God in my Spouse I meet. (7)

Sloka

The holy ever helps, they ferry across the ocean.
Above everything else says Nanak is meditation. (1)
Those who have realised they swim across,
They are heroes, they are brave.
Nanak is sacrifice unto them
Meditating on the Lord, they land on the shore for which they crave. (2)

Chhant

Those lodging the Guru's feet in their heart are above all,
Their ills are redeemed.
They are freed from the tyranny of transmigration,
With the holy are they teamed.
Dyed in the divine dye, they get into the state of poise,
Not for a moment their Lord they forget from their mind.

January February + February - March

Shedding their ego they seek shelter of the One
Who is Accomplished and kind.
The store of virtues, Master of felicity
I salute the Primal.
Supplicates Nanak, pray do be gracious,
From age to age you remain Eternal. (1) 6.8

Ramkali I
Dakhni Oankar

P-930

There is but One God.
He is realised through the grace of the True Guru.

It is the Divine Will that Brahma came into being.
It is the Divine Will that he was bestowed perception
It is the Divine Will that eternity and the ages were created.
Is the Divine Will that the *Vedas* were produced.
It is the Divine Will that the Word, the saviour, descended.
It is the Divine Will that the God-conscious are emancipated.
The Word-Divine should be carefully listened to.
The Word-Divine is the essence of the Three Worlds. (1)
Listen scribe! Of what use are these entanglements?
You should write the Divine Name alone,
The Creator of the firmament. (1) *Refrain*

Sassa stands for *srisht*, the universe created in *Sahaj*,
The three worlds with one light.
Guided by the Guru one can find the substance,
Gather the orient pearls one might.
He learns, understands, studies and imbibes,
That the True in all the beings is lodged.
And the devotee arrives at truth,
That without the True the world is fraud. (2)

Dhadha, stands for *dharma*,
Those devoted to *dharma* are virtuous and steadfast,
Says *Dhadha*, should they smear *dhool*, dust of the feet of the holy on their face,
The waste iron would be in gold cast.
Hail the Creator of universe the Unincarnate,
True in word and measure
The Lord's ways are known to the Lord,
Or the Guru the heroic Seer. (3)

Given to duality are sequestered from light,
They waste in ego and vice.
Relish not the melody of the Guru's hymns,
Of profundity and depth they remain unwise.
What the Guru says is *Amrit*,
It makes the mind and body truthful.
He Himself bestows to the Guru-guided
And make him quaff it bowlful. (4)

Everyone subscribes to the Divine unity,
Yet they are given to ego and pride.
He who realises the One inside and out,
He arrives at the Mansion where He does reside.
The Lord is close, don't you consider Him far,
In the entire universe He is pervasive.
There is but One God, none else
Says Nanak he is All-inclusive. (5)

How do I control the Creator? He cannot be held nor measured.
The world is deluded by Maya
In falsehood it is reared.
Caught in avarice and greed
Here and hereafter it is severed.
Subscribing to the One gains one His state and extent,
From transmigration is one recovered.

An absolute discipline a single colour, a single form,
In air, water and fire, he reflects His charm.
He is the life force in the Three Worlds.
He who realises it he is exalted.
He who with his enlightenment and meditation remains equable.
Guided by the Guru, he gets to the fable.
He whom he bestows he gains felicity
And comes for testament at the door of the Deity
In land and water the refulgence of His light prevails. (7)

The community of all the three worlds my Master hails.
Like dawn Himself he manifests
In His grace with a visit He does bless.
From the low clouds unceasingly it rains,
Like unending rhym of the Holy Word strain.
He who realises the truth of this mystery.
He is the Creator He is the deity. (8)

When the sun rises, the demons are destroyed
He who studies the Holy Word having the higher angle employed,
He has a view of the beginning and end.
Himself the Lord creates, expands,enlightens and His ears does lend,
It is the Creator Who bestows body and mind. P-931
It's He who in the mouth and mind is enshrined.
The Lord is the life-force, none other,
Says Nanak, who are devoted to the Name are considered Superior. (9)

In loving devotion who contemplates Lord,
Shedding ego he gives the fight hard.
Day and night who remains absorbed,
In the three worlds and the *Yugas* four he receives accord.
He who realises becomes like Him,
Free from Maya, he is ever in trim.
He remains verily attuned to the Lord,
With the Word Holy lodged in his heart. (10)

Bear no ill, drink *Amrit* to your fill, not long in the world you last,
The *rajas*, royalty and the wretched no one lives for ever.
Even the four ages in this mould are cast.
No one can help remain here,
To whom shall I supplicate?
The Holy Word alone is cure-all,
Which in wisdom the Guru does infiltrate. (11)

Having lost my life in false modesty as I depart, I've cast off the veil.
The mad mother-in-law is no more on my trail.
I have a love-call from my Beloved, I find myself in bliss.
Dyed in red I've become red, guided by the Guru, my heartbeat suffers no miss. (12)

Worthwhile gain is the jewel of Name.
Avarice and greed are *a wicked* game
Calumny, inundo and back-biting are a shame.
The self-possessed is blind, thoughtless, of ill-fame
He came to the world for gain.
Here like a bonded labour is being cheated in chain.
Profit should be Name and the faith,
Its true honour from true Lord, Nanak sayth. (13)

Came for good deeds, in the world he is on Yama's path.
To reign in Maya none the prowess hath.
Should the felicity of wealth be found in the low-born,
Both rich and poor would meet and get warm.
If he has wealth, the stupid is wise.
The world devoid of devotion is mad, must capsize.
Lord in all the hearts rests,
To whom he is gracious He manifests. (14)

He has created *Yugas* and yet He is above rancour,
Beyond birth and death and involvement in affairs.
What ever is visible is He Himself.

Himself he creates and Himself does establish,
Unknowable Himself He is involved in tasks.
Whether it is *Yoga* praxis or the life-force mask,
Good deeds lead to the life true and of facility
Without the Name how can one find liberty? (15)

In the absence of Name the body gets out of control.
Why not seek God and free the mind from agony's hold?
The wayfarer comes and goes,
What he brought and what he tows?
Without Name, it is loss in every affair,
One gains profit when the Lord takes care.
A merchant enters into trade,
Without the Name he earns not praise. (16)

He who appraises virtues he is enlightened.
Englightenment is contained in virtuous embodiment.
It is rare that one comes across those who bestow virtue.
Good deeds are committed if directed by the Guru.
The Inaccessible, Unknowable His value cannot one access, P-932
One meets Him whom Himself he does bless.
The virtuous does good deeds daily,
Guided by the Guru, says Nanak he realises the deity. (17)

In lust and wrath the body degenerate.
The way gold is melted by borax phosphate.
If it bears the gold-testers' severe test,
In the eyes of the jeweller it is of quality best.
The world is like cattle and ego the butcher,
The man acts as it is recorded on his palm earlier.
He who does he draws the reward,
There is nothing more in this ambience to record. (18)

Came across *Amrit* after long queue,
The Guru blessed, seeing my humility.

Everyone claims to be genuine.
The genuine jewel in all the four *Yugas* is known as One.
We died eating and drinking without realising the Lord.
The ego in us died in an instant when we imbibed the Word.
Those who accept death their hearts don't shake,
With the Guru's blessings the Name they take. (19)

His abode is in deep sky in its deeper zone,
Where He chants hymns in poise and peaceful home.
There are no arrival and no one departs,
Blessed by the Guru, they remain absorbed.
The sky is inaccessible, bare and eternal,
Where the mind is still and concentration purposeful.
Meditation saves from transmigration spell.
What Guru says is the essence of truth
The rest without Name is mere pell-mell. (20)

I have exhausted myself going about far and wide.
Endless times I have been born and died.
Countless mothers, fathers, sons and daughters
And then numerous preceptors and followers.
Liberation is not obtained by raw preceptors.
There may be several wives with one spouse,
Like devotees wedded to live and die in a house.
Looking around for Him in ten directions, at home I find Him.
It was a union by the True Guru brought about. (21)

The devotee lauds and meditates.
The devotee appraises and helps others appreciate.
The devotee comes and goes unafraid.
Shedding impurity his ill-fame laid.
The devotee is contemplation-incarnate of the mystic melody and sacred verses
The devotee is the image of holy bath, discipline and ritual practices.
The devotee is the essence of *Shabad* and nectar core.
Says Nanak, the devotee swims across to the other shore. (22)

The restless mind doesn't take roots,
Like a deer ravaging tender shoots.
He who concentrates his mind on the Lotus Feet,
He enjoys long life and meditation is his daily feed.
Everyone appears to be anxiety-ridden,
He is peaceful who is divine-smitten.
He who has the Lord lodged in his heart and with the Name abides,
He is liberated with glory back home he rides. (23)

As the body gets old, it disintegrates,
Then it dissolves, the worldly wisdom states.
He who treat weal and woe alike,
Snapping bonds to his home he arrives.
Maya is false, it has the world deluded,
What is inscribed must be concluded,
The youth wanes, old age follows,
The body declines and turns into fungus hollow. (24) P-933

The Lord Himself in the three worlds I see,
At every age the Provider is none other than He.
Pray take care of me the way You please!
I seek Your laudation which does glory release.
I remain awake as You resolve,
When You please in You I dissolve.
I hail the Lord Sweet,
Guided by the Guru whom must I meet. (25)

Man comes in conflict with the world because of his crazy talk.
As he realises his madness he dies in a state of shock.
He is born and dies but realises not the truth of life.
With hopes broken, he comes and goes and dies in strife.
Regretting and grieving mind with dust he lies.
He who takes to laudation death its noose not ties.
Chanting the Lord's praises Nine Treasures are the prize.
He Himself bestows as he likes. (26)

His Words of wisdom, Himself he understands.
Himself He realises, Himself he comprehends.
What the Guru says the man imbibes.
What is immaculate, the Truthful likes.
In the Guru's ocean, there is no dearth of pearls.
Rubies, gems and precious stones swirl.
What the Guru says should be done.
Why must the Guru's way one shun?
Guided by the Guru, says Nanak, get merged in truth should one. (27)

In the face of rude arguments love forsakes.
Pulled from both ends the arm brakes.
Foul language the love-ties hurt.
The wife of ill ways the spouse would desert.
A knot untied can be tied with second thought.
With the Holy Word back home is one brought.
In truth there is never a loss.
Prevails in the three worlds my Supreme Boss. (28)

The mind should be restrained and kept steady.
Those involved in clashes are bad-mannered, regret and worry.
The Lord remains the One, the rest are wives.
She who is false, many a guises tries.
Going astray she is restrained.
Summoned to the Mansion unhindered she came.
Disciplined by the Holy Word towards truth she makes.
She is happily-married whom the Lord undertakes. (29)

Wavering and wandering, sister friends, my robes and make-up are worn.
There is no peace in envy,
Without fear the entire family is torn.
She who lives in the fear of Lord,
Meets the Lord Compassionate.
The Guru made her fearless,
Unafraid, the Lord she does contemplate.
Living on the mountain, the distance appeared too long,

But when I had a close look, it was not far.
When my mind was satiated with *Shabad*,
I quaffed *Amrit* to the content of my heart.
Everyone asks for something or the other,
Him He grants whom He pleases.
With what is obtained at the Guru's portal,
Every want of the devotee ceases. (30)

In my quest, I went about searching while many a mighty collapsed.
The heavy weight crumbled,
And the humble to the yonder shore dashed.
I am sacrifice unto them
Who have realised the Eternal, Incompassable Lord.
A touch of the dust of their feet bestows liberation,
And with the holy one finds accord.
I have dedicated myself to the Guru,
And gained the Holy Name.
I serve the one who has bestowed it to me, P-934
Sacrificed unto Him I remain.
He who builds also destroys.
There is none other than Him.
Blessed by the Guru I meditate on the Master.
I suffer no woe, no whim. (31)

I have none, whose hand should I hold,
There was none, nor there would be any.
I am humbled in transmigration,
Duality being my malady.
Man without Name is like a saltpetre wall that must collapse.
Without Name there is no liberation,
In the hell one does lapse.
One tries to account for the Incompassable.
The unenlightened is devoid of sense,
Without the Guru no knowledge is possible.
When the string of the *rabab* is snapped,

There is no melody of separation.
The Lord unites the separated,
Says Nanak, by creating a suitable occasion. (32)

The body is a tree with mind as its reed.
The tree has five birds on it settled,
In harmony they peck their feed,
Without any fear of snare in their mind rattled.
Those who fly towards it for rich harvest,
Have their wings snapped and get caught in snare;
Their faults landing them in the misfortune's net.
Without truth how can one be liberated?
The Lord's Name is the gem which one's *karmas* get.
One is free when He sets free,
He is the Supreme banker for debt.
Blessed by the Guru comes liberation,
If in His grace He would let.
He has all the glory under His discipline,
He gets it with whom He is impressed. (33)

The mind suffers tremors as from its abode it is dislocated.
The True One! You are the abode, Yourself the glory,
Without you no task is completed.
Immutable is the Lord, Immutable the Guru,
Immutable is the contemplation true.
You Lord over the celestial beings,
As well as the have-not crew.
You prevail all over,
You are the Bestower Beau.
Wherever I turn I find my Master,
Without any limit are you.
Pervading every nook and corner,
With the Guru's Word to imbue.
You bestow unasked charities
The Lord Supreme, Inaccessible, Wondrous True. (34)

The Compassionate Lord, in Your Grace, You grant favour,
You do so and take care.
Do be kind and bring about the union,
In an instant You make and tear.
You are ever wise, ever aware,
You bestow charity and more charity.
Doing away with penury, killing suffering.
Granting enlightenment and meditation to the devotee. (35)

Why grieve over the loss of wealth? It is the low who are attached to lucre.
Rare are those who garner truth
With Name and love pure.
Should you be absorbed in the True Lord,
If the lucre leaves you, let it be.
With faith in the Creator,
One should give one's life if necessary.
Those who are blessed with the Holy Word in their heart
Are free from worldly preoccupation.
Their foes become friends,
When they propitiate the Lord in meditation.
The abject, I wandered about in wilderness in quest
Lay in my home at the door.
I realised it when the True Guru brought about,
I was free from the transmigration chore. (36)

Many a ritual act earns not liberation.
Without good deeds to Yama's domain must one go.
He is saved neither here nor there, P-935
Evil leads to regret and sorrow.
He who is neither enlightened nor does meditation,
Without Name how will he be fearless.
And realise the damage of ego?
Exhausted I know not how to cross over
Nor do I know the destination.
I have no dear friend either.

To whom I carry my petition.
Says Nanak, should one chant Name of the Beloved,
He must bring about the union.
He who separated should have us meet
In the Cherished Guru's loving devotion. (37)

Evil is reprehensible yet the evil-doer holds it dear.
He trades in evil,
Evil he does everywhere cater.
Relinquishing evil if he were himself to understand,
He would suffer neither sorrow, sequestration
Nor to affliction remand.
How to avoid falling into hell? How save oneself from Yama's snare?
How forget transmigration?
And escape falsehood and death's scare?
Involved in problems, man is lost in their concern.
Without Name there is no liberation,
Lost in evil, to evil does one turn. (38)

The crow is again caught in the net;
He regrets it but it's too late.
Even trapped, he pecks at the feed,
But tries not to understand.
Only if he meets the True Guru,
Will his eyes open, he can be freed.
Like a fish you are caught in a death-trap.
Without the help of the benevolent Guru,
There is no deliverance,
You come and go and thus maintain.
Dyed in fast colour
You remain absorbed in Him.
Emancipated this way
You never get caught in the trap again. (39)

She entreats him repeatedly as brother,
But the brother has himself estranged.
The brother repairs for his home,
The sister in separation consigns herself to flames.
The daughter in her father's house looks for a youth to love.
O damsel! If you are looking for a mate,
The True Guru you must serve.
It is rare that an enlightened one realises
That it is with truth that the True Guru one can have.
Every exaltation lies in the hands of the Master,
He whom He pleases He does give.
Not many contemplate the scriptures,
It is the Guru-guided with this who live.
Holy Word is the utterance of Lord Supreme
Which lodgement with true home does give. (40)

He breaks and makes;
Those He makes He breaks again.
He destroys and builds,
The built He destroys in His Vain.
Brimful ponds He dries,
The dried ponds he fills,
The Lord Accomplished sans strain.
Those deluded are crazy,
Nothing without good fortune is achieved.
The lead of the devotee is in the hands of the Preceptor,
Where he leads one must proceed.
Those who laud the Lord are dyed in His dye,
They don't have to regret and plead.
Says *Bhabba* that is *bhale* meaning if they seek the Lord
The devotee is lodged in his home indeed.
Bhabba also denotes that *bhojal* that is the ocean is arduous.
One should swim without any desire.
Blessed by the Guru one should realise oneself,
Even when one lives should one expire. (41)

Crying for Maya they died, Maya didn't them accompany.
When the swan *of life* left half-heartedly,
Maya was found tardy.
The false is tortured by Yama,
His misdeeds with him do go.
Had it any virtues accompanying him, P-936
To the world he would say no.
Died crying for Maya,
In the absence of Name he suffered blow after blow.
Where are the citadels, mansions and courts?
Says Nanak, without the True Name, it is coming and going, false sports.
He is all clever, everything He knows. (42)

Those who come must go, albeit while returning they regret.
It is a course of eighty-four lakh species,
Which cannot be reduced or enhanced in fact.
They are saved who the Lord adore.
Their task achieved, Maya is a problem no more.
Whosoever I behold, must depart;
Whom shall I make friends?
Dedicate myself and my mind and body present.
You are the Eternal Creator, my Master!
It is You who are my support.
I am humbled with the Guru's Word,
It is on the *Shabad* that I dote. (43)

Neither kings nor nobles will run.
Those exalted, penury stricken or beggars,
They must take their turn.
None to provide them succour
It is an arduous path with deep lakes and mountains high.
I die with the pricks of misdeeds which occur,
How can one go back home without virtue?
The virtuous meets the True,
How do I meet my Love?

Let me be the image of Him,
By meditating on the Lord Above.
He who is obsessed with misdeeds must have some virtue.
Virtues are not identified, without the True Guru,
And as long as the *Shabad* one doesn't imbue. (44)

The soldiers as engaged have taken charge of their posts,
They serve their Master dutifully and of their rewards boast.
Avarice, good and misdeeds of their mind they cast,
Defending the citadel of the Lord.
They have never lost.
Should an employee of the Master
In his replies be impertinent,
He loses his face
And receives no enhancement.
All glory is in the hands of my Beloved,
He alone grants, He is fair.
When He does Himself, whom to blame?
Nobody dare interfere. (45)

Think of none else I can,
Who should occupy the throne.
The Lord God redeems from hell,
He is True, Truthful He is known.
I go around forests and pastures in quest,
With my mind contemplating the Master.
Of rubies, jewels and pearls,
In His hands He has a treasure.
Single-minded with loving devotion as my virtues,
I meet my Preceptor.
Says Nanak, the Beloved is met with Love,
And one avails of it hereafter.
He who created the universe and gave it a form,
Guided by Guru, the Inaccessible should be contemplated
Who is without limit and any norm. (46)

***R**harha* that is RH stands for *Rhurha* which is Beauteous God,
Other than Him there is no other Lord.
Rharha denotes that you should listen to the snake-spell,
But with the Master in your mind
The Lord is gained with the Guru's blessings,
Don't you be misled with delusion of any kind.
He is the true banker who has Lord as his wherewithal,
The Guru Accomplished does him exalt.
By beauteous *Bani** and the Guru's Lord is obtained the Bard. P-937
Shed is ego, annulled are sufferings,
The bride gains as her groom, the Lord. (47)

Hoarding gold and silver is false wealth like poison and ashes.
He who hoards wealth and styles himself wealthy,
In duality himself trashes.
The Truthful garner truth,
The True Name invaluable.
With the grace of God they become immaculate
With holy repute and utterances truly noble.
Lord! You are the Truly cherished friend,
You are the pool, You are the swan on its shore
He who has the True lodged in his heart,
I am sacrifice unto him and more.
Maya, the charmer, deludes,
You should cultivate the One who created the dame
The men of vision are aware
That poison and *Amrit* are the same. (48)

Without having been forgiven have become extinct innumerable in number.
They are incomputable, how do I count?
Beyond reckoning are those in eternal slumber.
He who realises his Master,
His bonds are snapped and again not tied.

* scripture

Solemnised by *Shabad,* he enters the Mansion,
He is forgiven and in peace does abide.
Should you cultivate meditation,
He would come to lodge in your heart.
He would reflect ever in your mind and body,
With virtue and entertainment on your part.
Ego devastates and destroys,
Other than the Lord, everything is waste.
After having created the man,
He comes to lodge Himself in him in-state. (49)

The ways of Creator no one would know,
What He does must inevitably show.
For wealth one should meditate on the Lord,
But one gets what has been inscribed in the record.
For wealth the servants become thieves,
But with no one wealth ever accompanies.
Without truth one is welcome not at the Portal Divine,
He who sips *Amrit*, liberated in the end himself he does find. (50)

Sister friend! Looking around I am astonished.
As I am enlightened with *Shabad*,
My overbearing ego has vanished.
I would be exhausted doing up myself
With necklace, string of pearls and many a bracelet.
Meeting the Beloved I am at peace,
I have a necklace of virtues around my neck.
Says Nanak, guided by the Guru one gains
Love and endearment of the Lord to deck.
Who has attained peace without the Lord?
One should look within and check.
One should read about Lord, imbibe the Divine,
With His love should one peck.
Laud Him, meditate on Him
And embark on His deck. (51)

Sister-friend! What has been inscribed by the Creator no one may efface.
He who created the conditions,
He must have them sorted out with His grace.
All the glory is in the hands of the Creator,
Guided by the Guru one can trace.
His ordination cannot be ignored,
Man has somehow got to face.
A kind glance and one attains peace,
In his contemplation of *Shabad* could Nanak trace.
The self possessed were drowned,
Those who contemplated were seen on the surface.
He who cannot be seen,
How can he be described?
I am sacrifice unto my Guru
In my heart who had Him inscribed. (52) P-938

The pedagogue should be considered learned,
With his learning in poise if he remains.
Contemplates his learning, arrives at the essence,
Yet contact with the Lord he maintains.
The self-possessed sells his learning,
He earns poison and poison him sustains.
The stupid contemplates not on the Word Holy,
From knowledge and understanding he *Refrain*s. (53)

The pedagogue is God-directed
If his wisdom to his pupils he imparts.
Contemplates on Name, amasses Name
And in the world receives the reward.
On a clean tablet with a clean heart,
Studies truth of the Word of God.
Says Nanak, he is truly learned and knowledgeable with insight,
Who wears around neck the necklace of the Name of Lord. (54) 1

Ramkali I
Sidh Gosht
(Guru Nanak's dialogue with miracle-makers)

There is but One God.
He is realised through the grace of the True Guru.

The *siddhas* sat in an assembly,
A venerable gathering of the holy.

I salute the Truthful and the Exalted!
I would slice my head
And offer it to Him with my body and soul.
Says Nanak, it is in the company of saints
That one realises the truth
Which leads to poise and glory sublime. (1)
It's no use knocking about.
It is the truth alone that purifies;
Without the True Word
There is no salvation I find. (1) *Refrain*

"Who are you?
What is your name?
What course have you adopted?
For what purpose?
Tell us the truth.
This is what we pray for.
We are sacrifice unto the saints!
Where is your seat?
Where do you belong?
Where do you come from?"
Says Nanak:
Listen O ascetics!
Do you wish to know which path I follow? (2)

My seat is in my heart
Which is my constant resort.
I walk the path, my True Guru selected.
And I adopt the course in poise as directed.
I live as He pleases,
I sit in meditation on the True
As initiated by the Guru.
Those who are God-conscious know
That one merges into the Truthful
If He came perception to bestow. (3)

"The world is a virtual hazardous ocean
How does one cross it?"
Asks Charpat, "O Nanak, the recluse!
Tell us the secret of salvation."
Says Nanak:
He who asks the question understands it better,
What reply can one give a master? (4)

The way a lotus lives in water unfringed,
Or a duck swims against the current,
One should meditate on the Divine Hymn.
As far the way to cruise across the dreaded ocean,
One should opt for loneliness
And concentrate on the Absolute Lord.
Cherishing hope even in hopelessness,
You see and make others see
The Inaccessible and the Incomprehensible.
Nanak is slave of the Almighty God. (5)

"Listen O Master!
It is our prayer,
We wish you to kindly state.
Don't take offence,

Pray, tell us, how can one gain access to the Guru's gate?"
Says Nanak:
With Name as support,
The restless mind finds abode in the House of Truth
When one takes to truth,
The Creator brings about the union forsooth. (6)

Say the *yogis*, continuing their plea,
"We have quit our avocation and its status,
We live under trees and in woods in the jungle,
Roots and fruits form our food, P-939
We go and bathe at the places of pilgrimage,
And thereby remain contented
Without committing any sins."
Observes Loharipa, the Deputy of Gorakh,
"This is our way of seeking union with the Lord within." (7)

Says Nanak:
Abiding in marketplace you sleep not.
With covetousness your heart you feed.
Without His Name your mind is not at rest,
You are afflicted with hunger and greed.
Within me my Guru has created the shop and the shopping-centre, in poise,
I trade here in truth, in His grace sublime.
I sleep and eat a little,
This is the essence of my creed. (8)

You wear the robes of a *Yogi*,
With earrings, a beggar's bowl and garbs patched.
Out of the six schools of philosophy
Adopting one and following it in essence,
This is the way to harness the mind
So that you fault not again and get attacked. (9)

The Guru-conscious understand as the essential *Yoga*.
The Divine Word, enshrined within you.
Your earrings should be shedding ego and attachment,
Forsaking lust, anger, conceit,
Inculcate understanding of the Guru's teachings.
If these are your begging bowl and the garb patched
And you see God everywhere,
The Lord must cruise you through.
He is True; His Name is Truthful.
It is testified by my Guru. (10)

Your beggar's bowl should be detachment from the world,
And the five elements your head-gear.
Your body should be the prayer-mat,
And the lion-cloth your mind.
Truth, contentment and self-discipline be your companions.
Thus you become God-conscious and you meditate on His Name sublime. (11)

"Who is the unmanifest?
Who is liberated?
Who is the link between what is inside and out?
Who comes and who goes?
Who it is who pervades the three worlds about?" (12)

Says Nanak:
He pervades every heart.
Those devoted to the Guru are emancipated.
It is the Divine Word which links,
He who is within and the One without.
Those who are conceited die;
They come and go.
The Guru-conscious remain tuned to the liberated. (13)

"How is one caught and devoured by the serpent of evil?
How does one lose?

How does one gain?
How does one remain pure?
How does one dispel darkness?
We shall take as our Guru
One who can reveal this secret and cure." (14)

Says Nanak:
The misled gets caught
And is devoured by the serpent of evil.
The conceited losses,
The Guru-conscious gains the Lord.
Meeting the True Guru dispels darkness.
When one is rid of ego, one merges in God. (15)

He who is tied to the infinite,
Doesn't collapse like a wall;
His soul doesn't fly off like a swan.
The cave of bliss becomes his permanent abode.
Says Nanak, the True Lord loves the true man. (16)

"What for have you renunciated your home?
What for have you adopted the garb of a recluse?
What are the wares you trade in?
How will you go across and cruise?" (17)

Says Nanak:
I became a recluse in search of the Guru-conscious.
It is to have a glimpse of the Lord
That I have adopted this form.
I trade in truth alone,
I shall cruise across with the Guru's charm. (18)

"How have you changed the course of your life?
To whom are you attached?

P-940

How have you curbed your dreams and desires?
With what device did you kindle the light within?
How can one eat* iron without teeth?
O Nanak! Acquaint us with the truth that is higher." (19)

Says Nanak:
Born with the True Guru's blessings,
I've changed the course of my life;
I've attuned my mind to the celestial symphony.
I've set fire to all my wants and desires.
With the grace of the Guru, I found the light within me, we crave.
I quelled the whims**
And I ate iron without teeth.
It's only the Saviour who saves. (20)

"As regards the beginning,
what do you think?
Which sphere of the void did He dwell in?
What is the measure of knowledge?
Who is it that lives in everyone's heart?
How can one escape the blow of death?
And how does one go to the house of the Fearless?
How does one become steady occupying the seat of contentment?
And annihilate one's adversaries?"

Says Nanak:
With Guru's Divine Word, the evil of ego is undone:
One gains admission into His cave.
He who has brought about Creation,
Nanak knows Him by His Divine Word
And remains His slave. (21)

* encounter evil ** *Raj Guna, Tam Guna* and *Satya Guna*

"Where does one come from?
Where does one go?
Where does one cease?
How does one understand the truth of the Formless
And get devoted to Him?
He is the Judge, He is the petitioner too,
Nanak! Do throw light on this please."

Says Nanak:
Man comes as ordained by Him,
He goes under His command.

As He pleases man abides by Him,
He leads a truthful life under the Absolute Guru
And the Word-Divine makes him realise God's grandeur and beyond. (22)

One can only conjecture about the Primordial.
The Lord lives in His own void.
Desirelessness is the measure of knowledge
Which abides in my heart.
You get merged in the Fearless
By the grace of the Guru's Word
And then identified with Pure Reality.
Says Nanak, he who serves none other
Succeeds in his search.
He understands the wondrous command,
And the truth of life and its being.
With truth enshrined in his heart,
He who denies himself and remains detached
Can be called a true man of God. (23)

From formlessness the Lord assumed an immaculate form,
From attributelessness He acquired attributes.
With the grace of the True Guru
One attains the supreme status

And gets merged into the Name True.
He then recognizes the True Lord
And gets rid of ego and arrogance too.
He is the *Yogi* who imbibes the Guru's Word.
The lotus of knowledge blossoms in his heart.
He who kills his conceit
Becomes omniscient
And understands the All-Merciful Lord.

Says Nanak:
He is honoured
Who endears himself to one and all. (24)

Emerged from Truth, he merges into Truth,
And becomes identified with the Truthful.
The false ones arrive;
Finding no place, they come and go.
It is the Divine Word that helps escape transmigration.
He Himself assesses and grants pardon.
He who is afflicted with inequality P-941
Forgets the alchemy of Name.
He alone understands whom He makes understand.
The Guru's Word bestows emancipation.
Says Nanak, It is only the Boatman who can ferry across
Those who are rid of ego and duality. (25)

The conceited are misled;
They are destined for death.
They envy others and suffer loss after loss.
The egoist given to doubting, wanders about in wilderness.
He who recites incantations in the cremation ground,
Understands not the Divine Word
And utters foul phrases.
Says Nanak, those devoted to Truth
Live a peaceful life of *Sages*. (26)

The Guru's devotee fears the Truthful.
The Guru's devotee is soft-spoken.
The Guru's devotee sings adulatory praises.
The Guru's devotee attains the unimpeachable super-station.
The Guru's devotee breathes His Name with every pore of his body.
Says Nanak, the Guru's devotee merges in the Truthful Entity. (27)

The Guru's devotee is preoccupied with the study of the *Vedas*.
The Guru's devotee is preoccupied devising means to swim across.
The Guru's devotee is preoccupied with understanding the Divine Word.
The Guru's devotee is preoccupied with mysteries of Interior world.
The Guru's devotee imbibes Invisible and Infinite.
Says Nanak, the Guru's devotee arrives close to the One Without Limit. (28)

The Guru's devotee gets to know the unrevealed thoughts.
The Guru's devotee is accepted along with his kin.
The Guru's devotee contemplates on the Lord with fond remembrance.
The Guru's devotee assimilates the essence of the Divine Word.
He who knows the mystery of the World,
Only he can explain it to others.
Says Nanak, quitting the evil of ego
He merges into the Lord. (29)

It is for the Guru-conscious that the universe is created,
And the drama of life and death enacted.
He who is lost in the Guru's Word
Comes out successful ever.
Devoted to truth, he arrives home with great honour.
Without the True Word one is felicitated not.
Says Nanak, without the Divine how can one merge into the Lord? (30)

The Guru's devotee attains all the eight miraculous powers,
Along with their guise.
The Guru's devotee with his acquaintance with the truth
Swims across the ocean of life.

The Guru's devotee knows the ways of truth and untruth.
The Guru's devotee knows how to live in the world
And how to give it up forsooth.
The Guru's devotee swims across and ferries others.
Says Nanak, remembering the Word, the Guru's devotee is no more in fetters. (31)

Imbued with Name, one is rid of self-conceit,
Imbued with Name, one remains devoted to Truth.
Imbued with Name, one contemplates on means for Union with the Lord.
Imbued with Name, one arrives at the gate of deliverance.
Imbued with Name, one gains realisation of the three worlds.
Says Nanak, those imbued with Name live in peace bestowed by Providence. (32)

To be imbued with Name is like entering into a dialogue with ascetics.
To be imbued with Name is like doing perennial penance.
To be imbued with Name is the true way of life.
To be imbued with Name is like gaining possession of thoughts virtuous.
In the absence of Name all that we say is meaningless.
Says Nanak, those devoted to Name are always victorious. (33)

It is the Supreme Guru who obtains the Name.
Remaining devoted to the Truth is like practising *Yoga*.
The Yogis split themselves into twelve sects,
And the recluses into six plus four.
He who kills his conceit with the Divine Word is born no more. P-942
Try to understand this:
Without the Name one is led apart.
Says Nanak, they are great and have good fortune
Who've enshrined truth in their heart. (34)

Contemplating upon Him the devotee earns the jewel;
And he alone can appreciate its sheen.
The devotee does what is right.
The devotee is happy remembering the Truthful.
If it pleases Him, the devotee sees the Unseen. (35)

The devotee remembers God, gives in charity and remains in communion.
The devotee contemplates constantly.
The devotee is honoured in His Court.
The devotee is fearless,
He remains above the rest.
The devotee does what is virtuous.
Says Nanak, the devotee unites *with God* and effects others' unions. (36)

The devotee is acquainted with the *Shastras*, *Smritis* and *Vedas*.
The devotee knows what lurks in every mind.
The devotee forgets enmity and opposition.
The devotee is above the reckoning of any kind.
The devotee remains intune with the Lord.
Says Nanak, the devotee truly understands the Bard. (37)

Without the Guru one comes and goes.
Without the Guru labour bears no fruit.
Without the Guru the mind wavers much.
Without the Guru one is sated not;
It's like consuming poison.
Without the Guru one is bitten by the serpent and dies half-way.
Says Nanak, without the Guru one suffers loss every day. (38)

He whom the Guru blesses is ferried across.
He has his sins effaced away and becomes virtuous.
Contemplating on the Guru's Word he is liberated.
The devotee is ever found satiated.
Body is the shop and mind the shop owner,
Nanak deals with Truth as ordained by the Master. (39)

It was the devotee who built the linking bridge.
Thus Sri Lanka was looted and the demon killed.
Rama vanquished the conceited Ravana.
Bhabikhan, the devotee, disclosed the secret.

The devotee ferries even the stones across to the shore.
The devotee saved the 'thirty three crores'.* (40)

The devotee puts an end to his coming and going.
The devotee earns esteem in heaven.
The devotee distinguishes between good and bad.
The devotee meditates on the Master constantly.
The devotee enters heaven singing His praises.
No one can bar the devotee's passage. (41)

The devotee is blessed with the Name of the Blemishless Lord.
The devotee burns his ego with the Divine Word.
The devotee sings praises of the Guru.
The devotee remains absorbed in the True.
The devotee earns fame with the True Name.
Of the world around him cognisant the devotee does remain. (42)

"What is its origin?
And what is the faith of the time?
Who is your Guru?
Whose disciple are you?
What is the *mantra* which keeps you unattached?
Do tell us, the youth Nanak.
Give us an exposure to the Divine Word P-943
Which can cruise us across unscratched." (43)

Says Nanak:
There was a void in the beginning
The True Lord swayed above.
The Divine Word is the faith of time;
I meditate on it as a devotee.
I utter the ineffable Name

* far too many

And it keeps me unattached.
He who is there from time immemorial is my Guru.
He who meditates on the sacred Word
Such a devotee gets rid of the fire of ego true, (44)

"How does one munch iron when one has teeth of *wax*?
What should one eat to shed one's ego?
How can one live in a house of snow draped in fire?
Which is the cave in which the mind does relax.
Whom should one deem pervading here and there?
What exercise helps one's mind to remain in cheer?" (45)

Says Nanak:
Forsaking ego and arrogance helps shed duality.
The world is unkind for the conceited simpleton.
Those who meditate on the Word can munch iron.
He who sees the One Lord inside and out,
His fire is abated with blessings of the Deity. (46)

He who abides in the fear of the Truthful,
His ego is stilled.
He who meditates on the Divine Word,
Realises the Lord's will.
Meditating on the Guru's Word
Enshrines truth in one's mind.
The body and the soul are stilled
And get dyed in His kind.
It quenches the fire of lust and anger.
It is His grace that endears one to the Master. (47)

"How is the dark, cold mind dim like Moon?
How can it shine like the blazing Sun?
How can one escape the constant watch of death?
How does the God-conscious save his honour on earth?

Which warrior can control time?
Do tell us, Nanak, your considered mind." (48)

Says Nanak:
Meditating on the Name gives the rare shine of the Moon.
The Sun and the Moon descend into the house to dispel doom.
Reliance on the Divine Word
Relieves one from weal and woe.
He Himself cruises you across.
Following the Guru's teachings you imbibe the truth
And death dare not devour you Forsooth. (49)

The essence of Name is the supreme virtue;
Without the Name one suffers the agony of death.
Where the essential mind merges with the soul specific
The mortal is at peace on earth.
After one is rid of duality one enters the House of God.
When the wind blows* and the sky rocks**
The union is smooth as sought. (50)

God is inside, God is outside,
God pervades the three spheres.
He who realises God in the fourth, he is beyond vice and virtue.
He who is aware of the fact of God permeating every heart;
God, who is the Primordial, Blemishless Lord,
He meditates on His pristine Identity
And gets merged in the Divine Entity. (51)

"Everyone talks about the Lord God,
But how did the Eternal Master come into being?
How do they look, those who are devoted to the Lord?"

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* breath ** the tenth gate

Says Nanak:
They look like the one they are drawn from.
They neither die, nor are they born.
They neither come nor do they go.
Light on this the Guru-conscious alone can throw. (52)

Having arrived at the Ninth Door,
One qualifies for the Tenth
Where the eternal melody of the Void is heard
There one confronts the Truthful and merges into Him. P-944
The True Lord pervades every heart,
He alone reveals the secret of the Divine Word.
One may verify the truth of it from every bard. (53)

Meeting the Master bestows peace in its stride.
The Guru-conscious remain awake; they sleep not.
The Limitless Lord dwells in their heart.
Repeating His Name gains salvation;
Emancipation, indeed, lies in His Name.
Those who listen to the Guru turn truthful.
Those who deny themselves meet the Lord,
No more do they linger apart. (54)

"How can one get rid of evil-mindedness?
Why is it that one does not realise the truth,
And continues to suffer blows?"

Says Nanak:
He who is Doomed to die,
None may help him.
Without the Divine Word, there is no respect, no ovation.
"How does one gain awareness and swim across the ocean?" (55)

Says Nanak:
The uninitiated, egocentric would understand it not,
Evil-mindedness can be warded off by reflecting on the Word.
Meeting the True Guru earns salvation as reward. (56)

The conceited who understands not the truth comes to grief.
Separated from the Lord,
The misled suffers blows and bolt.
Submitting to the Divine Will is understanding the spirit of virtue,
This is how one is lauded in His Court. (57)
"Where does He dwell,
He who cruises across the turbulent ocean?
The outbreath is said to travel ten fingers,
How does it spell?
How does one who speaks and sports, steady one's mind?
How does man see the Unseen kind.?"

Says Nanak:
Listen O *Yogi*, Nanak tells nothing but the truth.
You must discipline your mind.
The devotee must meditate on the Word Divine.
It is His grace which brings about the union.
He understands, He also sees.
Good deeds help one merge into Divination. (58)

The Invisible Creator of the world is everywhere,
I see Him wherever I turn.
Like air in the void, the Virtuous is Omnipresent,
And dispels the curse of duality.
The body and the mind are cleansed,
His utterances are nothing but reality.
The Guru's guidance helps one cross the vast ocean.
God has neither any features nor any caste.
He is recognised by His Divine incarnation. (59)

The True Lord makes the outbreath travel ten fingers, O *Yogi*!
When the devotee speaks, he expounds the truth,
And realises the Imperceptible and the Infinite.
When one sheds the three evils and meditates on the Word,
The conceit of mind is dispelled.
He who sees the Lord inside and out
Gets attached to the Divine Word.
When the Unseen Lord comes to be seen,
The breathing channels of the centre, right and left are activated.
The Lord is above these three avenues,
The True Guru's guidance helps merger with the True. (60)

"It is said that air sustains life.
What feast does air feed on?
How does one become a sage?
And what makes one an ascetic?" P-945
Says Nanak:
Without the Divine Word the ascetic cannot live,
Nor can his urge for evil be controlled.
Meditating on the Word one enjoys the essence of nectar
And then one remains attached to the Truthful, Untold.
"How does one learn to be steady?
What should one eat to remain satiated?"

Says Nanak:
One who treats weal and woe alike, on earth,
With the grace of the True Lord,
Is not devoured by death. (61)

If one is not dyed in His colour,
If one is not inebriated with His nectar,
Without the Guru's Word,
One is consumed by the inner fire.
If one preserves not one's vitality,

And doesn't cultivate acquaintance with the Divine Word,
If one doesn't discipline one's breath,
One cannot meditate on the True Sire.
Uttering the unutterable one maintains one's peace;
Only then does one attain the Divine niche. (62)

With the grace of the Guru, one is dyed in His colour.
One is absorbed in the Truthful, having tasted nectar.
Having reflected on the Guru the fire inside is abated.
Having drunk the rare drink, one attains peace and is satiated.
Contemplating on the Truthful, the devotee swims across the ocean.
Only a few realise this injunction. (63)

"Where does the elephant of mind dwell?
And where does the breath of life reside?
Where should the Lord be housed
So that the mind's wavering would not swell?"
Says Nanak:
It is His grace that brings about union
And the mind gets steady in its own corner.
When one forsakes conceit, one is in communion. (64)

As one's mind ceases wandering about,
The Guru-conscious understands the Primal Being forsooth.
His breath comes to rest in the navel region;
The devotee searches and finds the essence of truth.
The Word resides in him constantly,
The Word helps him acquire the light of the three spheres.
The longing for the Truthful remedies all ills
And the Truthful quenches all thirst.
The devotee enjoys the unstruck melody
Which very few appreciate.
Nanak tells the truth
Dyed in the colour that never fades. (65)

"When the body and the heart did not exist,
Where did the mind dwell?
When the support of the navel-lotus was not there,
How did the breath swell?
When the form and the features did not obtain,
How did one meditate on the Divine Word?
When the being of the ovum and sperm was not formed,
How could one measure greatness of the Lord?
When His colour, garb and features were not known,
How could one the Truthful own?"

Says Nanak:
They alone are recluses who meditate on the Lord's Name.
The Truest of the True is here and everywhere the Same. (66)

When the heart and body were not there, O *Yogi*,
The mind in the Void abided.
When the support of the navel-lotus was not there
In One's own self in devotion to the Lord one resided.
When the form, features and caste did not obtain,
One lived in the melody of the Divine.
When there was no earth and no sky,
The Formless Himself pervaded the three spheres of time.
His colour, clothes and form were contained in the Divine Word. P-946
Without truth no one can endear oneself to the Truthful.
It is difficult, indeed, to talk about this all. (67)

"How did the world come into being?
And what ill would spell its undoing?"

Says Nanak:
The ego compels us to be born.
Forgetting His Name spells harm.
The devotee reflects upon the Guru's teachings
And kills the ego with the Divine briefing.

His body and mind become immaculate
And he, the immaculate, remains devoted to the Truthful-in-State.
The recluse remains absorbed in His Name,
With the Divine Word in his heart's frame,
Without the Name one can never be a *yogi*.
This must be reflected upon and should one claim. (68)

Few are there who meditate on the True Name;
Few are there to the True Word who came.
The Guru-conscious remains absorbed in the Name;
Few are there who are aware of it.
The Guru-conscious dwells in his own niche.
The Guru-conscious is familiar with the Yogi's ways.
The Guru-conscious comes to realise the One Whom he prays. (69)

Without serving the Guru, one cannot be a *Yogi*.
Without dedicating oneself to the Guru, there is no emancipation.
Without dedicating oneself to the Guru, one can attain not Name
Without dedicating oneself to the Guru, one suffers anguish and pain.
Without dedicating oneself to the Guru, one plunges into the darkness of the womb.
Without dedicating oneself to the Guru, one loses at the hands of doom. (70)

The devotee kills his ego to discipline his mind.
The devotee enshrines the Truthful in his heart.
The devotee annihilates the messenger of death and conquers the world.
The devotee loses not in the Ultimate Court.
The devotee is the active unifying agent.
The devotee realises the Lord through the Divine Word. (71)

O *Yogi*, take note of the essence of the Word.
Without His Name even *Yoga* is not possible.
Those who meditate on the Name Divine.
Remain inebriated day and night.
They find peace and comfort in the Subline.

The Name reveals secrets.
The Name fosters spiritual insight.
Without the Name one may try many a garb,
The True One Himself may mislead him.
O *Yogi*, it is the True Guru who blesses us with the Name, as compensation.
This is *Yoga* in itself.
Dip into your heart and understand,
Without the Name there is no emancipation. (72)

You know Your own grandeur and Your greatness;
That none dare evaluate.
You remain incognito and then reveal Yourself.
You enjoy every change that you create.
There are ever so many ascetics, miracle-workers and their disciples.
They beg Your Name as alms.
They are sacrifice unto a glimpse of Yours.
The Eternal Lord, You play for them in all you forms.
Only Your devotees have an inkling of it.
It is You who pervade the universal crew,
There is none other than You! (73)

There is but One God.
He is realised through the grace of the True Guru.

Var Ramkali III

P-947

(To be sung in the strain of Jodhe Veeray Poorban)

Sloka III

The True Guru is the field of poise, whom He inspires he cultivates.
He sows Name, the Name sprouts,
With the Name the seeker himself integrates.
Weeded out are ego and the seed of doubt,
No more are they sown nor do they sprout.

What the Lord bestowed the seeker ate.
Water mingled with water, can never separate.
Says Nanak, the Guru-devoted is a wonder,
Which the people must come and speculate.
But what can the poor people do
Who cannot all this assimilate?
He sees whom He shows,
Who has Him lodged in his heart in-state. (1)

III

The self-possessed is the crop of suffering.
Sufferings he sowed and suffering he ate.
Born in suffering, he dies in sufferings.
In ego his life he does waste.
He remembers not transmigration,
The purblind, in darkness does manipulate.
He who gives, Him he would not recognise,
What is given does him captivate.
Says Nanak, nothing else can be done,
He gets what is inscribed in his fate.

III

Meeting the True Guru is eternal peace,
But he enjoys whom He relates.
The symptom of peace is this,
That the heart becomes immaculate.
Snapping the ties of ignorance,
In enlightenment does one meditate.
Nanak beheld the One alone,
Wherever he turned, he found Him in-state. (3)

Pauri

The True Guru has created the world as His throne.
He Himself is everything,
The Guru's Words as have shown.
He has brought about the creation,
With mansions and *sarais* unknown.
With the Sun and the Moon as lamps,
To make it a prayer town.
He beholds and bears it all
The Guru's *Shabad* put down. (1) *Refrain*

Sloka

Says Kabir, like henna, I grind myself to powder fine,
But He never turned towards me.
Let me touch His feet sublime. (1)
Says Nanak, I have done my make-up.
The Lord must cast His glance kind
Himself He grinds, Himself powders,
Himself He applies when He does find.
It is a cup of Master's devotion
He offers to him He minds.

Pauri

Variegated is the world He has created,
In which they are born, die and in Him are absorbed.
He beholds and is amused
Besides Him there is no other Lord.
Pray save me the way You please,
And the Word Holy do accord.
Your writ runs all over,
You do the best You regard,

I have none other than You
With whom my plaint to record. (2)

Sloka III

Deluded, the world knocks about and is distracted.
If the Lord doesn't bestow it,
How can it be extracted?
Blessed by the Guru, the Lord should be contemplated,
And in the heart consecrated.
Nanak imbibed the Master sitting at home
When the Creator was reflected.

III

Involved in affairs is the day lost and night in sleep. P-948
Telling lies is like consuming poison,
As he departs the self-possessed must weep.
Yama with his baton hovers on head,
In duality does one ignominy reap.
Having never meditated on Name,
Condemned to transmigration,
Blessed by the Guru should the Lord be lodged in heart,
Yama with chastisement at a distance would keep.
Says Nanak, one imbibes the Lord in time,
One's *karmas* help Him meet. (2)

Pauri

Guided by the True Guru, some take to laudation.
Some othes are blessed with Name by the Immutable, True Formation.
Air, water and fire are under His subjugation.
In fear and dread they remain in ordination.
His writ alone must run, it is a bliss if to Him one is wed. (3)

Sloka

Says Kabir, with the Lord's touchstone the counterfeit does not pass
He alone can pass the Lord's test, who surrenders his life to the Boss. (1)

III

How discipline the mind? How to have it dead?
It seems not to listen and its ego would not shed.
The ego is got rid of with the grace of the Guru,
One becomes *Jiwan-mukta** instead.
Says Nanak, he attains whom He blesses,
No ill on him is ever visited. (2)

III

Everyone talks about death in life, how does one die in life?
One should learn to live in fear,
And take to loving devotion as his strife.
Laud the Lord day and night in poise,
And ferrty the vicious ocean astride.
Says Nanak, guided by the Guru one attains,
If the Lord's grace were to provide. (3)

Pauri

With the Three Qualities operating, Himself He has created a sense of duality.
He sent Brahma, Vishnu and Shiva.
To comply with wishes of the Mighty.
Brahmins and the astrologers pursue their studies,
But understand not the truth of Reality.
You are the Master-player,
It is all your creativity.

He whom You please you save,
With the Word Holy led. (4)

* dead while living, humble

Sloka III

He who is false at heart to falsehood he would commit,
Hankering after Maya, he styles himself anchorite
Deluded, he knocks many a holy spot,
How could he have the supreme status got?
Blessed by the Guru who is dedicated to truth,
Says Nanak, such an anchorite attains liberation forsooth. (1)

III

The anchorite who performs this austerity
Meets the True Guru and contemplates the Divine Entity.
Service of the True Guru is the austerity that is lauded.
Says Nanak, such an anchorite a seat at the Holy Portal is provided.

Pauri

Day and night are devised to facilitate affairs of the applauded.
Guided by the Guru, enlightenment is to dispel darkness of heart.
Under His ordinance is the world created,
Of its vegetation and grass blades He is the part.
He is everything, guided by the Guru meditate on the Lord. P-949
The Holy Word enlightens, by the Lord it is fed. (5)

Sloka III

Don't you call them mendicants who entertain doubts in their mind.
Giving them charity fetches reward of the kind.
He who is a seeker of the Fearless of the status supreme
Rare are those who have to feed such a one, it seems. (1)

III

Call them not mendicant, who feed themselves at others' homes,
In order to fill their stomachs they are obliged to change their robes.
Says Nanak, they are mendicants in their self who sajourn,
They came across their Lord and get settled in their Home. (2)

Pauri

The sky is separated from earth, in between truth prevails.
Every abode, every door is holy where the true Name avails.
The writ of the True Lord runs all over.
Guided by the Guru the True should one hail.
He is True, His throne is True,
It is true from what entails
It is truth that prevails everywhere.
By the Guru one is led. (6)

Sloka III

In the ocean of humanity abides the Limitless Lord,
The rest are false who come and go.
He who does what his ego dictates,
He is punished and chastised a lot.
The ocean of humanity contains everything,
But it is the *Karma* that the destiny does allot.
Says Nanak, he attains the Nine Treasures
Should he follow the True Guru's path. (1)

III

He who serves not the True Guru in loving devotion, the egoist is doomed.
The tongue that has tasted not the essence of joy divine
The lotus of its heart never blooms.

Consuming poison of ego, the egoist dies.
With attachment of Maya he is consumed.
Without devotion to the Lord's Name
Accursed is the life remaining entombed.
When the Lord is graceful
One is slave of the slave assumed.
He serves the True Guru day and night,
With Him he is ever seen loomed.
The way lotus remains untouched in water,
He is influenced not by family bloom.
Says Nanak, He does and makes all alter do,
The way the Treasure of Virtues would assume. (2)

Pauri

Darkness was spread over thirty six aeons
When He did the reckoning.
He then created the world
And infused understanding.
He brought forth *Smirits* and *Shastras*
And to good and bad gave meaning.
He to whom He enlightens.
Acquires The Holy Word screening.
Himself He does and conducts His offers
Himself with His outfit instead. (7)

Sloka III

This body is all blood, without blood you don't have a body.
The body devoted to the Lord
Is devoid of covetousness utterly shoddy.
The body gets emaciated in the fear of Lord,
The blood of greed it is drained.
The way fire purifies metal

The Lord's fear frees of foul-thinking.
Says Nanak, they are truly worldly
In the love of Lord who are tanned. (1)

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III

It is real decorating oneself
If by chanting Ramkali He comes in the heart to be lodged.
The Guru's *Shabad* makes the lotus blossom,
One is bestowed with the store of meditation of Lord.
Rid of illusion one is enlightened
Dispelled is the darkness of heart.
She is supremely charming
Who is devoted to God.
The one of noble repute is ever in the Lord absorbed.
She who is smitten with ego knows not how to do make-up,
She goes with Her life abhorred.
Decorating oneself without a sense of devotion,
She is born again and again, ignominy is her reward.
She is not admired in the world,
What happens hereafter is known to the Lord
Says Nanak, He remains the Sole Supreme Master,
The world is condemned to die.
The good and bad are His creation,
They do what is ordained by God. (2)

III

Without serving the True Guru one attains not peace
And duality is not discarded.
One may long ever so much
It is good deeds alone that are rewarded.
Those with covetousness and evil in their heart
With duality they are awarded.

They are not free from transmigration,
With ego are they discarded.
Those who take to devotion
They are never found thwarted,
They are summoned not by Yama
Nor with affliction are they tortured
Says Nanak, guided by the Guru they are saved,
With the Holy Word are they guarded. (3)

Pauri

Himself he remains eclipsed and gets others run his affairs
Himself He is Immutable, Almighty,
He makes others run here and there.
One should meditate on the Lord ever,
The Guru devoted is taken care.
One comes to settle in oneself
And gets absorbed in the holy prayer
The True Lord is infinitely profound
The Holy Word does this light shed. (8)

Sloka III

You should meditate on the True Name; all over it pervades.
Says Nanak, he who obeys the ordinance of the Lord,
He gains truth as a reward always.
He who talks too much
Cannot understand what the Lord says.
Says Nanak, he who listens to the Lord is true.
He who pays Him not heed untrue remains.(1)

III

The self-possessed know not how to talk, they are smitten with lust, wrath and pride.
They have no sense of propriety.
Thy are given to greed and snide.
They ever talk about their self interest,
By Yama, the tyrant they are tried.
They have to undergo reckoning hereafter;
The false are badly chastised.
How to get rid of the filth of falsehood?
Someone should get it surmised.
Meeting the True Guru, one is blessed with Name
And all the evil is exercised.
He who meditates on and contemplates Name,
He should be solemnised.
The filth of his falsehood is shed,
Meditating on Name he becomes truly prized.
Says Nanak, he who acquires such a virtue P-951
He gives life to the exercised. (2)

Pauri

There is no munificent like You to whom should we turn.
He gets with the Guru's grace,
He who his ego does spurn.
He is ever above the vain delights,
True glory he comes to earn.
He gets whom He Himself bestows
And he attains the union.
There is Amrit in every heart.
Guided by Guru some are fed. (9)

Sloka III

Tales of their forbears their worthy sons narrate.
They do what is ordained
And follow the Divine dictate.
You may consult *Smritis*, *Shastras*, Vyas, Sukhdev and Narad.
The entire world with their discourses who sate.
Guided by the True, devoted to truth,
The True One they contemplate.
Says Nanak, their life is a success
And their clan they liberate. (1)

III

Whose Guru is blind, the deeds of devotees too are misled.
They do what their ego dictates.
Day and night with falsehood they are fed.
They remain involved in evil and untruth,
To slander they are wed.
They drown while slandering others,
Their clan too is found dead.
Says Nanak, they did what they were made to do;
How could the poor have fled? (2)

Pauri

He keeps under His watch His entire creation.
Some are involved in falsehood and wrath,
The self-possessed given to damnation.
Guided by the Guru some are devoted to Him,
Remaining ever in meditation.
Those endowed with virtue,
They long for his laudation
Says Nanak, one should meditate on Name, dyed in red. (10)

Sloka I

The philanthropist doles out ill-gotten wealth in charity.
The Guru goes to the people's doors to give guidance in purity.
The husband and wife have money as their motive of empathy.
Otherwise they come and go *wherever they fancy.*
No one follows the *Shastras* and *Vedas*,
Everyone does himself laud.
The *Qazi* undertakes the administration of justice.
He tells the rosary and utters the Name of God,
And yet he takes bribes and plays fraud.
If encountered, he has always something to quote
In the language of the Turks which into people's ears he pours.,
Exploiting and blackmailing them.
The Hindu would plaster his kitchen
And consider himself unsullied and profound.
Who would care for such a Hindu?
The Yogi with matted hair and ash-besmeared body
Remains a householder with children clamouring around.
Having trodden on the wrong path, he acquires not the Yoga sound.
What has he ridiculed himself for?
Says Nanak, a sign of *Kaliyug* is
That whoever speaks claims to know and go Far. (1)

I

A Hindu comes to a Hindu's homestead
He reads a spell and invests him with sacred thread.
With the holy unread they enter into slander of others
And thus their holy bath and sanctity they squander.
The Musalman praises God,
But without a guide or Guru
Finds not acceptance with the Lord.
None follows the path shown.

Without good deeds no one has ever the heaven known. P-952
It is Yoga praxis witnessed in a Yogis abode.
Accordingly they have earnings in their ear lobes.
Wearing earrings they go about the world.
But the Lord Creator is everywhere heard.
There are ever so many creeds.
But when the summons come
Everyone has to leave.
He who has realised Him here, he is worthy,
The dispute between Hindu and Muslim is unnecessary
Everyone has to render account,
Without good deeds none can ever the tide surmount.
He who is devoted to truth here
Hereafter goes scot-free.

Pauri

The Lord's abode is known to be in the Fort of man's heart.
It has rubies and jewels,
Guided by the Guru they can be sought.
In the charming abode of the Lord
One can laud the Lord.
Attached to Maya the self-possessed
Make their life hard.
For all the Lord remains the same
Who is gained if one is blessed. (11)

Sloka I

Truthfulness lies neither in distress nor in pleasure,
It lies not in dwelling in water like nymphs in a weir.
It lies not in shaving off the crop of hair,
Nor in wandering about in search of a seer.
Truthfulness lies neither in living in jungles nor in caves;

Torturing the body is deceiving oneself
It lies not in elephants kept chained at your doors.
Nor in droves of grazing cows.
He acquires it whom the one who is proficient imparts.
The one who is given is said to have got.
Says Nanak, he alone is commented
Who has the Divine Word by his side.
"All the hearts are mine," says the Lord,
In them I abide.
Who can retrieve him whom I mislead?
None dare mislead him whom I show the way,
He whom I misdirect at the outset,
He is kept ever at bay.

I

He is a true house holder who observes discipline.
Meditates, undergoes austerities lives a life of restraint and compassion.
He is an embodiment of charity and munificence.
Such a one is immaculate like the water at Ganga confluence
Says Ishar+ that the Lord is the image of truth.
The Lord's identity is without feature or form forsooth. (2)

I

He is anchorite who burns his ego
Lives on alms and comforts does forgo.
He who goes begging in the town of his heart.
He ascends to the city of the Lord
Gorakh tells the truth
The Lord's identity is without feature and form forsooth
He is a renunciate who cherishes being renunciate. (3)

+ Name anyone of a normal householder.

Finds the Lord Immaculate all over pervade.
He combines in the serenity of Moon and warmth of sun.
Such a renunciate is never undone.
Gopi Chand tells the truth
The Lord's identity is without feature and form forsooth. (4)

I

He is an anchorite his sins who sheds.
His body's fire with divine refulgence weds,
He remains a celibate even in dream
Such an anchorite dies not it seems.
Charpat tells the truth
The Lords identity is without feature and form forsooth. (5) P-953

I

He is a recluse the Supreme Lord to him who attracts.
*And a pillar in the highest region of self erects.
He remains in meditation day and night
And acquires the holy in sight.
Bharthar tells the truth,
The Lord's identity is without feature and form forsooth.. (6)

I

How suppress evil and promote weal?
With ears pierced what use eating the begged weal?
During existence and non-existence of the world,
There was nothing but Name
Is there a way the mind to restrain?
He who treats sunshine and shade alike.
Says Nanak, he follows his Guru's advice.

* esoteric experience of supreme yogic exercise

A disciple who the six-fold *yogic* path pursues,
He remains neither a house holder nor a recluse.
He who is attuned to the Lord,
Why should he go and beg in the world?

Pauri

Where one realises the Lord, the spot is a temple of the Lord.
It is in the human self that with the Holy Word
One gains identity of the Lord God.
Don't you look for Him elsewhere,
In Your house you have the Creator God.
The self-possessed knows not about the divine temple,
His incarnation he has lost.
He is pervasive in all,
In the Holy Word He can be met. (12)

Sloka III

Only a stupid listens to what another stupid says.
What are the symptoms of a stupid?
Of a stupid what are the ways?
The stupid is ignorant,
In ego he fritters away.
What he does leads to suffering ever,
In suffering he is destined to stay.
When a cherished one goes astray,
What attention should one pay?
The Guru-guided contemplates,
He remains absorbed and does pray.
He meditates and himself is saved,
With him the one gone astray swim through the bay.
Says Nanak, He does what He desires
What He does one must obey. (1)

I

Hearken O man! Nanak tells you the truth.
With His logbook open before Him,
God must examine your account forsooth.
The non-believers with their dues
Must come to grief;
Azrael, the messenger of death,
Takes charge of them.
Entangled in narrow lanes,
They would not know how to revive.
Says Nanak, the false must perish,
And the true ones would survive.

Pauri

This body is Lord's; Himself in it He is enshrined.
No one has been able to reckon Him, He can't be assigned.
With the Guru's blessings one lauds the Lord,
And to His devotion is confined.
The mind and body are in bloom,
The ego remains purblind.
It is all the Lord's play,
Only the devotee does mind. (13)

Sloka I

Branded with a thousand lapses Indra wailed.
Pursuram wailed when back home he was assailed.
Ajay wailed as he had to swallow* what he gave in charity.
This punishment was awarded at the Portal of the Deity.
Rama wailed when he was exiled.
With thought of separation from Sita and Lakshman wild.
The one of ten heads** wailed, Sri Lanka he lost.

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* it was horse dung
** Ravana

He beat the hand drum and had Sita brought.
The Pandavas wailed having been turned labourers,
Who as Masters had several servers.
Janmeja wailed who went astray.
For a single lapse he had hard to pay.
Sheikhs and their elders with the Muslim holy wailed,
Lest at the last hour they are assailed.
Rajas wailed who had their ears pierced.
And had to beg from door to door besmeared.
Those covetous wail as wealth they collect.
The Brahmins wail, their learning they forget.
The damsel bemoans when her love is lost
Says Nanak, the entire world in suffering is cast.
He who brings faith in Name succeeds,
No other ritual the Mighty heeds. (1)

II

Meditation and austerity help, all other activity is waste.
Says Nanak, the faithful is honoured.
With the Guru's grace. (2)

Pauri

The union of body and soul is inscribed by the Creator Above.
For everyone else it is sealed.
Guided by the Guru alone it is revealed.
He who lauds, utters and is absorbed in His virtues,
The Holy Word is truth-incarnate
The Truthful is united with the Guru,
He is everything Himself
Himself he gives to Himself the credit. (14)

Sloka II

Says Nanak, if the blind were to test the jewel;
Of the jewel he remains ignorant,
His own ignorance he reveals.

II

The pouch of jewels, only a jeweller can loosen.
Seeing which the jeweller and trader both are overtaken.
Says Nanak, those who are virtuous,
In jewels they alone can deal.
Those who have no appreciation of jewels
The blind knock about and squeal.

Pauri

The citadel of body has nine outlets, the tenth is kept hidden.
The adamantine door can't be opened,
Only the Guru's Word can open the forbidden.
The unstruck melodies resound,
With the Guru's Word learned.
The hearts are refulgent,
With devotion enlightened.
The One Lord pervades in all,
Who has this outfit created. (15)

Sloka II

Should the blind be shown the way, he arrives at his bay.
Says Nanak, he who has eyes,
Why should he go astray?
He is not blind who has no eyes on his body.

Says Nanak, he is blind.
Who is estranged from the Almighty. (1)

II

He who has been created blind by Lord, He alone can restore his sight.
The blind does what he fancies,
He may be shown the path right.
Where he can see not an article,
The blind himself would create.
Says Nanak, how would a customer purchase,
If he fails to appreciate? (2)

II

Why call him blind who has been created blind?
Says Nanak, he who follows not the ordinance,
He should be rated blind. (3)

Pauri

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In the citadel of body there are objects from all sides and states.
The Lord Himself is enshrined in it in meditation,
He who in everyone pervades.
Himself He has created the universe,
And the created He evades.
Guided by the Guru He is realised,
His truth proliferates.
The True pervades all over,
The Guru has to Him realisation led. (16)

Sloka I

Our night is Sawan* the day is Ahad,*
And lust and wrath is the field.
Greed is seasoning, falsehood the seed
Peasants and tenants are with attachment sealed.
The plough is our foul-thinking,
Leading to crop as the Lord is pleased.
Says Nanak, at the hour of harvesting
The farmer has a poor deal. (1)

I

In the soil of fear with water of purity and oxen of truth and continence,
The plough of humility and ploughman of contemplation,
The hour of sowing being devotion to the Providence,
Sow the seed of Name for grace; the world is utter nonsense.
Says Nanak, should the Lord be kind
The alienation turns into munificence.

Pauri

The egoist is lost in attachment, in duality he utters.
Duality breeds suffering, he churns mere water.
The devotee meditates on Name and obtains butter.
His inside is enlightened.
With light in the heart he imbibes the Master.
Himself He deludes, nothing can be said. (17)

Sloka II

Says Nanak, don't you entertain any anxiety,
All the anxieties are His share.

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* cropping months in the Punjab

Those he creates ever in water,
He provides, them with their fare.
There are no shops,
Nor does anyone do farming there.
There are no goods,
No buying and selling is done in the fair.
Responsibility for sustenance of them,
Some other creatures bear.
Indeed, those created in far-flung seas,
He does take care
Says Nanak, don't you entertain any anxiety,
All the anxieties are his share. (1)

I

Says Nanak, the man is like a fish,
His desires are death net of the fisher wrought.
The blind mind remembers it not,
All of a sudden the net is cast.
Says Nanak, the man is thoughtless
He gets involved in anxieties.
Were He to be gracious,
He takes care of all the worries. (2)

Pauri

They are ever true who have enjoyed the essence of Lord's devotion.
When guided by the Guru the True comes to lodge in the heart
And one enters into true transaction.
Everything is obtaining in the house,
Only the blessed get the possession.
Their hunger in the mind satiated,
They take to Lord's adoration.
He brings about the union Himself,
And to enlightenment one is led. (18)

Sloka I

Cleaned, ginned, carded, spun and woven,
Scissored in pieces, and washed snow-white.
The iron shears, the tailor pares,
The needle and thread stitch it right.
The like of it, the disgraced is redeemed,
By singing His praises he is rejuvenated.
When worn-out cloth is torn
It is stitched again with needle and thread.
It may, however, last not for a month or even a fortnight;
At times not even for an hour or a moment fated.
The truth never grows old.
Once stitched, it wears out not.
Says Nanak, my Master is the truest of the true,
He can be testified in His slot.

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I

With the dagger of truth made of unalloyed steel,
Moulded with a wondrous zeal,
Sharpened on the Word Holy,
And sheathed in a scabbard of virtue.
Should the Sheikh use such a dagger for slaughter,
The blood of avarice would ooze out of the matter,
This slaughtering would be acceptable.
Says Nanak, and at the Portal of Lord would be accorded its due. (2)

With a sharp sword girding and a charger to mount.
Says Nanak, one should not feel vain,
Lest fallen head long one is found.

Pauri

He who follows his Guru, in the holy company is absorbed.
Those who meditate on truth are truthful,
They draw upon truth to have their problems solved.
The devotees lauding the Lord are exalted,
Guided by the Guru, from transmigration are they absolved.
By the diut of Guru's noble Word,
The jewel of contemplation is lodged in their heart.
Himself He brings about the union,
Himself He has it with glory fed. (19)

Sloka III

Everyone lives on hope, without hope there is none.
Says Nanak, who dies in life.
He indeed has well done. (1)

III

There is nothing that hopes can achieve,
Then why be despondent?
What can the poor soul do
If the Lord is inclined to forget? (2)

Pauri

Accursed is life in the world without the Name True.
The Preceptor is ever gracious,
He alone can with his riches imbue,
He who meditates on the Name every breath.
He is immaculate among the few.
The Knower of heart who is Inaccessible,
The Tongue should His Name pursue.
He prevails all over,
Nanak unto Him is sacrificed. (20)

Sloka I

The sacred pool and the swan are twined from the Primal Time.
This is how the Lord ordained.
There are pearls and jewels in the pool,
On which the swans are sustained.
The heron and crow live not on the pool,
If they have this much understanding gained.
Their fare lies not there,
They have to be elsewhere maintained.
He who lives a truthful life is blessed by the True,
The false are in the false pride chained.
Says Nanak, they meet the True Guru
From the Above who are ordained. (1)

I

My Lord is gracious if He were to take kindly.
Says Nanak, He alone should be served,
Who blesses ever with His bounty.
And also as maintained by Nanak
Who all the sufferings does allay.
Bad habits are annulled virtues are cultivated,
The mind in the domain of peace comes to stay.

Pauri

He does the way He pleases and remains attuned.
Himself He gives sermons and the holy are immuned.
Some go astray of themselves
While others in devotion are pruned.
He alone realises whom He inspires,
For the Name who is groomed.

Says Nanak, meditating on the Name
One is truly glorified. (21)* (correct)

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Var Ramkali V

There is but One God.
He is realised through the grace of the True Guru.

Sloka V

The sort of True Guru I heard about, the like I've found.
He unites the alienated,
For the Divine Portal prepares the ground.
Inculcates the manure of Name,
Redeems from the ego malady.
Says Nanak, the True Guru unites them
Who have it inscribed in their destiny. (1)

V

If he is amicable all are friendly.
Almighty he is, everyone else is contentious.
The Guru Accomplished has made me realise,
Without the Name the world is malicious.
The misled reprobate, given to misdeeds,
Is lost in odd pleasures.
Nanak the slave, realised Lord
With blessings of True Guru as a measure. (2)

Pauri

The Creator Himself created the cosmos,
Himself He is the Prime Banker,

* as recorded in the original

Himself the source of gross.
Himself he has spread His expanse
Dyed in the divine colour fast.
Beyond computation is His value,
The Lord Supreme, difficult to come across.
Inaccessible, Depthless, Beyond Limit,
Farther than the farthest pass. .
Himself he is the King of kings,
Himself He is *Vizier* of the sort.
Nobody there seems to know
Where is His Divine Resort.
He is the True Master Himself
Guided by the Guru manifest is the Boss. (1)

Sloka V

My love! Pray, pay heed let me meet my True Guru.
I would dedicate myself to Him
And enshrine Him in my heart too,
The life without Him is a curse indeed
Says Nanak, the slave, they alone are united
With whom he abides and does feed. (1)

V

My heart longs for union, how I meet the Lord?
Let me look for a friend
Who would goad me to God.
The Guru Accomplished brought about the union,
Wherever I turn, I find my Bard.
Nanak the slave, served the Preceptor
To find the like of Him is hard. (2)

Pauri

With what tongue should one laud the Lord Bestower,
Who is ever kind and looks after?
None is under anyone other, He is the mainstay,
He fosters like a baby the way He may.
Ever in bliss and playful beyond our surmise,
The Accomplished, Cherisher of all,
Unto Him I am sacrifice.
Day and night He should be lauded;
The One worthy of laudation.
Those who come and sit at the feet of the Guru,
They enjoy the essence of divination. (2)

Sloka V

Relieves from the strain of life and keeps firmly together.
Takes care of the tasks Himself;
Such a Master should one remember.
Like mother and father he protects,
And the neglected children He looks after.
He is kind to His creation, every living being,
Says Nanak, He is ever a Benefactor. (1)

V

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Asking for anything other than You is inviting suffering.
Pray, bestow me with Name to make me content,
And my mind ceases thirsting.
Says Nanak, what to speak of man,
The Guru turns forests and grass blades blooming (2)

Pauri

Such a Bestower should never be put out of mind.
Not for a moment or split second yourself without Him you should find.
Within and without he is ever with you,
There can be no alienation of any kind.
He whom He vindicates,
The arduous ocean of life, he finds behind.
He is a devotee, enlightened and ascetic
To favour whom he is inclined.
Pre-eminent and Accomplished is he,
In His grace whom He has divined.
The unbearable he bears
Whom he comes to grind.
The devotee acquires the *mantra* of truth
He inculcates in whose mind. (3)

Sloka V

Blessed are the sweet maladies, chanting which all thirsts are assuaged.
Blessed are the noble souls,
The devotees who in meditation are engaged.
Those who contemplate the One, single-minded,
A hundred times I am sacrifice unto the praised.
I seek the dust of their feet,
It is obtaining, if for it one is laid.
Those dyed in the Lord's colour,
Their great good fortune is hailed.
To them I would bear my mind,
May my meeting with the Lord arranged.
The Guru Accomplished brought this about,
With the torture of transmigration I am no more crazed.
Nanak, the humble, has attained the Inaccessible.
No more he need be strayed.

V

Blessed is the hour, moment and instance,
Auspicious is the day when I have glimpse of the Lord.
My heart's desires are fulfilled
I have attained the Inaccessible, Wondrous Bard.
Shed is my attachment with ego.
With the Name True I am in accord.
Nanak, the humble, took to the Lord's service,
The whole world is saved as a reward. (2)

Pauri

Laudation and devotion only a few receive as reward.
He who is blessed with this treasure,
Never is his reckoning called.
He who is dyed in His colour remains in it ever,
The Name is his staple, Name is his desert.
Because of him the world is fed and sustained.
The Lord is his love by Whom he is maintained.
He who has met the Guru, realises the Lord.
I am sacrifice unto them.
Who are approved by the Bard. (4)

Sloka V

I have cultivated the Lord alone in Whom I am absorbed.
The Lord is my friend,
With Him I remain in accord.
With Him I remain in dialogue
Never does our love He would disregard.
He knows the state of my heart,
Our love He repudiates not, nor distort.
The Lord is my only counsellor who makes and unmakes.

The True Guru has brought about our union.
Changing my fate in his grace,
I meet the Supreme Master

P-959

Who the entire world does save.
All my heart's desires are fulfilled,
The union as ordained is consummated.
Nanak is blessed with True Name,
A joy with which he is going to be ever surfeited. (1)

V

Friendship with an egoist is making Maya a chum.
Such as disappears in no time,
Never standing firm.
As long as there is enough to eat and wear,
They remain clung.
The day there is nothing
They display their foul tongue.
They know not the essence of truth.
The misled unenlightened are dumb.
The false friendship doesn't last
Like a dam raised with stones and mud as gum.
The purblind know not themselves,
They waste their time in obscenities they strum.
They are lost in false attachment,
Their life in avarice swung.
He on whom He is gracious,
At the Primal Time He does favour.
Says Nanak, they are saved,
Who come to the True Guru's shelter. (2)

Pauri

Those who cherish His glimpse, they are known as true.
Those who have realised the Master,
For the dust of their feet I sue.

The misled mind gone astray,
Becomes pure in the company of the Guru.
Should one come to behold the True Mansion.
The casement of doubt is unfettered too.
He whom He gives a glimpse of the Palace
No more does his fate he rue.
His mind and body are in bliss.
With a moment's grace of the Guru.
He is bestowed the Nine Treasures in the Name
And body of the *Shabad* True.
He attains the dust of the feet of the holy,
Who has it in his lot due. (5)

Sloka V

I have a plain word with the gazelle-eyed; may be it serves as a lesson:
Of pleasant tongue and charming looks pay heed to me!
Your spouse is of simple cogitation,
Why are you infatuated with an evil-minded?
Do tell me the reason.
Says she: Nothing I lack, no shortcoming nor depressed,
And yet my youthful beau deserted me in a misunderstanding.
I am only accursed.
I have committed no mistake, no error,
In me there is no fault.
I did what I was prompted.
I speak the truth of my heart.
She is happily-married of great good fortune,
Who is by Lord blessed.
The Master rids of misdeeds,
Clasped to the heart, she is caressed.
Says Nanak, the one stricken with misfortune supplicates,
When would it be my right?
All those in conjugal bliss have a joyous time,
Pray Lord! Allot me just one night. (1)

V

O man! Why do you waver and vacillate?
The Lord gives all that you contemplate.
One must remember the True Guru
Who wipes all the woes and blues.
Contemplate the Name defined in creed;
It rids of all the sins and misdeeds.
Only they are endowed with the Divine passion
For it who are destined.
They are freed from the lure of Maya,
And treasure the Name splendid.
They concentrate on the One all the while
And abide by His Divine command.
Nanak asks for just one favour,
Master! Grant me an endeared glance.

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Pauri

He whom You have Yourself contemplate is ever in peace,
He whom You have Yourself contemplate
Suffers not the Yama's squeeze.
He whom You have Yourself contemplate,
Need have no anxiety.
He who has a Benefactor as the Creator,
All his tasks are attended to by the Deity.
He whom You have contemplate on You,
Is recognised.
He whom You have contemplate on You
Is rich, highly prized.
He whom You have contemplate on You,
Has a large family
He whom You have contemplate on You,
Ensures his tribe's felicity. (6)

Sloka V

Blind both physically and spiritually, he makes false show of laudation.
He bathes and inscribes ritual circles on his limbs,
Essentially caught with Maya's fascination.
The filth of Maya inside is not washed,
While Ego leads him to transmigration.
Oppressed by sleep and accursed by lust,
He mouths the Name in recitation.
Known as Vaishnava yet given to misdeeds,
Pounding himself is of no fruition.
In the company of swans a crane becomes not swan,
Waiting every moment for fish in concentration.
When the swans get together to contemplate,
With the crane they form not association.
The swans peck pearls and jewels,
The crane after frogs does run.
Then the poor crane flies away,
Lest the truth of his identity finds revelation.
He did what he was motivated to do,
Whom to blame, if it is Lord's ordination?
The True Guru is the pool of pearls,
He obtains whom they are given.
The Sikhs like swans get together at the pool,
In response to the True Guru's invitation.
There are ever so many jewels and other riches in the pool.
They eat and spend freely,
There is never any diminuation.
The pool and the swans are never distanced,
This is the Creator's commission.
Says Nanak, the humble, who has it inscribed on his forehead,
The devotee finds at the Guru's admission.
Himself liberated, he liberates his clan,
And the entire universe he leads to liberation. (1)

V

Known as Brahmin of many parts
But in fact hard like the pulse of moth* unsoaked
Inside he is given to attachment and doubt.
His mind is never unprovoked.
False is his coming and going,
In search of pelf he is ever chocked.
Faced with truth he is incensed,
Inside with wrath he is doped.
Misled into evil-thinking and foul understanding,
His mind in attachment is soaked.
A thug finds a thug for company.

Of the same category are the foolish folk.
Should the True Guru, the divine Master scan it,
The truth of iron would be uncloaked.
In many a way it was alloyed and covered,
Yet its truth came to be exposed.
He who comes to the True Guru's protection,
From iron into gold he is transmitted.
Sons and foes are alike for the Rancourless Guru,
Annulling evil, the body is purified and consecrated.
Says Nanak, he who has been inscribed on his forehead from Above,
He gets with the True Guru involved. P-961
The gospel of the Accomplished Guru is *Amrit*,
He on whom He is gracious gets it as a reward.
He is free from transmigration
For ever and ever he is absolved. (2)

* a lental

Pauri

The creature whom You motivate, Yourself he imbibes.
The creature whom You motivate in the Court Divine survives.
He on whom You are gracious has his ego shed.
With whom You are pleased his sins are found fled.
He who has the Master on his side,
He has no dread.
He whom you are kind,
To the truth he is led.
He whom You are favourable,
No misfortune can him tread.
Him You are ever Bestowing,
With the Guru's gospel is fed. (7)

Sloka V

The Lord Gracious, do be kind and pardon.
I should meditate on Name,
At Your feet ever fallen.
Pray come to lodge in my mind and heart,
Annulling all my ills.
Save me with Your hand,
Without any fear I should remain still.
That I should laud You day and night,
Put me on this task.
In the company of the holy,
I should my ego unmask.
The All-Pervasive Lord pervades all over.
Blessed with the grace of the Guru,
This truth I have come to discover.
Lord do be kind,
Grant me your laudation.
That I should be blessed with Your glimpse,
This is Nanak's supplication. (1)

V

The Lord alone should one meditate,
And remain at His feet.
Him alone should one endear,
There is none other to greet.
One should ask of one Bestower,
Who does with everything treat.
He should be in the mind and heart and remembered every breath, every morsel,
Him alone should one entreat.
The treasure of Name is like nectar,
With which the Guru-guided is replete.
Blessed are the holy,
Who have the True come to their mind's suite.
He pervades on earth and ocean,
None other is there to meet.
I should meditate on Name and utter Name,
Says Nanak, as indicated by the Lord's will sweet. (2)

Pauri

Of whom You are the Protector,
Nobody dare harm.
Of whom You are the Protector,
The three world he does swarm.
He whom You cherish,
His face is bright.
He whom you cherish,
His is an immaculate sight.
He on whom You are kind,
For reckoning he proceeds
He on whom You are gracious,
The nine treasures he receives.
He whom You cherish,

To none else he is obliged.
To whom You are gracious,
With Your devotion he is tied. (8)

Sloka V

Master, bless me that I should cultivate company of the holy.
Those who forget You are given to Yama,
There is no end to their agony.
One should meditate on the Lord.
Maybe it is an arduous path,
Contemplating the True Guru,
No one dare you stop.

Pauri

You give support
Where none else can come.
You protect in the fire of the womb.
Hearing Your Name the couriers of Yama flee. P-962
The Guru's Word ferries through
The unfathomable, turbulent sea.
Those who feel thirsty,
They partake of *Amrit*.
Singing praises of the Lord
In *Kaliyug* is a virtuous kit.
The Kind Master fosters every breath;
No one seeking succour
Ever experiences thirst.

Sloka V

Lord! Pray, don't pass me on to another, bless me with Name as succour.
You are Inaccessible, Unknowable Master,

Accomplished and Truthful Bestower.
You are Immutable, Rancourless and True,
True is Your *Darbar*.
You cannot be assessed,
There is no limit to Your power.
There is no asking for anyone other than You.
All else is vicious and ashes clutter.
They are truly happy and wealthy.
Who are fair in their affair.
Those who cultivate love for Name,
They are in peace, poise and pure.
Nanak meditates on the Lord alone
And remains dust of the holy peer. (1)

V

Lauding the Lord leads to peace, poise and pleasure
Forget other clever means,
Name *to the yonder shore is* the ferrier.

Pauri

You are cultivated not by nursing contempt *for the world.*
Nor for studying *Vedas*, *it is heard.*
You are cultivated not by bathing at holy spots.
Nor by roaming about umpteen *ghats.**
You are cultivated not by sagacity,
Nor by indulging in plenty of charity.
You are Inaccessible, unknowable,
With everything under Your control.
But You are in the control of Your devotees,
On You have they hold. (10)

* harbours

Sloka V

The Creator Himself is Divine physician.
The physician around give mental tension.
The Guru's Word is the essence of *Amrit* consumption.
Says Nanak, he who has it lodged in the heart,
All his ills find redemption.

V

As ordained one throws about weight.
As ordained in weal and woe one remains in the same state.
As ordained one meditates on Name ever,
Says Nanak, he on whom the Lord does favour.
As ordained he is born and does die.
As ordained one becomes big and turns a small fry.
As ordained one suffers, enjoys and is blessed.
As ordained one contemplates ever and is caressed.
By His ordinance one is saved from transmigration,
Says Nanak, he whom He bestows with meditation. (2)

Pauri

I am sacrifice unto the bard who is at Your command.
I hail the bard who does Your virtues chant.
Blessed is the bard who seeks the Lord God.
Fortunate is the bard who has the True Portal as his resort.
Such a bard lauds You day and night in utter accord.
He begs for *Amrit* and returns never without award.
Truth is his dress and feed, he keeps the Lord in his heart.
Such a bard is virtuous, who loves his Lord. (11)

Sloka V

P-963

The Holy Word is nectar, it tastes like nectar, the Lord's Name is nectar.
I meditate on it in mind, body and heart.
Day and night which I laud and flatter.
I listen to the Guru's gospel from the holy.
Of life it is the true pointer.
The life and its achievements are a success.
For the mind it is an inspirer.
There is peace, poise and bliss in plenty,
Contemplation is of the afflictions destroyer.
Says Nanak, meditating on the Name one is in peace,
And for the Lord's Portal one may aspire. (1)

V

Says Nanak, one meditates on the Name if the Guru Accomplished guides.
If He pleases He bestows meditation, austerity and discipline,
In His pleasure their absence He contrives.
In His pleasure one is condemned to transmigration,
If he pleases liberation He provides
In His pleasure one undergoes weal and woe,
If He pleases with His favour He does oblige.
In His pleasure he creates a *diya** of clay
And He infuses it with light.
In His pleasure He offers pleasure to indulge in,
If He pleases, He denies.
In His pleasure, He puts in Hell or Heaven,
If He pleases on the earth, He alights.
In His pleasure, He inspires devotion,
Says Nanak, but for a few with insight. (2)

* a cup in which oil with a wick is put and is lighted

Pauri

I live listening laudation of the True Name of the Lord Provident.
Which liberates beasts, goblins and the unenlightened in a moment.
I meditate on the Name day and night, ever and ever,
Horrendous hunger and thirst torture never.
He who has Name enshrined in his heart, he is free from suffering and agony.
He attains the jewel who has Name in his destiny.
Of plants and continents You are the Mentor,
You are Your own glory,
My True Benefactor! (12)

Sloka V

Beguiled by the colour of Kasumba, I lost in Nanak a cherished friend.
I could appreciate not a companion in You,
Otherwise sequestered from You myself I would not lend.

V

Revered Nanak, Mother-in-law is my sworn enemy.
Father-in-law is quarrelsome.
And elder brother-in-law would constantly prick.
Let them all sift ashes,
If You abide by me and stick. (2)

Pauri

He in whose heart You are lodged, all his ills are redressed.
He in whose heart You are lodged, he is never distressed.
He who has imbibed the Guru Accomplished,
He is ever blessed.
He who realises truth,
With truth he is wedded.
He who comes by this treasure,

His search is ended.
He who is dyed in His colour,
The devotee to Him is led.
He becomes dust of the feet of every one,
Keeps himself to it set.
Lord, They are all Your wonders,
By You they are blessed.

Sloka V

Revered Nanak! Praise and calumny I have shed,
All likes and dislikes I have come to abandon.
I have found all other relationships false,
And I have come to tie myself to Your apron. (1)

Revered Nanak! Knocking about I have become sick.
Scouring various lands I had myself to lend.
I slept in peace only
When I found my Guru Friend. (2)

Pauri

P-964

I suffer affliction and torture when I forget You.
I may try a million remedies,
None helps, none comes to my rescue.
He who meditates not on Name,
To transmigration he is due.
He who remembers not the Master,
By Yama he is chastised.
He who remembers not the Master,
Amongst the sick he is categorised.
He who remembers not the Master
He is utterly self-possessed.
He suffers much in the world,
The Name who forgets. (14)

Sloka V

There is none to match You.
You are by Nanak cherished.
I am sacrifice unto the Mediator friends,
Meeting whom I have my Master realised. (1)

V

Pleasing are the feet that tread toward You,
And the head that lies at Your feet.
The tongue is pleasing that chants Your laudation,
And the soul that finds in You the retreat.

Pauri

In the holy company of my sister-friends,
I sing songs of celebration.
I am now settled at home,
I don't have to knock about in frustration.
I have shed my foul thinking
And echoes of false communication.
I am now suave and superior,
With truth in my cogitation.
Within and without I find divination,
My heart thirsts for a glimpse of His feet.
And my head longs for prostration,
Meeting the Lord is a matter of glorification.
By good fortune He meets,
If one gains His fascination. (15)

Sloka V

Revered Nanak, All virtues belong to You, I have none.
Virtue less, what can I do?

There is no Bestower like You,
Beggars ever beg and woo. (1)

With a battered body I was frustrated and morose.
My cherished Guru gave solace.
And I had a sleep of peace in utter joy.
Along with triumph over the entire universe. (2)

Pauri

Exalted is Your *Darbar*, Your throne is Holy.
You are the King of kings.
With an umbrella and fly whisk ever to accompany,
What pleases the Lord is just and a felicity.
If it pleases the Preceptor
The shelterless comes across canopy.
What the Lord does is meet
Those who realise their Master
At the Divine Portal have a seat.
What You ordain is right, none dare disregard.
The Mighty Creator, You are Your own reward. (16)

Sloka V

Hearing Your tidings, I was excited,
Reciting Your Name, my face was flushed.
Treading Your path, I was at peace.
By the glimpse of the Guru, I was blessed. (1)

The Name in my heart is like possessing a jewel.
I bought it not; it is a gift of the Guru.
My search is over, I am secure with my prize,
Nanak has gained the gift of life. (2)

Pauri

He who is fortunate takes to His service.
He whose lotus *heart* is blessed by the Guru,
He is awake day and night.
Attached to His holy feet,
My doubts and fears fled.
The Guru gave me such a sermon
That I conquered myself for good.
He who remembers Lord God, P-965
He gets known in the world.
He gains the company of the Holy,
And is cleansed as by bathing in sixty-eight places of pilgrimage.
He is fortunate who has access to his Lord.
Nanak is sacrifice unto his Gracious God. (17)

Sloka V

The moment one gains consciousness of the Lord Spouse,
The woman in Maya is suppressed.
When the Lord Spouse is not at home,
Maya *the wicked* woman is distressed.
In the absence of Name,
Of transmigration there is stress.
The True Guru makes the Preceptor manifest.
Says Nanak, the humble, the truthful remains in the True immersed. (1)

V

He makes all sorts of endeavours,
In every one he fails.
Says Nanak, the endeavour that saves the world,
Seldom it is that one avails. (2)

Pauri

Greater than the greatest, wondrous is Your station.
Varied are the spheres of Your activity,
Which are beyond our comprehension.
You live within the living
And everything entailed.
Your holy writ runs everywhere,
Blessed is Your house which is hailed.
With glory, prominence and power You are regaled.
You are Almighty prevailing all over,
Nanak, the slave of slaves, to You makes a prayer. (18)

Sloka V

In the markets under one roof
Merchants conduct their worthy trade.
There is one remarkable bargain,
Says Nanak, only the fortunate are said to have made. (1)

V

Says Kabir, none belongs to me,
Nor do to anyone I belong.
He who has created this outfit,
In Him we all throng.

Pauri

He is like an attractive tree, fruitful,
Laden with *Amrit* sweet.
My heart longs to see Him,
How my Beau do I meet?
Inaccessible, unconquered.

He is above caste and creed,
Him I would endear,
Who would open the door and reveal the secret to me.
I would ever serve him
Who would help me towards my friend to proceed.
I would be sacrifice unto him
And hail him ever indeed.
What the cherished holy say
One must heed.
He who has it inscribed, says Nanak, the slave,
The Guru gets him the Amrit of Name to feed. (19)

V

Kabir! This land belongs to the holy,
It's usurped by thieves in chain.
The land feels no burden,
The thieves have nothing to gain. (1)

V

Kabir! In order to grain rice,
The husk has to be pounded.
Those who keep bad company,
At the Dharamraja's they are hounded.

Pauri

Here you are of a family large, there you are all alone,
Your importance to You alone is known.
Everything around You, You have created,
Yourself You are everything.
As Yourself contemplated,
Yourself You do.

Your doings You Yourself have narrated,
Blessed is the spot where You come to rest.
Blessed is the devotee for whom Your truth is manifest,
He whom You bless he lauds You.
He whom the Guru grants audience,
He is immaculate and true. (20)

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Sloka V

O Farid! The earth is colourful,
Albeit in its midst is a vicious orchard.
Those who are blessed by their Guru,
They are, however, not bothered. (1)

O Farid! Being born human is wonderful. (1)
With a beautiful figure,
Only a few are granted,
Who are devoted to the Preceptor. (2)

Pauri

Meditation, austerity, compassion and dharma,
He gets whom He grants.
He whose fire *of desires* He extinguishes,
The Lord's Name he chants
When the Knower of hearts Inaccessible Lord wants,
Dyed in the divine dye in the company holy He plants.
Effaces misdeeds, with face resplendent,
The Lord's Name liberation grants.
The fear of birth and death eliminated,
No more transmigration haunts.
One is pulled out from the dark well
And tied with the apron that flaunts.
Says Nanak, He forgives and receives,
Clasps to His hearts and enchants. (21)

Sloka V

He who is devoted to God is dyed in the vermillion red.
Says Nanak, such there are only a few,
Their value cannot be assessed. (1)

V

The True is enshrined in the heart,
I find Him also outside.
Says Nanak, He prevails all over here and there,
In forest glades, grass blades and every hair. (2)

Pauri

He brought about the Creator Himself and in it decided to reside.
He manifested Himself as one
And then had Himself multiplied.
Himself He reflects in everyone and also outside,
Himself He appears far and also by the side.
Himself He is hidden, Himself manifest,
No one is able His creation to assess.
He is Deep, Profound, Limitless, Wondrous and Beyond count.
Says Nanak, He alone is operative solely he has found. 22.1.2 (correct)*

Var Ramkali

As composed by Rai Balwand and Satta, the Minstrels

There is but One God.
He is realised through the grace of the True Guru.

* as recorded in the original MS

When the Creator Himself takes a decision who can find fault with it?
Divine virtues and truth are like sister and brother,
Those who merit, they receive the reward.
Nanak founded a faith,
On the foundations of truth, a fort unassailable, hard.
He bestowed Lehna with umbrella,
In adoration with Amrit to laud.
Under the divine guidance of the Guru,
A spiritual award was his reward.
The Guru made obeisance to the disciple,
Nanak, still living in the world,
While himself alive, he bestowed Angad with paste-mark. (1)

The glory that Nanak had earned,
To Lehna came to be passed.
The same spirit, the same manner,
Only the form was of a different sort.
With divine flag flying overhead,
He occupied the seat of his Guru, the Lord.
He does what his Guru dictates,
Following the arduous path of God.
The Guru's mess of Holy Words functions as ever,
There is no slackening on its part. P-967
He consumes what he is granted by the Master,
And distributes the rest of the lot.
Should one be blessed by the Guru,
Refulgence of heaven and above comes to impart.
A glimpse of my true Kind,
And the impurity of ages does depart.
What the True Guru says,
One must enshrine in one's heart.
The sons paid not heed,
And turned their ears away from the Guru's Word.
Dishonest at heart they go about unbridled,
Carrying the load of sins on their part.

What he was told, he did,
And in return he received the reward.
Who lost and who got the award?
He who does what he is told deserves to be paid heed. (2)
It is like choosing between husk and rice.
Dharmaraja, the angel listens the arguments,
And gives His advice.
What the True Guru says is true,
It is carried out in a trice.
Proclamation about Guru Angad was made,
It was confirmed by the Creator wise.
Nanak changed his appearance,
And occupied the throne with a hundred branches in size.
His followers wait on his gate,
The nasty have turned nice.
At the door of the Master,
Guru Angad has the Word Holy as his prize.
Says Balwand, Khivi is noble soul,
Who like shady tree has multiple ties.
In her holy mess there is rich fair,
With kheer* cooked in ghee** like *Amrit* in guise.
The Guru-devoted have their faces bright,
The self-possessed are famished like mice.
Guru Angad pleased the Master
With his undivided devotion *and sacrifice.*
Such is the Spouse of Mata Khivi,
Who has the entire earth to supervise. (3)

He had the Ganga flow in a different direction,
People wished to know the turn.
Nanak, in the image of Lord Supreme, the Creator,
Had the Holy Word govern.
With mountain as the churning rod

* rice pudding ** clarified butter

And Basik, the serpent as the string to churn,
He found the fourteen jewels,
And He had the transmigration squirm.
What a miracle he worked!
In assessing and evaluating a big gun.
He had the umbrella spread on Lehna's head,
And had him exalted up to the Sun.
The light merged in the light,
And into himself was Angad absorbed in turn.
The disciples, Guru's sons and devotees wondered,
What the Guru had done!
When he had undergone the test successfully,
Hailed was Lehna's succession. (4)

The son of Pheru, the True Guru, founded the Khadur town,
With those given to meditation, austerities and discipline;
The self possessed were left on their own.
Avarice destroys men as weeds by water are done.
On the Portal of the Guru rains refulgence of heaven,
That of which the depth is not reached,
Of peace you are such an ocean.
Name, the treasure of nine occult powers,
Is found in you in profusion.
He who slanders you,
Is destined for defusion.
Everyone is attached to the things close,
You are involved in a distant Divine Mansion.
The son of Pehru, the True Guru, founded the Khadur town. (5)

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The same paste-mark, the same throne and the selfsame *Darbar*,
Like father and grandfather the grandson is extolled.
Who made Basik, the serpent his churning string,
Churned the ocean with the Sumer mount.
And his special power for churning installed.
Thus he extracted the fourteen jewels,

And illuminated the world.
His steed was poise and continence the saddle.
His bow was of truth and the arrow of laudation of the Lord.
There was utter darkness in *Kaliyug*,
He appeared like the Sun with refulgence of God.
In the field of truth he sowed,
And nursed it for truth for reward.
In his kitchen there are dainties of every sort.
He is conscious of all the four corners of the world.
With the *Shabad* lodged in his heart,
He frees from transmigration.
With his grace as award,
One such has descended who is the noble steward.
He is not shaken by storms of wind,
Stands firm like Sumeru Mount.
He knows what is in one's mind,
He is the Knower of hearts.
How to laud the true King
He is ever a noble heart.
The book that is acceptable to the Preceptor,
Pray, grant to Satta, the bard!
With Nanak's umbrella over his head,
All the devotees are enthralled.
The same paste-mark, the same throne and the selfsame *Darbar*,
Like father and grandfather, the grandson is extolled. (6)

Hail Guru Ramdas, exalted by Him who did him create.
A miracle was worked,
The Creator Himself came in his shape.
The devotees and their congregation,
Paid obeisance to him as if he were the Lord's namesake.
He is Eternal, Unfathomable, Measureless,
His extent has no one able to make.
Those who serve him with loving devotion,
Them to the yonder shore He does take.

Greed, avarice, lust, wrath and attachment,
He had had annulled with many a rave.
Blessed is His abode
And blessed the reception for his sake.
He is Nanak, he is Lehra,
And Amardas as would one contemplate.
When we had a glimpse of his,
The mind was in a peaceful state. (7)

In their respective times the four Gurus became manifest,
And then the fifth came himself to reveal.
Him He created Himself,
And stood like a pillar of steel.
Himself he is the tablet, himself the pen,
Himself the scribe to write and seal.
His followers come and go,
He is ever fresh to deal.
Sits on the throne Guru Arjan,
His sparkling canopy makes an appeal.
From east to the west,
In all the four corners His light seems to heal.
Those who do not serve the Guru,
The self-possessed are condemned to squeal.
His miracles are multiplying twice and four-fold,
The Truthful has truth as his appeal.
In their respective times the four Gurus became manifest,
And then the fifth came himself to reveal. (8) 1

Ramkali
Composition of Revered Kabir

There is but One God.
He is realised through the grace of the True Guru.

In the vat of self, I mix leaven,
My Guru's Word as jaggery serves.
Desire, lust, wrath, ego and envy,
Cut into bits are the fermenting herbs. (1)

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Is there a Godman in peace and poise,
Whose recitations and austerities
Could act as my agent of a kind?
For a drop of this intoxicating drink,
I would gladly give both body and mind.
The fourteen worlds are the still
In which I burn the enlightenment divine,
The stopper being my stage of poise,
And the peace of mind the cooling tower fine. (2)

Pawned have I pilgrimages, fasts, rituals, cleanliness and discipline,
Which the Sun and the Moon have prescribed.
Thus I quaff in the cup of concentration
Amrit, the supreme drink described. (3)

Uninterrupted drips the supremely pure drink,
For which I've developed a taste.
Says Kabir, all other drinks are false,
Only this is the Supreme elixir I rate. (4) - 1

My enlightenment are the molasses,
And meditation the *mahua* flower.
My mind is the still burning with the fear of God,
And the *Sukhmana* channel is in poise,
Where one can drink to fill one's heart. (1)
Fellow travellers! I am intoxicated with the love of the Lord.
Inebriated, I've tasted the essence of bliss,
And illuminated are the three worlds on their part. (1)

Joining the flanks of heaven and earth,
The still is on the boil,
As I quaff the divine drink.
Lust and wrath are turned into fuel,
From worldliness I shrink (2)

I've attained enlightenment from the True Guru.
He who is the embodiment of knowledge manifest,
To him Kabir, the slave, is dedicated,
Lest he were from the path to deflect. (3) - 2

Lord! You are the Sumer mountain.
I come seeking Your shelter.
You never waver, I won't fall,
I have found a safe quarter.
Now and then, when and where, it is only You.
With Your grace alone I am ever at peace true. (1)

Because of You, I came to live in Maghar,
Where my heart's anguish was allayed.
I had Your first glimpse at Maghar,
Then to Kasi I went and stayed. (2)

Maghar and Kasi are the same.
I found them alike.
The poor, I have gained this wealth,
The vain are left to burst in their hike. (3)

He who is proud has a thorn pricked,
Which none might take out.
He wails in its pain here in this world,
And in the hell continues to shout. (4)

What is hell and what is heaven?
The holy both discard.

I am used to care for none,
With the grace of my Guru God.
I have now come to sit on the throne,
I have attained the mighty Lord. (5)

Rama and Kabir have merged into one,
None may find us apart. (6) 3.

Respect the holy and reject the unholy,
This is the charge I have been assigned–
Massage Your feet day and night,
My hair as flywhisk to wave and wind.
I am a cur of Your court,
Barking always fullthroat. (1)

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I am Your slave since my last incarnation–
The fact I cannot hide.
The melody of poise at Your Portal
On my forehead I find inscribed. (2)

Those who are branded fight in the battlefield,
Unbranded would snide.
Those devoted mark the holy,
Whom Lord the treasure would provide. (3)

There is a chamber in the house.
It has inner cell for contemplation.
The Guru gifted something to Kabir,
Asking him to secure it for salvation. (4)

Kabir passed it on to the world,
He who was destined only could this obtain.
He tasted the essence of nectar,
And enjoyed the conjugal strain. (5) 4.

The mouth which uttered the *Vedas* and *Gyatri,*
Oh Brahmin, how come that you neglect Him?
Whose feet the whole world propitiates,
Oh Pandit, how is that you forget Him?
My Brahmin fellow traveller, You remember Him not.
Remembering Him not, *Pande* in the hell you would rot. (1)

Considering yourself high-caste, you eat at those of low-caste,
Adhering to the rituals yourself you feed.
On the fourteenth and the moonless night you are active begging,
With the light in your hand towards the well you lead. (2)

You are a Brahmin while I am a weaver of Kasi,
How could I be of your creed?
Repeating the Lord God's Name I was saved.
Relying on the *Vedas*, O Pandit, you drowned indeed. (3) 5

Tree is one with endless branches,
Twigs, flowers and leaves, juice saturated.
It is an orchard of *Amrit*
By the Lord Perfect created.
I have learnt, I have learnt the secret of God.
My inside is enlightened with His refulgence,
Not many devotees record. (1)

The humming bee enamoured of the juice
Was entrapped by the twelve petalled flower.
It has released itself of heady fragrance,
Now in the sky it is found to hover. (2)

In the void of poise has grown a tree.
Which has sucked the water of earth around.
Says Kabir, to such a one I am an attendant
Who has ever this tree found. (3) 6

The earrings of meditation, pouch of compassion,
Contemplation the begging bowl,
The patched-coat your insulated body
And God's Name be your goal—
You should practise a *yoga* of a kind,
Comprising contemplation, discipline
And the way a devotee, you find.
Realisation be the ashes you smear with,
Your horn the consciousness timed,
Your renunciation wandering in the town of body
Strumming the harp of mind. (2)

With five elements lodged in your heart,
You get absorbed in the Master ultimate.
Says Kabir, listen ye men of God,
Righteousness and compassion you better cultivate. (3) - 7

For what purpose were we created in the world?
What have we gained ever since we were born?
The Lord gem who cruises us across the ocean of life,
Not for a moment towards Him we are drawn. (1)

Lord! Such sinners are we.
God! You who gave us life and breath,
Our loving devotion we give not Thee. P-971
Others' riches, others' figure, slandering others,
And wrangling we have not been able to shake.
We are born and die times and again,
This cycle we have failed to break. (2)

The house where godmen meet for discourse,
We have never visited for a while.
Lumpens, thieves, facilitators and drunkards,
We keep their company and beguile. (3)

In lust, wrath, avarice and arrogance,
We happen to be caught.
Of compassion, righteousness and Guru's service,
Not in dream we have thought. (4)

The Lord Kind, Generous, Beloved of devotees who fears not.
Pray, protect Kabir from trial.
Ever Your service he has sought. (5) - 8

Contemplating on Whom you'll attain salvation,
And then go to Heaven; no coming back to this station.
Free from fear, you will hear the trumpets sound,
Uninterrupted, they will ever resound.
Man, indulge in contemplation on the Lord,
Without contemplation, there is no reward. (1)

Contemplating on Whom there is no barrier,
Leads to liberation and frees from load in the carrier.
Salute the Lord in your heart,
Lest you have to restart. (2)

Contemplating on Him you have to no more toil.
It's like going about with a lamp without oil.
The light that obtains liberation in the world,
Rids you of lust and wrath, evil and dirt. (3)

Contemplating on Whom the high status you attain,
Clasped to your heart His Name you retain.
Contemplate on Him, let no moment pass,
With the grace of the Guru you'll land across. (4)

Contemplating on Whom dependence upon others you will shed,
And sleep in your house on a comfortable bed.
On the comfortable bed your heart will relax.
The drink of contemplation, you might ever quaff. (5)

Contemplating on Whom you'll be free from evil,
Contemplating on Whom you'll be rid of Maya's devil,
Contemplate and His hymns you should chant.
Such a contemplation the True Guru can grant. (6)

Contemplate on Him ever and ever, night and day,
Sitting and standing, taking every breath you may.
Awake or asleep, enjoy the pleasure of contemplation,
It's fortunate that one finds oneself in the situation. (7)

Contemplating on Whom you feel relieved,
The Lord God's Name should be your staple feed.
Says Kabir, He who is Limitless,
With Him no magic or *tantric* device you need. (8) 9

Ramkali Score 2

There is but One God.
He is realised through the grace of the True Guru.

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The angler hooked me with his wire,
The Guru Redeemer pulled me out of fire.
I had a close look at my complexion,
And took a dip within for inspection. (1)

As in *mind* the Lord of wind has in poise taken abode,
There is no birth, no death, no getting old.
As I ceased depending upon the Maya fraud,
I found myself in Heaven lodged.
I've penetrated into the scheming mind,
With the Lord God no doubt I find. (2)

Attachment with Maya I shun.
The *poise of* Moon has eaten *the restlessness of* the Sun.
As the vessel *of the mind* is filled,
With the unstruck melody, I am thrilled. (3)

The speaker gave his discourse,
Which the disciple imbibed, of course.
Repeating the Lord's Name is ferrying across,
It is the essence of what says Kabir *Das*. (4) 1.10

The Moon and the Sun are the light-impersonate.
In the light lives the Lord-in-state.
The enlightened one must exercise his devoted mind.
In the light the entire world he would find. (1)

Finding a Jewel, before it I prostrate,
Kabir contemplates on the Lord Immaculate. (2) 2.11

Beware ye people of the world,
Awake, remain alert, you are being robbed.
Despite the scriptures wide-awake as guardians,
Yamas have you in daylight mobbed.
Neem tastes like mango and mango like *neem*,
Wild bushes bear bananas with sheen.
Simal, the barren, looks like coconut,
In the world stupid, silly and mean. (1)

God is like sugar scattered in sand.
An elephant cannot pick it.
Says Kabir, forget your tribe, caste and status.
If you are an ant you may lick it. (2) 3.12.

Ramkali Score I
Composition of Revered Namdev

There is but One God.
He is realised through the grace of the True Guru.

He gets paper, cuts out a kite,
Which in the sky takes to wing.
He talks and laughs with his friends,
Yet his mind is set on the string.
Man, you should concentrate on the Lord's Name,
Like the goldsmith does in his craft claim. (1)

The young maids of the town
Get vessels and fill them with water.
They laugh and play with each other,
Yet their mind remains in the pitcher. (2)

From a mansion with doors ten
Cows are taken out to be fed.
They graze at a distance of five *kos*
Yet their heart remains behind with the calves left. (3)
Says Namdev for Trilochan to listen,
The mother puts her baby in the cradle aside.
She busies herself with the household chores,
Yet not for a moment she forgets the child. (4) 1

Of *Vedas, Puranas* and endless *Shastras,*
I shall not chant hymns and songs.
For the One pervading all the world, my Formless Lord,
Unstruck notes of my mute flute would throng. (1)
Of the cherished Lord's choir I belong, P-973
Cleansed by *Shabad* and absorbed in unstruck melody
My stay in the Home of the casteless I would prolong. (1) *Refrain*

The yoga praxis of *ida*,* *pingla*** and *sukhmana*+,
No more I subscribe to the control of breath *with a tong*.
The Sun and Moon are for me alike.
To light divine alone I belong. (2)

Finding a holy spot I shall not plunge into water,
And disturb the creatures to water who belong.
The Guru has primed me of sixty and eight places of pilgrimage,
I shall bathe deep in my heart strong. (3)

No more flattered by the people of the world,
To such a company I shall not belong.
Says Namdev, my mind is absorbed in the Lord,
Meditation in the Cosmic Void I shall prolong. (4) 2

When mother was not there, nor father,
And the deed leading to creation,
I was not there, you weren't there,
Who came from where that You mention? (1)
No one belonged to thee,
It is like a bird roosting on a tree. (1) *Refrain*

When existed not the Sun and Moon,
And water in the air was absorbed,
There were neither the *Shastras* nor *Vedas,*
How did the rituals come to be evolved?

My Guru has given as reward.
Says Nama, it is the ultimate truth,
The True Guru has me informed. (3) 3

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* Khechar, ** bhichar + and rosary of *tulsi* beads,
* channels of breath ** yoga praxis, the tongue going back to the throat passage. + a practice of yoga.

Ramkali
Score 2

Undertaking ascetic practices at Varanasi,
Hanging upside down, dying at places of pilgrimage,
Immolating and rejuvenating oneself,
Performing horse sacrifice, giving gold in charity Anonymously;
Compared with meditation on Name, everything is pelf. (1) *Refrain*
O man, shed this hypocrisy, don't you play foul game of death.
You should contemplate on the Lord's Name every breath. (1) *Refrain*

Going to Ganga or Godavari,
Holy bath of Kumb* at Kedar Nath or Gomti,
And giving a hundred cows in charity,
Bathing at millions of holy spots, immolation in the Himalayas,
None of these to the Lord's Name find purity. (2)

Giving as charity horses and elephants,
One's companion of bed and land,
And practising this ever,
Offering oneself as a bond and gold in weight thereof,
Without the Name all this will help you never. (3)

Don't get strained and get Yama blamed,
Arrive at the essence immaculate of liberation.
Supplicate Raja Ram, the son of Dasratha
And drink the nectar of *Amrit* in meditation. (4) 4

Ramkali
Composition of Revered Ravidas

There is but One God.
He is realised through the grace of the True Guru.

* solar eclipse

We may study scriptures, listen to the Name,
Loving devotion we may yet not gain.
How can iron turn gold,
Without the Paras** stain? (1)
Lord! With illusions the knot is not untied.
Lust, wrath, Maya, ego and avarice,
Get together and have me deprived. (1)

Refrain
P-974

That I am a great poet of high lineage,
Scholar, yogi and recluse,
Enlightened, virtuous, heroic and philanthropist,
Thinking like this I don't cease.
Says Ravidas, nobody realises,
They are misled like mad.
My prop is Name of the Lord,
It is my life force or anything that I ever had. (3) 1

Ramkali
Compositions of Revered Beni

There is but One God.
He is realised through the grace of the True Guru.

*Ida,** *Pingla** and *Sukhmana** reside at one spot,
It is like the Triveni confluence of Prayag.
Where they have holy bath at the *ghat*,
Godmen, there abides the Immaculate Lord.
There are few who take to the quest of Guru's way.
Where the Immaculate Lord does stay. (1) *Refrain*

What is the sign of holy shrine?
There unstruck melody does ever chime.

** philosopher's stone
* three channels of breath

There is no Sun no Moon, nor air, nor water,
This information I have collected from the Guru's bench,
The mind is enlightened, no more foul-thinking and stench. (2)

With the elixir of *Amrit* at the tenth door one is drenched.
He who knows this secret,
The Supreme Being must have met. (3)

The Tenth Door is inaccessible and wondrous.
It is the abode of the Supreme Being.
At the top is the seat, it has a niche,
In the niche there is an opening. (4)

Those enlightened, never sleep,
Their hold over the Three Worlds, in meditation they keep.
The seed *mantra* of Name lies in their heart,
Their mind is turned towards the cosmic Lord. (5)

Ever conscientious, falsehood they don't speak,
The five senses under control they keep.
The Guru's gospel they keep in their heart,
And dedicate their mind and body to the love of Lord. (6)

He who considers his hands as leaves and body as a branch,
Does not his life in a gamble launch.
The stream of demonic thoughts he does arrest,
And has his Sun arise from the west
He who bears the unbearable, his mind can always log,
And with the Creator enter into a dialogue. (7)

At the portal the four-faced lamp is lighted,
With branches around the stump in the middle cited.
With all His faculties the Lord abides,
And the jewel of mind with pearls provides. (8)

The lotus of forehead has a diamond around,
Inside the Lord of Three Worlds is found.
There the five notes resound,
The fly-whisks wave and conch-shells rebound.
He who has been enlightened by the Guru, the demon's evil he crushes,
Beni waits for the one who for him the Name fetches. (9) 1 P-975

Raga Nat Narayan

IV

There is but one God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

My self, day and night the Lord's Name you should utter.
Millions of sins that you have committed,
He would annul and consign them to gutter. (1) *Refrain*
They utter and meditate on the Lord's Name,
Who are the Lord's true servers.
Their ills are washed and flushed,
The way impurity is cleansed by water.
Man, you should laud the Lord every moment, (1)
Uttering from your tongue *Narhar*.
The incurable five evils,
In a moment, in an instant from the city of body He does deter. (2)

They are devotees of great good fortune
Who meditate on the Creator.
Pray, bestow me with their company, I seek,
Thoughtless stupid, I'm saved under cover. (3)

Do be gracious, Life-Force of the world
I come seeking Your shelter.

Nanak, the humble, is under Your care,
Pray, vindicate his honour. (4) 1

Nat IV

Meditating on the Lord, I am absorbed in the Lord.
I meditated on the Name as guided by the Guru,
And thus I have been blessed by God. (1) *Refrain*
The Lord is Inaccessible, Unknowable Master,
Meditating on Him, I get merged as water in water gets absorbed.
In the company of the holy I had the ecstasy of Name,
I hail the Holy Bard. (1)

I lauded the Lord Supreme,
Of all my ills of poverty I am absolved
The five incurable elements of evil in body,
The Lord in an instant got resolved. (2)

The Lord's devotees cherish Lord,
The way lotus seeing the Moon in bloom gets evolved.
My mind is in bloom like that of a peacock,
Hearing the sound of clouds in sky called. (3)

I long for my cherished Master,
I live only if I see my Lord.
Nanak, the humble, is addicted to Name, P-976
Pray, bless him with union with God. (4) 2

Nat IV

My self, utter the Name of cherished Lord!
Blessed by the Guru I meditate on Name
And the True Guru's feet I wash. (1) *Refrain*
The Lord Accomplished, Master of the Universe,
Has us the sinners to Himself clasped.

He is Supreme, Helper of the helpless,
He gave us Name as reward. (1)

The low and the high we lauded His virtues,
Together with our True Guru, the Bard.
The way the *neem* tree grown near sandalwood,
The qualities of sandalwood gets evolved. (2)

Our misdeeds were many,
Every moment were we in evil involved.
We were sinners, heavy like stones,
You ferried us along, with the holy you exalt. (3)

Those You take in Your shelter, Master,
Of their sins they are absolved.
You are Nanak's Compassionate Preceptor,
Tyrant like Hirniakashyap you stalled. (4) 3

Nat IV

My self, meditate on the Name, dyed in the colour of the Lord.
As the creator of the universe was gracious,
I meditated on the Name sitting at the feet of the men of God. (1)*Refrain*
Misled from age to age,
I came seeking shelter with the Bard.
I pleaded for the Lord Compassionate's protection,
Pray, save me, I am a sinner hard. (1)

Who has not been saved in Your company?
The fallen You have cleansed and given accord.
The calico painter who was slighted lauding,
Lord, You vindicated his honour and saw him exalt. (2)

Master! Those who sing Your praises,
I hail and give them regard.

All those buildings became sacred
Where dust of the feet of holy was known to fall. (3)

We fail to compute Your virtues.
You are big, very big Lord.
Pray, do be kind to Nanak,
He should serve Your feet with regard. (4) 4

Nat IV

My self, meditate on the Lord's Name with concentration.
The Lord of the Universe has been kind,
I have taken to contemplation. (1) *Refrain*
Listening to the Guru's gospel,
The holy lauded the Lord in congregation.
The Name annulled sins and suffering,
The way a farmer does in cultivation. (1)

Your virtues to You alone are known,
We can indulge not ever in laudation.
What You are, You alone are like that,
Lord! You are primed of Your adoration. (2)

We are caught tight in Maya's noose,
Your Name alone can obtain liberation
The way elephant was caught by crab in water,
He could be freed only by contemplation. (3)

My Master, my Preceptor, the Supreme Lord!
I am in Your quest for generation.
Unknown remains Your extent,
Of Nanak You are the Lord of Veneration. (4) 5

Nat IV

P-977

My self, acceptable alone in *Kaliyug* is Lord's laudation.
Were the Compassionate Lord be gracious,
One follows the True Guru in contemplation. (1) *Refrain*
Lord, You are Supreme, Inaccessible, Unknowable,
Everyone is devoted to You in adoration.
He on whom You are gracious,
Guided by the Guru, he takes to meditation. (1)
This outfit is created by the Divine Master,
Himself sustaining the function.
The way water rises in several tides
Yet in water finds emersion. (2)

What You do, You alone know,
We know not Your conjugation.
Pray, bless us the children with Your laudation,
We should remain in Lord's contemplation. (3)

You are the sacred pool, Manasarovar,
Those who serve You earn veneration.
Nanak, the humble, Lord, and Lord alone, seeks,
Pray bestow him with Name in compassion. (4) 6

Nat Narayan IV (invariable rhythm)

There is but One God.
He is realised through the grace of the True Guru.

My self, devote your endeavour in service of the Lord,
With the dust of the feet of Guru maybe in measure small.
Your penury and pain you stall,
It would the Lord gracious enthral. (1) *Refrain*

The Lord's creatures Lord Himself refines,
With rubies red, jewels and gems of colours all.
The Lord in His grace has visited our house,
Himself has He acted as our intermediary.
Beholding Him we are in an ecstatic squal,
The Guru gave me tidings of His arrival.
Learning the arrival of my Beloved,
I was in bliss and frenzy no small.
Nanak, the humble, merged with the Lord in trance,
And was in a blissful state above all. (2) 1.7

Nat IV

Man, get into the company of the holy and be blessed,
Listen to the untold gospel and get refreshed.
All your sins and suffering would be suppressed,
The Lord, as stated, is thus met. (1) *Refrain*

Lord's laudation is choicest in the world,
Also under Guru's guidance discoursing on the holy text.
Those who listen and abide by it,
I am sacrifice unto them at best
Those who have tasted the essence of Lord's untold gospel,
All their hungers are satiated.
Nanak, the humble, gets quenched listening the divine disourse,
Meditating on the Lord, in divinity one gets initiated. (2) 2.8

Nat IV

Someone should tell me my Lord's tale.
Such a one I shall ever hail.
He is good whose goodness I avail.
Meeting the Divine is absorption in Divine and does bliss entail. (1)*Refrain*

The holy Guru puts on the path of the Lord,
And tells how that path to scale.
Rids me of conceit in me of a devotee,
And conceit-less, makes me serve and bliss manifold avail.
My Lord cherishes those devotees
Who in the company of the Lord ever sail.
Nanak, the humble, was guided by his Guru thus –
Ever treat the Lord close, ever present, and ever do you hail. (2) 3.9

Raga Nat Narayan V

There is but One God.
He is realised through the grace of the True Guru.

Lord, I know not what please You might.
My heart thirsts for Your sight. (1)
He is enlightened, he is Your devotee,
He whom You like.
He on whom You are gracious, my Creator
Meditates on you day and night. (1)

What *yoga*, what learning, what meditation,
What virtues would you delight?
He is Your devotee, he is your server,
Whom you with your devotion oblige. (2)

That is understood learning and wisdom,
Which not for a moment puts the Lord out of sight.
In the company of the holy I acquired this virtue,
Ever I lauded my Divine Knight. (3)
Having beheld the wondrous and supremely pleasant face,
Nothing else I glance for sight.
Says Nanak, when the Guru helps shed the rust,
Why should one have the womb as fright? (4) 1

Nat Narayan V
Duets

There is but One God.
He is realised through the grace of the True Guru.

None other I have blamed,
Whatever You did, sweet I've claimed. (1) *Refrain*
Understanding and accepting Your ordinance I was at peace,
Listening to Your Name I'm sustained.
Here and hereafter it is You alone,
This *mantra* my Guru to me has explained. (1)

As I came to realise the truth,
All the weal and bliss I've gained.
Says Nanak, He is manifest in the company of the holy,
Nowhere else is He attained. (2) 1.2

Nat V

He who has You as his anchor,
He is free from the fear of Yama.
Acquires peace and is rid of ego torture, (1) *Refrain*
With the Holy Word his agony is allayed.
He is satisfied the way a baby is with milk of mother.
His mother and father are the holy, P-979
And the holy are his associates and brother. (1)

The doors of divination are flung open and I've realised the Lord.
The diamond is cut by a diamond-cutter,
Lauding the Lord, Nanak was wonderstruck.
He found the Lord, storehouse of wisdom and culture. (2) 2.3

Nat V

His server Himself He saved.
Day and night with him He abided,
Not for a moment from His mind he staved. (1) *Refrain*
He cared not for his colour and features,
Nor on His caste any importance He laid.
In His grace, he blessed with His Name,
And then spontaneously acclaimed. (1)

It was an arduous ocean of fire
Across which He had him arrived.
Nanak is exhilarated at His sight,
Again and again unto Him is sacrificed. (2) 3.4

Nat V

He who meditates on the Lord's Name in his mind,
Millions of his misdeeds are annulled in a moment.
No more suffering and affliction he finds. (1) *Refrain*
Wandering in my quest, I became a recluse,
When in a congregation of the holy myself I bind.
Giving up everything else, single-minded,
To the Lord's feet myself I twined. (1)

Those who utter are saved, the listeners are liberated.
Those who seek His shelter kind.
Meditating on one's Master,
Says Nanak, for divine bliss is one signed. (2) 4.5

Nat V

I am attached to the Lotus Feet
Lord, the ocean of peace, pray, bestow me with Supreme. (1) *Refrain*

I have tied myself with Your apron,
With the divine love my heart is replete.
Lauding the Lord I am in a trance,
I have snapped the Maya's lead. (1)

The Lord Compassionate is All-around accomplished,
None other I entreat.
Nanak, the humble, has been united with the Lord,
His love for the Lord does never deplete.(2) 5.6

Nat V

My self, meditate on the Lord, Preserver.
I should never absent Him from my mind,
Day and night I should laud the Master. (1) *Refrain*
I should smear myself with dust of the feet of holy,
And thus rid myself of evil and disaster.
Remain in the company of the Benevolent
Every heart is whose quarter. (1)

Recitation, asceticism and untold worship,
Equal not contemplating the Creator.
Nanak begs for a boon with folded hands,
He should be slave of Your server. (2) 6.7

Nat V

Name is my sole treasure.
With His grace, I met the godmen,
It was at the True Guru!s pleasure. (1) *Refrain*
Purveyor of peace and Reliever of suffering,
I loved Him with understanding full measure
My lust, wrath, avarice were dissipated
From my stupid ego I was clear. (1)

With what should I exalt You Lord?
You are of every heart aware.
Your Lotus Feet are an ocean of peace, P-980
Nanak is sacrifice unto You ever. (2) 7.8

Nat V

I am sacrifice unto my Provider. (1) *Refrain*

I am meritless, You are Accomplished Bestower,
Helper of the helpless, Cherisher.
Sitting, standing, sleeping and awake,
You are my life-force, property and power. (2)

I long anxiously for a glimpse
Nanak finds bliss at the sight of the Creator. (3) 8.9

Nat V
(in variable measure)

There is but One God.
He is realised through the grace of the True Guru.

I look for a friend, an associate,
Who would ever the Name to me relate.
And thereby my sufferings and pain abate.
My mind, body and heart to Him I would dedicate. (1) *Refrain*
Rare is the one who does the Lord appreciate,
And with the Lotus Feet does himself relate,
Whom in His grace is given laudation to propagate,
And meditation as his life's coveted *gift in a plate*. (1)

Thus millions of fallen does He reinstate.
Nanak, the humble, to Him does hail and exhilarate. (2) 1.10.19

Nat V
(Octets)

There is but One God
He is realised through the grace of the True Guru.

Lord, of my body and mind, Your Name is the anchor.
I can live not for a moment, an instant,
If guided by the Guru, the Name I don't utter. (1) *Refrain*
I repeat the Name many a time,
The cherished Name I endear.
My Master has been compassionate,
The Holy Word helped me clear. (1)

My Lord is the life-force of the world,
Inaccessible, Wondrous Peer.
I make a supplication to my Guru,
Pray, let me wash feet of the Seer. (2)

Thousands of ages of the world are His eyes,
With only one eye the Preceptor peers.
Thousands of forms the One Lord has,
But with His sole form He stares. (3)

Guided by the Guru, Damodar* imbibed Name,
With Name in His heart to bear.
The Lord's discourse is highly pleasing,
Like the dumb finding himself in cheer. (4)

The tongue that tastes other delicacies
Finds them tasteless with avarice to sneer.
The devotee who tries the taste of Name
All other tastes he forswears. (5)

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* Lord Krishna

Guided by the Guru, I imbibed the riches of Name,
Uttering and listening which sins don't Sear. P-981
Dharmaraja and Yama come not near him,
The devotees their Lord who endear. (6)

In all the breaths that I breath,
The Name under Guru's guidance I hear.
The breath that goes devoid of Name,
That breath goes waste, I swear. (7)

Pray, do be gracious to the one come seeking Your shelter,
Let me meet the holy I endear.
Says Nanak, the slave of slaves,
Of slaves I am the water-carrier. (8) 1

Nat IV.

Lord! I am a stone without any virtue.
In His grace the Guru brought about the union,
The stone-dead was saved by the Word True. (1) *Refrain*
The True Guru inculcated the Name,
Like sandalwood, with sweet fragrance.
The glory of Name is known in ten directions,
It is supremely fragrant true. (1)

Your gospel above Maya's Three Qualities is sweet,
The Guru's noble Words are no less too.
In my laudation, I chanted the glory of the Lord,
Chanting the glory, I was liberated by the Guru. (2)

The Guru is wise and equable,
Meeting Him doubts no more rue.

Meeting the True Guru, I attained supreme status,
To the True Guru my appreciation is due. (3)

In hypocrisy we have gone astray,
The evils of avarice and hypocrisy we pursue.
Here and hereafter they create trouble,
Yama, the messenger of death chastises with his crew. (4)

As the day dawns we get involved in affairs,
Which are extensions of the vicious Maya true.
As the night falls it is the domain of sleep,
In dream, too, our sufferings continue to pursue. (5)

In the alkaline soil we sow falsehood,
Falsehood for the harvesting is due.
The reprobates are ever hungry,
Standing at their gate, the Yama's tyranny beats us blue. (6)

The self-possessed runs into heavy debts of vice,
With the *Shabad* he can pay his due.
All the creditors and all the debts
Become his servers and fall at his feet in a queue. (7)

The Creator has brought about creation,
And tied it with the noose to subdue.
Says Nanak, the way the string Lord pulls, we do,
The way the Lord pleases, we pursue. (8) 2

Nat IV

In the pool of nectar the Lord gave me a dip.
The True Guru's enlightenment is a holy bath
Which sins and evil doings does rip. (1) *Refrain*
Propitiating in the holy company is of great merit,
Even the parrot gave the courtesan a tip.

Pleased, Krishna touched the hunch-backed Kubja,
And, along with the Lord to the heaven she had a trip. (1)

Ajamal for the love of his son uttered 'Narayana',
It pleased the Lord and minions of his Yama were given slip. (2)

People utter holy texts and make others listen,
But he who utters gets not the kick.
The holy company confirms faith,
And the Lord's Name bestows the liberation pip. (3)

As long as the life and body are sound,
One gives the Lord a slip.
But when the home and hearth are on fire, P-982
One tries a well to dig. (4)

Never get into the company of a reprobate,
He who of Name would not be a chip.
The utterances of the reprobate are like scorpion's stings,
He should be kept at a distant tip. (5)

We cultivate many and endear,
But the company of the holy gives the nip.
The Guru's words should be treated as true,
And the Lord one must keep in grip. (6)

In the previous incarnation who did some good,
They were blessed with the meditation tip.
With the Guru's blessing, they gain the essence of Amrit
They indulge in ecstatic chanting and in contemplation dip. (7)

My Beloved Lord, Your hue and form are divine,
Of red dark shade is Your pip.
I acquire the colour you bestow
The poor Nanak can do not a bit. (8) 3

Nat IV

Coming to the shelter of Guru, the Lord becomes saviour,
The way when elephant was caught by crab,
With His hand He pulled him above water. (1) *Refrain*
The Lord's devotees are a pleasant lot,
The devotion in their heart is their power.
My Preceptor favours devotion,
Of the devotee He vindicates honour. (1)

The Lord's server takes to service,
And finds the Lord prevail all over.
The Lord alone he beholds everywhere,
With the equable glance he treats His followers. (2)

The Preceptor Lord is pervasive everywhere
Treats the world like a hand-maid and His favours does shower.
The Lord is compassionate and graceful,
In stones He creates worms and provides them succour. (3)

The fragrance within him is effervescent.
Misled the musk deer his horn does hover
Wandering in search in the forests I was exhausted,
The Guru Accomplished liberated me in my own bower. (4)

The Holy Word is the Guru and the Guru is embodiment of the Holy Word,
And the Holy Word is *Amrit* in a shower.
The Guru utters the Holy Word and the devotees put faith in it,
That the Guru liberates is known all over. (5)

It is Lord everywhere, He it is who prevails.
Man eats what he has sown in his hour,
As by harming the one Chandrahans
Dhrishit budhi had his own house set on fire. (6)

He who cherishes the Lord in his heart,
The Lord does in return the devotee watch over.
In His grace the Lord inspires devotion.
The devotee does the world save and sire. (7)

Lord Himself is everything
Himself the World He would empower.
Says Nanak, the Lord does everything Himself,
In His grace liberation does He offer. (8) 4

Nat IV

Lord! In Your grace, pray, come to my rescue.
The way Draupadi was caught by tyrant and brought,
Her honour was saved by You. (1) *Refrain*
Do be gracious, Your devotees look up to You,
I beg of a boon from my Beau.
I cherish my True Guru ever.
Pray, bring about my happy union with the True. (1)

The reprobate's doings are like churning water,
It's churning water that he does daily pursue.
Meeting the holy is attaining Supreme status,
And tasting butter with relish too. (2) P-983

I washed myself day in and day out,
And messaged my limbs to woo.
But I find not favour with my True Guru,
It was waste, my dress and my hairdo. (3)

My sister friend, you may take air,
It is all due to my Master's many a virtue.
The Lord relishes His devotee's service,
The Inaccessible has given me this cue. (4)

The women are men, the men are women,
He is the only male Beau.
I cherish dust of feet of the holy,
Meeting the holy is liberation true. (5)

I have gone around in quest town after town,
The Lord's devotees in their heart pursue.
Inspiring devotion in me the Lord consummated the union,
My Guru has granted me all my due. (6)

Contemplating the Word Holy,
My yarn of breath I can renew.
Finding my identity I sipped *Amrit*,
Without the eyes the world I could view. (7)

You are a mansion, I am a little worm,
I cannot relate Your Virtue.
Says Nanak, pray do be gracious and let me meet my Guru,
Meditating on the Name gives repose true. (8) 5

Nat V

My self, the Lord Inaccessible and Unknowable should be contemplated.
We are sinners without any merit,
In His grace the Master felicitated. (1) *Refrain*
That I should cultivate the holy seers,
To my cherished Guru I supplicated.
And also be bestowed the riches of Name,
With which my hungers satiated. (1)

Accursed by a single sensual weakness
The moth, deer, humming bee, elephant and fish are annihilated.
The human body is prone to the five devils,
The True Guru alone can have one emancipated. (2)

I have studied the *Shastras* and *Vedas*,
Sages like Narad too have stated:
Recite the Lord's Name and attain the Supreme status,
In the holy company the Guru gets liberated. (3)

Everyone is incensed with some infatuation,
The way lotus by sun is attracted.
The way peacocks dance on hills and mountains,
When they see the low clouds congregated. (4)

Irrigate the accursed with *Amrit*,
Its flowers and branches would be vitiated.
The more one shows humility to the reprobate,
The more he gets provocative and irritated. (5)

The holy should live in the company of the holy,
Laud the Lord and lead a life consecrated.
When the holy meet the holy, they bloom.
The way lotus in water is proliferated. (6)

Greed is like the madness of a dog,
Like the rabied dog one gets distracted.
When my Master gets the tidings in His Chamber,
With the sword of enlightenment He has it eliminated. (7)

Lord! Pray save me in Your grace,
In Your grace I may please be emancipated.
Says Nanak, besides You I have no other support.
My True Guru alone can have me liberated. (8) 6
(set of six hymns)*

P-984

* as recorded in the original text

Raga Mali Gauda IV

There is but one God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

I made many an endeavour but of the Lord I could get not to know.
The Lord is Inaccessible, Unknowable,
Before the Master Divine I bow. (1) *Refrain*
Afflicted with lust, wrath, avarice and attachment,
Day and night I am involved in their row.
Pray, take care of Your humble devotee
I come seeking Your tow. (1)

The Preceptor protects those in His shelter,
To the Divine Name for favour they go.
Prahlad in the clutches of Hiranyakashyapa,
Was saved and protected from his foe. (2)

My self, meditate on the Lord for admission into the Mansion,
The Lord is Redeemer from affliction and woe.
He relieves from the fear of transmigration
The Guru's guidance, union with Lord does bestow. (3)

The Master's Name is Redeemer of the fallen,
I laud the shatterer of fear and sorrow.
Wearing the garland of the Lord's Name in his heart,
Nanak, the humble, is adorned with Name now. (4) 1

Mali Gauda IV

My self, meditate on Name, the bestower of peace and felicity.
In the holy company one cultivates love for the divine,
Guided by the Guru, one realises the Deity. (1) *Refrain*
Fortunate is he who has glimpse of the Guru
Meeting the Guru is realising the Divine Identity.
Rid of foul-thinking I am cleansed,
It is like bath in the *Amrit sarovar** for piety. (1)

Blessed are the holy who have realised the Lord,
I ask them about the Deity.
The fortunate find the dust of their feet,
Nanak treats himself to felicity. (4) 2

Mali Gauda IV

P-985

The *siddhas*, ascetics and monks contemplate with devotion.
But of Lord Supreme, Limitless Master, Unknowable,
The Guru alone has the realisation. (1) *Refrain*
The low, we have done mean deeds
Have never done any meditation.
The True Guru brought us to the Lord,
And in a moment obtained liberation. (1)

As inscribed by the Lord on our forehead Above,
Guided by the Guru, we took to contemplation.
A symphonic music sounded at the Lord's Portal
And we sang the songs of adulation. (2)

Redeemer of the fallen is the Name of the Creator,
Of it the unfortunate have no appreciation.

* pool

They are dissolved in the womb itself,
The way salt in water finds liquidation. (3)

My Inaccessible Lord, pray, guide me,
That at the Guru's feet I take to meditation.
I should remain devoted to Name,
Nanak, the humble, should in the Name find absorption. (4) 3

Mali Gauda IV

My mind in the essence of Name divine is absorbed.
As I imbibed the Name, the lotus has blossomed,
I meditated and my fears and illusions have dissolved. (1) *Refrain*
In fear and longing my heart is devoted,
My mind of a devotee is awake, no more in sleep it is involved.
My sins are washed I am in peace,
Of great good fortune, I have the Lord in my heart. (1)

The self possessed is frail like *kasumba* colour,
Like the flower for four days does it last.
His glory is gone in a moment,
By Dharmaraja to the book he is brought. 92)

The devotion of godmen in holy company is deep,
Like the madder dye that is fast.
The body's vesture may be torn much,
The blessed colour of Lord's love must last. (3)

Dyed in the Lord's colour earns approbation of the Guru,
Nanak, the humble, washes the feet of those
Who at the Lord's feet are installed. (4) 4

Mali Gauda IV

My self! You should meditate on the Name of the Lord.
My mind and body are devoted to the Lord's Name,
As guided by the Guru, cherished by my heart. (1) *Refrain*
I repeat the Name by tongue as taught,
And tell the rosary of Name in my thought.
Those who have it inscribed in their lot.
They meet their Forest Lord.* (1)

Those who meditate on the Name,
No more are they in any problem involved.
Yama dare not touch them,
The Guru protects them as ordained by Lord. (2)

Ignorant children we know not anything,
Like mother and father we are nourished by the Bard.
We were playing with the flames of Maya,
Guru, the Compassionate, had us absolved. (3)

Many a sinner were soiled,
They became pure as they came the Lord to laud.
My mind is in bliss having imbibed the Guru,
Nanak, the humble, is blessed by the Holy Word. (4) 5

Mali Gauda IV

P-986

My self! Meditate on the Lord and annul all your sins and sloth.
With the Lord lodged in heart,
The Guru Accomplished had my head laid at the Guru's path. (1) *Refrain*
He who gives me tidings of my Lord Preceptor,
I would offer him myself in pieces and part.

* Vishnu - God

The Guru Accomplished had my union with the Lord consummated,
For the Guru's Word I am a slave, sold and bought. (1)
They give much charity during Makkar* at Prayag.**

And offer their body in twain *unsought.*
But without the Lord's Name nobody is liberated
They may give away gold+ in bits and parts. (2)

Lauding the Lord and chanting divine praises,
The mind's door-panels are set apart.
Dismantled are the Three Qualities, fear and illusions flee,
And the pitcher of hypocrisy is distraught. (3)

In Kaliyug only they meet the Accomplished Guru.
Who have it inscribed in their lot.
Nanak, the humble, sipped the essence of Amrit.
His hunger and thirst were squashed. (4) 6
[set of six hymns]#

Mali Gauda V

There is but One God.
He is realised through the grace of the True Guru.

My self! In the Lord's service lies peace true,
All other involvements are false.
Yama beats blue. (1) *Refrain*
Those who have it inscribed on their forehead,
The company holy they pursue.
They are ferried across the ocean of life
By the Godly, Wondrous Guru. (1)

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* when the Sun enters Capricon.
** Allahabad.
+ They boil a figure in gold in oil and then cut it into pieces to give in charity.
as recorded in the original text.

One should serve at the feet of the holy every day,
Forgetting avarice, attachment and misdeeds too.
Giving up all other hope,
Repose faith in the Formless Beau. (2)

The misbelievers get lost in illusions,
It is deep darkness without the Guṛu.
What has been determined Above must happen,
No one can ever it undo. (3)

The master is Unknowable in essence,
His names are many and without any cue.
Says Nanak, blessed are they
Whose heart does the Name imbue. (4) 1

Mali Gauda V

Pay obeisance to the Lord's Name,
Contemplating which does one sustain. (1) *Refrain*
Meditating on Whom one is free from anxieties,
Meditating on Whom one is free from worldly ties.
The stupid become clever by meditation.
For the clan meditation obtains liberation. (1)

Meditating on Him, from fear and suffering one is relieved.
Meditating on Him of ills one is remedied.
Meditating on Him the sins are washed.
Meditating on Him one suffers not wrath. (2)

Meditating on Him the heart is in bloom.
Maya becomes a slave meditating on Whom.
Meditating on Him treasure of *Nidhis** is a dispensation.
Meditating on Him is assured liberation. (3)

* means of comfort. These are nine according to the tradition – gold (*padam*) diamond (*maha padam*) and others

For the fallen the redeemer is the Name Hari.
Millions of devotees it sets free.
Slave of the slaves I come to be blessed.
Nanak's forehead on the holy does rest. (4) 2

Mali Gauda V

Such a helper is the Lord's Name,
Meditating on which in the holy company,
One gains whatever were one to claim. (1) *Refrain*
It is like a boat for the drowning, P-987
It is like oil for the wick extinguishing.
It is like water for the singed to soothe,
It is like milk for a baby's mouth. (1)

As in battle a friend or a brother,
As the meal given to the hungry by mother,
As the pouring rain it is to crop,
As those seeking protection a tiger do adopt. (2)

As one fears not snake bite with Garuda charm,
A parrot in cage the cat cannot harm.
Like eggs nourished in mind,
Like the grain spared in grind. (3)

Great is Your glory remaining unsaid in word.
You are Inaccessible, Unknowable Lord.
You are High, Highest and Wondrous.
Says Nanak, iron can swim if You bless. (4) 3

Mali Gauda V

In my tasks I shall succeed,
Were You to give me lead. (1) *Refrain*

My head may on the holy feet lie!
My eyes may sight You day and night!
My hands may be engaged in service of the holy!
My breath, body and mind may be dedicated to the Deity! (1)

I may cultivate the holy company!
The virtues of the holy may be my heart's property!
What the holy ordained, cherish I might!
The lotus of my heart may bloom at the holy sight! (2)

I should long for company of the holy!
For love of the holy I should ever be thirsty!
The Words of the holy may mind guide!
Blessed by the holy my misdeeds, may be set aside! (3)

Lord Compassionate! Pray do bestow!
Liberation and its approach as the trousseau!
Nanak may kindly be blessed!
Feet of the holy in his heart may come to rest! (4) 4

Mali Gauda V

Abiding by all; never afar,
The Almighty is ever within your call. (1) *Refrain*
I live by listening to His Name,
Relieved of ills to felicity I came.
All the treasures lie in Lord's Name.
Monks and sages in His service remain. (1)

In Whose House all are accommodated,
Besides Whom there is no one stated.
All the living creatures He does foster.
May I ever serve the Kind Master! (2)

Whose Court is known for just dispensation,
Self-contained, Who is under no obligation,
He does everything on His own,
My self, you should meditate on Him alone. (3)

You should hail the company holy,
Where one gains liberation as one's destiny.
Your mind and body should in the Name be absorbed,
Nanak has been accorded this reward. (4) 5

Mali Gauda V
Duet

There is but One God.
He is realised through the grace of the True Guru.

With the Preceptor Accomplished as my anchor,
My body and soul are his wealth and wherewithal.
Himself the Almighty is a great Doer. (1) *Refrain*
Meditating on Him ever bestows peace of life as an objective.
He is All Pervasive, in form and without form and perspective.
Discarding everything else, P-988
One should laud the Lord.
With his folded hands does Nanak beg.
Pray, the Name to me accord ! (2) 1.6

Mali Gauda V

My Accomplished, Wondrous Divine,
Who knows Your ways?
There is no end, no limit to define. (1) *Refrain*
In an instant You make and unmake,
Maker and Breaker, You are Sublime.

All those You have created
You foster them being the Lord Kind! (1)

Your slave comes seeking Your shelter,
You are Lofty, Inaccessible Preceptor.
Pray, ferry me through the arduous ocean,
Nanak, the humble, is a hundred times sacrifice unto You, my Master! (2) 2.7

Mali Gauda V

In my mind and body I have the Lord enshrined
Helping the helpless Cherisher of the holy,
Ever and ever Kind! (1) *Refrain*
He was there in the beginning,
He will there in the end and in between.
There is no place without the Preceptor.
He pervades the cosmos,
He is manifest, the real Master. (1)

Listening His praises with the ear, with the eyes beholding Him,
And with the tongue uttering His laudation,
Nanak would ever and ever hail Him.
Pray, bless him with meditation! (2) 8.6.14

Mali Gauda
Compositions of Revered Namdev

There is but One God.
He is realised through the grace of the True Guru.

Blessed is the Lord playing on flute.
The note of its unstruck melody is acute. (1) *Refrain*
The ram's wool is blessed
Of which Krishna takes over the blanket. (1)

Blessed is the Master Divine
In whose house was born the Master of Lakshmi. (2)

Blessed are the forests of Brindabana.
Where played his pranks Lord Krishna. (3)

He played the flute and the kine grazed
Nama's Master to his heart's content played. (4) 1

I hail my Lord Madhav* of beautiful tresses
And Vithul** of light dark hide. (1) *Refrain*
You came from heaven with disc in Your hand,
And saved the elephant's life
You saved also Draupadi in Dushsasan's assembly
From being unrobed in strife.
Several others You saved,
Along with protecting Ahalya of Gautama's wife.

Such a one, deprived, of low caste, Namdev too has come
To remain by Your side. (2) 2

The Lord speaks from every heart, the Lord alone.
Who else can speak in this tone? (1) *Refrain*
The clay is the same,
Elephant and ant are a variety of pots,
The moving and the stationary worms and moths.
The Lord prevails in every heart. (1)

Have your faith in the Limitless alone,
And none else should you crave. (1)
Having given up desires, says Nama, the humble,
There is no difference between the Master and the slave. (2) 3

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* Vishnu ** Krishna

Raga Maru I
Score I
Quartets

There is but one God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Sloka

Love! Let me ever be the dust of Your feet.
Remaining in Your presence, says Nanak,
Of Your sight I shall have the treat. (1)

Shabad

Those who have a call in the ambrosial hour take to meditation.
Tents, umbrellas, and equipped chariots remain in their attention.
Those who take to contemplation,
They are invited by the Lord for union. (1)
Lord, I am a worthless liar,
Without Your Name purblind, my mind is lost in illusions. (1) *Refrain*

Indulging in dainties my sufferings are multiplied,
Mother mine, this is according to my fate inscribed.
Felicitations are few, sufferings swarm,
Sufferings and more sufferings with my life abide. (2)

Those alienated remain alienated,
And those united are ever united.
The Lord God should be lauded,
Who has this outfit crafted. (3)

A happy happenstance brought us together but we lost in pleasure.
Thus sequestened, says Nanak, can meet again,
In another happy happenstance, as it were. (4) 1

Maru I

By the union of mother and father, this body is created.
In which the Creator has His writ stated.
Containing His grace, light and glory.
But Maya misleads us in the wrong alley. (1)
Thoughtless, why be proud?
When the Master so ordains
Your departure must come about. (1) *Refrain*

Giving up worldly indulgence one attains the pleasure of poise.
But there is none who doesn't have to take his voyage.
So one should consume some and leave the rest,
For another visit if one is blessed. (2)

You do make-up and wear silken vestures,
Many a demand, you make in *your gestures*.
And then sleep in cosy bed.
When in the grip of Yama,
Why should you then tears shed? (3)

You are in the whirlpool of worldly chore.
With stones of sins around your neck,
There is no swimming to the other shore.
The boat of fear may ferry you through, P-990
Says Nanak, but it is not to many due. (4) 2

Maru I
Score 1

My conduct as paper, my mind the ink, good and bad deeds I scribe.
As I am motivated I move,
Lord, Your virtuous ways I dare not describe. (1)
Stupid, why don't you contemplate?
Forgetting the Lord all your merits go waste. (1) *Refrain*

Your night is a snare, your doing too is a snare,
Every moment of yours is a virtual noose.
You peck in delight and get entangled,
Stupid, how would you find your release? (2)

Your body is a forge, your mind the iron.
Of five evil instincts blazes the fire,
In which burns the forceps of anxiety
And the charcol of the sins you have done. (3)
In such a furnace *the iron* turns into gold,
If you come across the Guru.
He blesses you with the nectar of Name,
In peace and poise are your body and *soul.* (4) 3

Maru I

Lotus and algae grow together in the sparkling water of the pool.
They abide together yet, unsoiled, the lotus retains its cool.
O Frog, you will ever remain unaware;
Consuming weeds, living in salubrious waters,
And yet of *Amrit* it doesn't have a share. (1) *Refrain*

You live in water ever but not the humming bee,
Who cherishes the fragrance of lotus flying as high *as a tree.*
And the lotus buds which bow before Moon from afar as they see. (2)

In milk you have *Amrit*, sweetness of sugar and honey,
Living in water, don't try to be clever, do pay heed.
One can't get away from one's nature, like flea
Which goes for blood rather than milk for its feed. (3)

With the learned live the stupid who listen to rare texts without avail;
They shed not their innate nature as a dog's tail. (4)

There are hypocrites who imbibe not Name,
And those who remain ever at the Lord's Gate.
Says Nanak, one gets what is inscribed at the Primal Time.
One should ever on the Lord God meditate. (5) 4

Maru I

Sloka

Thousands of sinners are saved by dedicating themselves to Lord's feet.
It is like holy bath at sixty eight places of pilgrimage,
Says Nanak, who have it inscribed in their sheet. (1)

Shabad

My sister friend, given to pride,
Let me tell you a sweet story of my Spouse, *my Guide*.
Mother, with whom should I share my agony?
I can live not without my Lord Deity. (1)

Deserted, I am deeply distressed,
Having lost my youth I woefully regret. (2)

He is Omniscient, my Lofty Lord,
I serve Him with utter regard.
Says Nanak, it is my only fear,
Without His glimpse, how would my Lord I endear. (4) 5

Maru V

P-991

I am a bonded slave, Subhaga* being my Name.
As ordained by my Guru I am sold in bazaar.
Whatever I am told, I do the same. (1)
What is the identity of Your slave?
The Master's command he must not wave. (1) *Refrain*

My mother is a slave, my father is a slave,
I am progeny of a slave.
The slave dances, the slave sings,
And for Your laudation does crave. (2)

If You ask for water I would fetch, my Master,
If You eat, I should grind.
I would wave fan, wash Your feet,
With Your Name ever in my mind. (3)

Nanak is an ungrateful slave,
It is Your grace if You pardon.
You are the Kind Bestower since the beginning of time and earlier,
Without You there is no liberation. (4) 6

Maru I

Some call me a goblin and others a demon.
Yet some others see in Nanak a simpleton.
Nanak, the crazy, has gone insane for his Master.
I know none other than the Lord. (1) *Refrain*
He is insane who becomes obsessed in His fear.
Except the Lord he accepts no other peer. (2)
He is called insane who serves the One God only.
He abides by his Master, cares not for any other deity.

---

* Fortunate

He is called insane who loves his Lord God,
Thinks poorly of himself and the rest of the world he lauds.

Maru I

This wealth* is pervasive over all,
Misled, the self-possessed consider it far. (1)
I have this wealth as capital in my heart.
He is saved whom You impart. (1) *Refrain*

This wealth is neither destroyed nor stolen by a thief,
Neither it sinks, nor any penalty does it receive.
This wealth has a peculiar merit,
One attains poise and the mind is ever at rest. (3)

Fellow travellers, of this wealth let me tell you a unique merit:
Without this wealth no one has ever attained superior status. (4)

Says Nanak, He who relates the gospel of the Inexpressible
He is the True Guru, when He meets, He makes it possible. (5) 8

Maru I

Breathe in from the Sun channel,** from the Moon channel+ exhaust
And thus organise your breath in Sukhmana Vase.#
The mind, nimble like fish, is this way disciplined,
The swan of soul doesn't fly away,
Nor does the wall of body collapse. (1)
Stupid, why are you misled in illusions.
You have not contemplated the Eternal Point of Bliss. (1) *Refrain*

* Name ** *ida* channel (passion) + *pingla* channel (poise)
channel between *ida* and *pingla* (channel of vital energy providing achievement of yogic exercise)

That which cannot be contended with, discipline it.
That which cannot be repressed, restrain it.
Discarding doubts, take to Amrit in profusion.
The mind nimble like fish is this way disciplined,
The swan of soul doesn't fly away,
Nor does the wall of body collapse. (2)

Says Nanak, pay heed folks, he who contemplates the Lord from his heart,
He sips *Amrit* with breath, P-992
And he disciplines the mind nimble like fish.
The swan of his soul doesn't fly away,
Nor does the wall of his body collapse. (3) 9

Maru I

Neither Maya was disciplined nor the mind restrained.
I am caught in a surging tide.
That boat alone could ferry through
Truth as its cargo which contained.
The divine jewel disciplines the mind,
The truth cannot but be sustained.
The virtuous sits on the throne,
With Five Qualities* in the fear of God maintained. (1)

Man, don't you treat the True Master far away,
He who has His spark in every light of the universe,
Over every head He has His sway. (1) *Refrain*

Amongst Brahma, Vishnu, sages, monks, Shankara, Indra ascetics and mendicants,
Those who abide by His decrees are exalted at His Portal,
The misbelievers die in their pride, a death ignoble.
As far wandering minstrels, heroes, celebates and recluses,
Who contemplate the True Guru,

* These are truth, contentment, righteousness, compassion and poise

Without serving the Lord, they gain no reward.
Service is the devotion true. (2)

For the have-not, You are the means, for the unguided, You are the guide,
And honour of those without honour.
The blind in me has found a jewel in the Guru,
Who is of the powerless, mighty power.
He is not realised by ritual sacrifices or recitation,
Guided by the Guru alone comes the true manifestation.
Without the Name there is no recognition,
The false is condemned to transmigration. (3)

One should laud the True Name,
The truth lends contentment.
With the jewel of enlightenment the mind should be cleansed,
So that again it is not stained.
As long as one is devoted to the Lord,
With no impediment one is strained.
Says Nanak, for liberation one has to dedicate oneself,
With the True One in the mind and body contained. (4) 10

Maru I

The *yogi* who has immaculate Name as his motive is never stained.
The Beloved Master is ever by the side of the true,
With transmigration he is no more chained. (1)
Master! What is Your Name? How can one come by it?
Were You to call me in the Mansion,
I would like to know this secret. (1) *Refrain*

He is the true Brahmin whose holy bath is enlightenment,
And whose worship of the leaf-petals is laudation of the Lord.
There is one Name, one Lord,
His light is in the Three Worlds abroad. (2)

With the tongue as beam and the heart as scale,
One should measure the measureless Name.
There is only one shop with one Supreme Merchant,
The traders remain ever the same. (3)

Here and hereafter the True Guru pays attention,
This secret is known to those who are given to single-minded devotion
And are free from mental tension.
The Holy Word rids of illusion,
And day and night the server is in meditation. (4)

On the top is the Tenth Chamber* in which resides Gorakh,**
Where he has the Inaccessible Lord as His associate.
As taught by the Guru the house and the world outside appear alike,
Nanak has it seems turned an anchorite. (5) 11

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Raga Maru I
Score 5

There is but One God.
He is realised through the grace of the True Guru.

He is awake day and night, sleep he cannot.
He alone can appreciate it, who suffers this lot.
He who is struck with the shaft of love,
The apothecary knows not its cure. (1)
He who is put to laudation by the True Lord,
Few are the devotees given this accord.
Only he does know the value of *Amrit*,
Who trades in *Amrit* as a ware. (1) *Refrain*

The wife gets attached to her Spouse True,
Were she be devoted to the Holy Word too.

* Dasam Dwar ** the Chief in yogic terminology

She would be in perfect peace and poise,
Of her longings and desires the Lord would take care. (2)

She would shed her doubts, get rid of illusions,
And in serenity draw the bow of laudation.
She would give herself to the Guru's Word and get her mind merged in it,
Such a one is *yoga* practitioner rare. (3)

Consumed with ego who forgets the Lord,
Receives the Yama's sword blows hard.
Were he to ask he gets not the Name
And suffers heavy penalty there. (4)

He who is in the grip of Maya and avarice,
At Yama's he finds himself in a state worse.
Having not been able to break the bonds of attachment,
Yama does not him spare. (5)

Neither can I do nor have I ever anything achieved.
The Ambrosial Name from the Lord I've received.
He whom You bestow, he need not bother.
Nanak has come seeking Your care. (6) 1.12

Maru III
Score I

There is but One God.
He is realised through the grace of the True Guru.

Where You seat me, Master, I sit down,
Where You send me, I go.
The Lord alone is all over,
Every spot is sacred, I know.
O Lord! Let me sing Your praises,
And thereby dissolve in the Divine in phases. (1) *Refrain*

Discriminating between good and evil,
It is the biggest curse.
Both are created by the Master
Who presides over the universe. (2)

The senses are said to be all-powerful,
But who created the sense organs?
All this is the Creator's game,
One must understand the phenomenon. (3)

With the Guru's grace I meditated on Him
And thus forsook duality.
What He did, I accepted as truth,
And was rid of Yama's penalty. (4)

Says Nanak, who can ask my reckoning,
When I've forsaken conceit?
I've sought the shelter of the True One
Seeing Whom the Yamas retreat. (5) 1

Maru III

The cycle of birth and death snaps,
One settles in His presence.
Bestowed with the treasure of truth,
He alone knows whence. (1)
O Man! You should contemplate on the Lord.
Driving evil away from the mind,
Repeat the Guru's *Shabad*,
And with truth yourself bind. (1) *Refrain* P-994

If you remember not the Name here,
You will settle nowhere.
Thrown into the cycle of birth and death,
You'll be lost in filth forever. (2)

As destined, I've found my Guru, mother,
I am lucky indeed.
Remembering the True One day and night,
The truth has become my creed. (3)

The Lord has created the universe
In His benign mercy.
Says Nanak, the Name lends glory
To whom He takes kindly. (4) 2

Maru III

Dear Lord! forgive my past misdeeds,
And give me the right lead.
I remain attached to my Master's feet,
Forsaking my self-conceit. (1)
In the company of the Guru-conscious,
I should contemplate on the Name.
Remain seated at His feet,
Single-minded, in a single frame. (1) *Refrain*

I can boast of neither caste nor class,
Neither a home nor any place.
With the *shabad* I killed duality,
The Guru gave me the Name in His grace. (2)

My mind obsessed in greed,
In greed it is lost.
Engaged in false deeds,
It incurs Yama's wrath. (3)

Says Nanak, He Himself is all over,
There is none else.
He bestows the treasure of devotion
And the Guru-conscious are blessed. (4) 3

Maru III

One should look for those dyed in the truth,
There are not many like them in the world.
Meeting them, it is a pleasure,
Who meditate on the Lord. (1)
Man, you should meditate on the True Lord;
You may ask the True Guru,
And thereby the capital *of life* you haul. (1)

Some take the service of the True,
If it is destined from the Above, they meet.
Guided by the Guru who meet, they separate not,
They are lodged in the True retreat. (2)

There are those who are not aware of the essence of devotion,
The self-possessed are misled with delusions.
In them, too, the Lord pervades,
Beyond cognition, beyond description. (3)

He with whom you cannot match, to Him better supplicate.
Says Nanak, if the True Name is lodged in the heart,
Hearing about it, He would shower approbation as reward. (4) 4

Maru III

Blistering desert He turns into cool oasis and scrap-iron into gold.
One should adulate the True Lord,
Who has none other of His sort. (1)
My self, day and night you should meditate on the Lord,
You should recite the Guru's Word
And day and night the Master you laud. (1) *Refrain*

The devotee realises the Divine
When the True Guru inculcates.

The True Guru should be adored,
From Whom the enlightenment percolates. (2)

Ignoring the True Guru who take to others,
What would they do hereafter?
They would be bound and beaten by Yama,
And chastised ever after. (3)

My Lord is carefree sort,
Above covetousness and desire.
Says Nanak, you better rush to His shelter, P-995
In His grace He would grant what you aspire. (4) 5

Maru IV
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Inspired by the Guru's Word, Sukdeva and Janak contemplated Name
And came to the Lord.
Freeing him from his poverty, the Lord met Sudama,
Whose loving devotion earned him liberation as reward.
The Beloved of the devotees obliges with Name,
Guided by the Guru one gains accord. (1)
My self, meditating on the Name liberates,
Dhruva Prahlad, Bidur, son of a maid-servant, were saved by the Guru's Word. (1)
Refrain

In *Kaliyuga* Name is the supreme boon.
The devotees are ferried across,
Namdev, Jaidev, Kabir, Trilochan,
Along with Ravidas, the cobbler god.
The devotees who take to Name are liberated,
Their misdeeds are forgot. (2)

The sinners who meditate on Name,
Off their sins are cast.
Ajamal frequenting harlots was saved
By uttering the Name 'Narayan' of God.
Contemplating the Name, Ugrasen earned liberation.
Bonds snapped, salvation was his reward. (3)

The devotees are graced by Him,
And Himself by the Lord are bestowed accord.
The Lord God vindicated honour of His servers,
Who seek His shelter and look up to Him as their Guard.
Nanak, the humble, was favoured.
The Name came to be lodged in his heart. (4) 1

Maru IV

Siddhas absorbed in meditation, the practising *yogis* and monks contemplate.
The celibates, philanthropists, the self-satisfied,
Indra and the like chant laudation as they meditate.
Those in Your shelter meditate and are relished,
And those guided by Guru, You liberate. (1)
My self, those who meditate,
Their salvation they celebrate.
Dhanna, the Jat*, Balmik, the highway man, guided by the Guru
Swam across the life's strait. (1) *Refrain*

Sages, angels and choristers meditate,
The humble servants the Name reverberate.
Shiva, Brahma and all the goddesses,
The Name they came to repeat and reiterate.
Those who had their mind with the Name suffused,
The God-devoted sailed across the life's ocean inflate. (2)

*a tribe in the north-west of India

Thirty three crores of deities meditate,
The Lord's extent they fail to estimate.
The *Vedas*, *Puranas* and *Smritis* have adored the Divine,
The Brahmins chanting with their tongues would adumbrate.
Those who have the enchanting Name lodged in their heart,
The God-devoted go through the Divine Gate. (3)

Of innumerable ways the Lord who have contemplated,
I have not been able to enumerate.
With the grace of the Guru who pleases the Lord,
He comes to occupy the Divine Estate
The Lord benign blessed with the Name,
Nanak, the humble, the Name came to contemplate. (4) 2

Maru IV
Score 3

P-996

There is but One God.
He is realised through the grace of the True Guru.

Obtaining the treasure of Name as guided by the Guru one is by Lord felicitated.
The Name abides by the seeker here and hereafter,
In the end one gets liberated.
In the arduous paths with narrow passage,
Salvation is by the Name facilitated. (1)

My Guru True! Pray, let me be with the Name satiated.
He is my mother, father, son and relation,
Mother mine! Other than the Lord I have no one cultivated. (1) *Refrain*

I yearn for the Lord's Name,
Mother mine! Is there one who would get us mated?
I supplicate to Him,
With love divine I long to be sated.

The True Guru is Kind, the Lord is gracious,
He does unite, no one is long-waited. (2)

Those who have not meditated on the Name,
The unfortunate, they die immigrated.
They get into the cycle of reincarnation,
They are born and die, meet and are separated.
They are bound and penalised by Yama.
At the Lord's Portal they are berated. (3)

You are the Preceptor, I come seeking Your shelter,
My Divine Lord, pray, get me reinstated.
Do be gracious, the Provider of the World!
In His shelter, to the True Guru I am related.
The Lord God took kindly,
Nanak, the humble, was united and saturated. (4) 1.3

Maru IV

I am looking for the Name as my capital,
Could someone tell me, wherefrom can I get Lord's Name as my wherewithal?
I would sacrifice myself unto Him in slices,
Who would put me in touch with my Lord.
My heart is fascinated with Him,
How I meet a friend who would tie our chord? (1)
Dear friend; I look for Lord's Name as wherewithal.
The Guru Accomplished has inculcated Name in me,
The Lord is my anchor, with him I am enthralled. (1) *Refrain*

The Guru Himself brought about the meeting,
He introduced me to the Name Divine as capital.
Without the Guru's love it is not obtaining,
Let it be understood by one and all.
The Lord has lodged Himself in the Guru,
I hail the Guru who brings about union with the Lord. (2)

The ocean and treasures of devotion,
With the Guru Accomplished are stalled.
In His grace, the Guru bestows them,
His discourses are a refulgence ball.
The self-possessed are unfortunate,
They die of thirst as they approach the port of call. (3)

The kindly Guru is Compassionate,
I beg favour from the Bard.
Long separated, pray grant me the union,
I have an earnest yearning in my heart.
Should it please the Guru, He would pay heed,
Nanak, the humble, has a prayer for the Lord. (4) 2.4

Maru IV

Listening to the Lord's gospel, the Guru's wisdom I have imbibed.
Discoursing about the Lord, the elevated status have the fortunate occupied.
The mind of a Guru-guided is enlightened,
In it is the Lord Accomplished enshrined. (1)
My self, to listen to the Lord's discourse I long. P-977
Discoursing on the Lord daily,
The Guru-guided gets to belong. (1) *Refrain*

I searched my mind and body,
To get to the essence of the song.
Meeting the holy I came to realise,
Listening the unrevealed I was in a throng.
Name is the anchor of my mind and body,
To the Lord Noble I now belong. (2)

The Noble Guru has put me in touch with the Noble Preceptor,
I find my consciousness to the superconsciousness prolong.
Of great good fortune is the one who serves the Lord,
He imbibes the Lord for whom he longs.

The self-possessed is unfortunate
The night is like the one hauled on coals with a tong. (3)

Lord! I am Your poor seeker,
Let me sing Your ambrosial song.
The True Guru is my friend,
Who takes me to the Lord I belong.
Nanak, the humble, has come seeking Your shelter,
Pray, bless me with the Name I long. (4) 3.5

Maru IV

In love with the Lord, Oh recluse! You are blessed with the Divine in your heart.
The holy company inspires loving devotion,
The Guru's *Shabad* lends essence of joy in God.
The mind and body are in bloom,
When one cultivates the Guru's Word.
Dear friend, nectar of the Name of Lord you should drink hard.
The Guru Accomplished had the Lord realised,
Here and hereafter who does the honour guard. (1) *Refrain*

We should meditate on the Name,
Guided by the Guru, the Lord we should laud.
In the soil of the body we should sow Name,
Finding the Preceptor in the company of men of God.
The Divine Name is *Amrit*,
Which the Guru Accomplished has us absorbed. (2)

The self-possessed are overwhelmed with desires,
Their yearning mind wanders in ten directions starved.
Accursed are the ones who live without Name,
In filth are the self-possessed cast.
They come and go in turn,
In many an incarnation aghast. (3)

Terrified, I come seeking Your shelter,
Pray, do be gracious and accord.
It is in the holy company that one realises,
The Name which elevates one's honour aloft.
Nanak, the humble, gained the treasure of Name,
Guided by the Guru's Word ever soft. (4) 4.6

Maru IV
Score 5

There is but One God.
He is realised through the grace of the True Guru.

There are treasures of Lord's devotion,
On the devotee the Lord bestows liberation.
He on whom the Lord is gracious,
He takes to Lord's laudation. (1)

When the Lord Banwali* is kind,
Him in your heart you find.
My self, you should meditate on Name.
Release comes through contemplation. (1)

Refrain
P-998

Lord's Ambrosial Name is of peace an ocean.
The devotees demand,
The Lord grants in His condescension.
The master is True, ever true,
His truthfulness is my attraction. (2)

The nine apertures of impurities flow like a river.
The Name Divine turns them pure.
Should the Lord God, my Master, be gracious,
All the impurities end by meditation. (3)

* Lord of forest, other nature name of Vishnu, God

The attachment with Maya is terrible ruination.
How do we swim across the arduous ocean?*
Should the True Guru provide the boat,
It would ferry across with contemplation. (4)

You are Pervasive, to You everyone owes.
What You ordain, as ordained it goes.
Nanak, the humble, lauds the Lord in humility,
The Lord must provide in His compassion. (5) 1.7

Maru IV

My self, you should utter the Name of Lord,
Annulment of your sins is on the Lord's part.
Garner the Name, hoard Name,
While departing Lord's Name is the constent mate. (1)
He on whom He is gracious, he contemplates,
He meditates daily, meditation the devotee felicitates.
With the Lord's grace, he gets into ecstasy,
Meditating to the yonder shore he migrates. (1) *Refrain*

Unafraid, Formless is True Name,
Uttering it is the noblest game.
Foes and the minions of Yama are vanquished,
The Lord's devotee does never frustrate. (2)

He to whom the Lord is kindly inclined,
Known in the four *Yugas* and four directions himself he would find.
He who slanders him is a sinner; Yama's minions to the task him take. (3)

The Lord Immaculate pervades all over.
His writ he finds runs everywhere.

*ocean of life

He whom the Lord protects, who can harm him?
He whom the Creator Himself comes to reinstate. (4)

I meditate on the Creator day and night,
Who takes care of the holy and devotees' plight.
Ten and eight *Puranas* and four *Vedas* are witness,
Lord's Name had Nanak, the humble, to liberate. (5) 2.8

Maru V
Score 2

There is but One God.
He is realised through the grace of the True Guru.

The earth, sky and galaxies are in fear with mighty ordinance over their head.
Air, water and fire are in fear.
In fear is poor Indra led. (1)
He alone is said to be unafraid,
He is happy, ever in bliss,
With his Guru who does the Lord's virtues adumbrate. (1)

The embodied deities and angels are afraid,
Siddhas and ascetics die in fear.
Four and eighty lakh species are born and die,
In transmigration they steer. (2)

The mighty, the intellectual and those afflicted with sloth are afraid.
In varied forms are they created. P-999
Afraid is Maya, the crook,
And Dharmaraja as stated. (3)

The entire universe is in fear.
Unafraid only is the Creator.

Says Nanak, he abides by the devotees,
The devotees in His Court do matter. (4) 1

Maru V

Dhruva, a five year old deserted child,
By meditation become immortal and immutable.
And he* who in fondness for his child uttered 'Narayan',
The minions of Yama were beaten off in his battle. (1)
Master, countless are those You have made capable.
Helpless, of mean understanding, without any merit,
I come seeking Your shelter inalienable. (1) *Refrain*

Balmik, the wicked, was saved,
And the poor hunters of *Krishna fable*.
For an instant he contemplated in his mind,
And the king of elephants was bailable. (2)

Bhakta Prahlad was protected,
Hiranyakashyapa with claws turned assailable.
Bidur, the son of a maid-servant, was sanctified,
And all his tribe became adorable. (3)

What misdeeds of mine shoud I disclose,
In attachment false I have become insensible.
I came seeking shelter of the Preceptor,
Pray, extend Your arm and make me serviceable. (4) 2

Maru V

To amass wealth I made many an effort and went about a lot.
All the efforts I made in my ego,

* Ajamal

They availed not, (1)
And no gain to me ever brought.
Lord, pray, allot me the days,
When You, my Lord, I laud. (1) *Refrain*

Beholding the spectacle of son and spouse,
I get in them involved.
I get intoxicated with the drink of Maya,
And never meditate on the Lord. (2)

In many a way I've searched the secret of devotion,
Except in the company of the holy, it is not to be got.
You are the Accomplished Bestower,
Pray, a boon to me award. (3)

I have given up ego and sense of self-importance,
I seek dust of the feet of slaves in Your guard.
Says Nanak, as I met the Lord,
I merged in Him and in supreme bliss was my heart. (4) 3

Maru V

Where in your self is lodged the Name and where is located pride?
Where on your face is the scar,
Having heard someone deride? (1)
Tell me, who are you? From where have you arrived?
You know not how long is your stay,
And about your departure you are not advised. (1) *Refrain*

Forbearing in nature are air and water, and the earth is forgiving.
The five elements combine to make the body,
Which of these is evil in making? (2)

The Creator who created the cosmos,
Ego too He infused.

Life and death are in His hands,
Transmigration also He has introduced. (3)

The caste and colour are not going to last,
False is the entire expanse of creation.
Says Nanak, when he winds up His game,
There is none else but divination. (4) 4

P-1000

Maru V

In ego, attachment, avarice and evil, I did not indulge or love.
I traded in the Name alone as my goods that I loaded and made a move.
The devotee's devotion bore fruit, in the end it did.
I served my Master as long as I lived,
And had Him in my mind when I came to quit. (1)

Whatever the Lord ordained, I evaded not,
I was at peace and in poise when asked to stay on,
And I rose to run when I was told to depart. (2)

If He asked me to go hungry, I accepted it with pleasure.
I know not what is joy and sorrow.
Whatever was ordained by the Master,
I accepted it with a smile ever. (3)

The Lord took kindly to His devotee.
I was taken care of here and hereafter.
Blessed is the devotee, his visit is fruitful,
Says Nanak, who has imbibed the Merciful Master. (4)

Maru V

As he took kindly, the Master was gracious and I lauded the Lord.
Anxieties over, I was at peace,
And attained utmost accord. (1)

Having gained life-eternal as reward,
I contemplate on the Lord Provider,
In company of the men of God. (1) *Refrain*

Lust, wrath, avarice and attachment shed,
All other weaknesses I discard.
He is ever here present in person,
Never He goes abroad. (2)

I attained peace and serenity, my desires fulfilled,
I have the holy as my guard.
He redeemed the fallen in an instant,
He is much above the One I laud. (3)

Free from all fears, I am unafraid,
I have sought shelter of my Lord.
Day and night absorbed in Him,
His Master does Nanak laud. (4) 6

Maru V

He who is all Accomplished and virtue-incarnate, you don't ever laud.
What you would quit in an instant,
You chase the same hard. (1)
Why don't you meditate on your Lord?
Finding your foe indulging in pleasure,
Why must it burn your heart? (1) *Refrain*

Uttering Whose Name Yama releases you,
Why don't you for His shelter depart?
Drive away the wretched jackal *of sloth*
And come to the Lord's resort. (2)

Listening to Whose laudation you swim across the ocean *of life*,
Why don't you cultivate His heart?

That which is short-lived like a dream,
Again and again you get in it involved.
When the Lord Compassionate was graceful,
In the company of holy I was praised.
Says Nanak, I was free from the delusion of the Three Qualities,
As the Lord came to my aid. (4) 7

Maru V

The Omniscient knows everything, from Him why must you hide?
The hands and feet must burn in an instant,
As in the fire you slide. (1)
Stupid! To the Lord God you have given go by. P-1001
You eat His salt and yet you are ungrateful,
As you see, in pieces you will divide. (1) *Refrain*

Your body is inflicted with incurable maladies,
If you tried, they will not subside.
Forgetting the Preceptor is a great agony,
Nanak has come to realise. (2) 8

Maru V

With the heart attuned to the lotus feet of the Lord,
Day and night you should the Divine laud.
Other than Him there is none.
He was there in the beginning, in the middle;
He would be there in the end. (1)
His devotees He must tend. (1) *Refrain*

He whose writ runs in the entire world,
It is Himself, the Formless Lord.
Nanak to the True is committed
He is in peace, no more is he afflicted. (2) 9

Maru V
Score 3

There is but One God.
He is realised through the grace of the True Guru.

Misled, why have you forgotten the One who bestows breath and life?
Sipping the mean drink *of Maya* you are intoxicated.
Rare to obtain, your life goes waste in strife. (1)
Man, in what stupidity you are caught?
Forgetting the Lord of the Universe, you are misled in illusions,
And in love with Maya, the maid-servant, you are lost. (1) *Refrain*

Quitting the anchor of universe, you serve the mean,
Your life in agony has passed.
Unenlightened, you do meaningless deeds.
The self-possessed are purblind called. (2)

What is true you treat as untrue,
What must die, you think must ever last.
Which belongs to others, you clasp as yours,
This is how you are cast. (3)

Kshatriyas, Brahmin, Sudras and Vaishyas,
All in the same Name are absolved.
Says Nanak in his gospel,
He who listens to the other shore is hauled. (4) 1.10

Maru V

What you do in confidence is known to the Lord by your side,
Only the people you deceive.
Forgetting the Lord, you indulge in vice,
You clasp the pillars that fire heaves. (1)

Man! Why do you go to others?
Dirty, diehard deluded in lust, donkey!
Haven't you heard about Dharmaraja's fetters? (1) *Refrain*

You have tied unnecessary stones around your neck,
With a load of slander on your head,
You have to go across the vast *ocean of life*.
How would you be to the yonder shore led? (2)

Engrossed in lust, wrath avarice and attachment,
You have your eyes closed.
You have no time to pull out of Maya.
It is a vast ocean of life that you have to ford. (3)

The Sun is exempt, the Moon is exempt,
So is the divinity-enlightened.
In temper, like fire which is ever untainted. (4)

P-1002

Those who are fortunate, lifted is their curtain of illusion,
Committed to the Guru they are in loving devotion.
They are bestowed the Guru's *mantra* of Name,
Says Nanak, no more are they condemned to transmigration. (5)

Man, this is the way to swim across to the other shore.
Meditate on the Lord, die while living and duality abjure. (2) 11
Second *Refrain*

Maru V

Released from seeking all over, I found the Lord in our bay.
Having beheld the Lord's wondrous spectacle,
My mind does no more go astray. (1)
I found the jewel, the Lord Accomplished had it imbibed,
It was not obtainable at any price,
The Guru in His grace got it realised. (1) *Refrain*

Invisible, Unknowable is the Preceptor.
In the company of the holy the unidentified is identified.
When the unstruck melody resounds in the supreme chamber*
The Ambrosial Name is channelised. (2)

Nothing is wanting, the heart's desire is fulfilled,
An endless treasure devised.
When the Guru's feet are serviced,
The uncouth mind comes to be sensitised. (3)

In poise one comes and in poise one goes,
And in poise is the mind satisfied.
Says Nanak, when the Guru effaces the illusions,
The mansion by the denizen of the mansion is occuplied. (4) 3.12

Maru V

He who created and fostered you, for Him you have no respect.
Should you sow off-season, flower or fruit you don't get. (1)
My self, this is the appropriate hour for cultivating meditation.
Should you sow the crop with care,
In good time you would get your remuneration. (1) *Refrain*

Maru V

Give up pursuing illusions of your mind,
Better come to the Guru's care.
What has been inscribed from Above,
That alone you should dare. (2)

Should you cherish love for the Lord,
Your effort would the fruit bear.

* Dasam Dwar, seat of super consciousness

The crop grown in personal care,
Never does poorly fare. (3)

The invaluable boon obtained once,
Never does go anywhere.
Says Nanak, I am blessed with peace,
Contented with what is my share. (4) 4.13

Maru V

Fractured is the egg of illusion, illumined is my mind.
Shattered are the fetters of my feet,
Liberated I am by the Guru kind. (1)
No more I suffer transmigration!
The smouldering cauldron is quiescent.
With the Guru's gift of devotion. (1) *Refrain*

Ever since I came across the holy,
No more am I under vigilance.
He who had imposed, has it lifted
I fear no more the *kotwal's** arrogance? (2)

I am free from the load of my past deeds.
I have arrived at the shore.
The Guru has been gracious indeed. (3)

A true objective, at a true seat in a true resort,
Truth as capital and true wherewithal,
Nanak has found it all in his own heart. (4) 5.14 P-1003

Maru V

The Brahmin recites the *Vedas* but acts not on what he reads.
He sits in silence in a secluded corner,

* gendarme

But in his heart the knot of stray-thinking he breeds.
His mind continues to wander about,
Though becoming a recluse, his home he leaves. (1)
Whom shall I take into confidence?
He who is liberated himself and makes me meet the Preceptor,
In whom do I find such munificence? (1) *Refrain*

With many an austerity, I discipline my body,
My mind continues to stray in ten directions.
Adopting celibacy, I became a celibate monk,
Yet my arrogance continues to suffer inflation.
Turning an anchorite, I go on pilgrimage,
Albeit I remain afflicted with wrath, a beastly passion. (2)

With ankle-belts tied around my feet, I became a temple dancer,
A way verily to earn my living.
Fasts, discipline and the six prescribed rituals,
I perform for outward showing.
I sing melodious songs with my tongue,
Without the Name Divine from my heart flowing. (3)

The Lord's devotees are above weal and woe, avarice and attachment;
They are ever immaculate.
I would be blessed with the dust of their feet,
If the Creator were to be compassionate.
Says Nanak, when I realised the Accomplished Guru,
My desires met, *am no more dispassionate*. (4)

My Lord is Knower of the heart,
He is primed of my mind.
Ended is prating on my part. (1) 6.15 Second *Refrain*

Maru V

He who has Name enshrined in his heart, he is the king of many millions
He who has not been blessed with Name by the True Guru,
The wretch is relegated to transmigration. (1)
My True Guru does my honour vindicate.
Engaged in meditation I am cherished,
Forgetting the Lord in dust I pulsate. (1) *Refrain*
Indulging in carnal pleasures of physical beauty and colour,
Ends in sins and misdeeds.
The Lord's Name is the treasure of weal,
To the essence of peace and poise it leads. (2)

Like shadow of a cloud, the joy of Maya is momentary,
They are dyed in deep red colour,
Who in concert with the Guru laud the Deity. (3)

The Master is lofty, Mighty and Wondrous,
His Darbar is beyond access.
Says Nanak, fame and exaltation,
Together with love of the Lord, the Name begets. (4) 7.16

Maru V
Score 4

There is but One God
He is realised through the grace of the True Guru.

The creation has emanated from the Creator.
Of days and nights He is the Maker.
Forests, grass, leaves, Three Spheres and ocean,
The four *Vedas* and multiple sources of creation,
Planets, continents and the cosmos,
At one stroke everything came to pass. (1)

One should try to find as to who is the Creator.
Meeting the Guru one gets to know the Preceptor. (1) *Refrain*

The Three Qualities He came to fashion,
Leading to the outfits of hell and heaven.
It's ego that determines birth and death,
Not for a moment the mind is at rest. P-1004
It is all dark without the Guru,
Liberation comes with the Master True. (2)

The self-possessed who in ego act,
They invite bonds around their neck.
He who his avarice must repeat,
He has iron fetters on his feet.
He who has it inscribed on his forehead,
With his Guru to the Lord he is led. (3)

He meets who cherishes the Lord,
He is misled whom the Preceptor would discard.
In himself one is neither stupid nor wise,
One takes to Name if He were to advise.
There is no knowing His end or limit,
Nanak, the humble, ever in adoration to Him does submit. (4) 1.17

Maru V

The world of Three Qualities by Maya, the charming, has been captivated,
The false world is by avarice actuated.
Hoarded in avarice, in the end everyone she has cheated. (1)
The Lord, Fearless, Formless has ever facilitated.
All the creatures He has verily entreated. (1) *Refrain*

There are those who bury it with pains.
There are others who part not with a penny even in dream.

Those who hoard it as rulers.
The crook accompanies not even them in esteem. (2)

Than breath and body some hold it dearer,
Others garner it at the cost of father and mother.
She abides not even with those who keep it hidden from progeny, friend and brother. (3)

Some turn recluse and sit in absorption,
Others are *yogis*, celibates and of learning profession.
Yet others go about the cremation grounds and in wilderness.
Even them she has in her possession.
Those whose bonds are snapped by the Lord,
They have the Name Divine lodged in their heart.
The devotees are liberated in the company of the holy
Which they gain, says Nanak, with the Lord's condescension. (5) 2.18

Maru V

Meditate alone on the Immaculate Lord,
From Whom there is no returning without award.
He who in the mother's womb nourished,
Gave life and body and had it cherished.
One should meditate on the Creator every moment,
Meditating on Whom is of the sins annulment.
Lodge the Lotus Feet in your heart,
And of the jungle of vice get yourself absolved.
Thus the waiting and weeping disappear,
Meditating on the Divine One is rid if illusions and fear.
It is rare that one gets into the company of the holy,
Nanak is sacrifice unto such an entity. (1) *Refrain*

The unreal you took to be real.
Stupid! With the false you came to deal.

Lost in lust, wrath, avarice spell,
You've wasted your life for a cowrie's shell.
Giving up one's own and clamouring for what belongs to others,
Intoxicated with Maya, both mind and body wither.
Indulging in pleasures one is not content,
Desires remain unfulfilled, waste are the arguments.
One comes alone, and alone one departs, P-1005
All the worldly attachments are false.
Drinking the drug oneself One deceives,
Says Nanak, it is difficult to efface what one conceives. (2)

Beast, bird, goblin and ghost,
In many an incarnation he gets lost.
Wherever he goes, he doesn't stay,
Without an abode he goes astray.
He entertains many a desire,
The poor is caught in ego's mire.
Several are his sins to be reviled,
Which cannot be ever visualised.
Forgetting the Lord God, hell is his destiny,
Where there is neither mother, kin, friend nor progeny.
He on whom the Lord is kind,
Says Nanak, at the other shore himself he does find. (3)

Wandering wide I come to the Preceptor's care,
Who helps the helpless like father and mother.
The Lord is gracious, redeems from suffering and affliction,
He whom He pleases, he bestows liberation.
From the dark well He rescues,
The loving devotion spells salvation.
In the devotee Lord Himself manifests,
Himself from the furious fire protects.
Meditation, austerity and restraint are not man's due,
In the beginning and end it is the Unknowable, Fathomless Guru.

Pray, bestow me the Name this is what your slave does beg,
Says Nanak, the Lord is an anchor, my life's peg. (4) 3.19

Maru V

Why fool me, folks? My Beau to the meek is kind,
This is what I find.
The Compassionate Lord protects the select,
For the glory they are consigned. (1) *Refrain*

He gives His ear to the devotees,
Bestows them peace and poise divine. (2)

He was gracious to me,
He blessed me with the Name for which *I pined*. (3)

Nanak, the humble, begs for devotion,
His delusion of duality is behind. (4) 4.20

Maru V

My Master is Supreme,
I am only a server mean. (1)
My Cherishing Lord, I cherish with my heart and mind,
He bestows me with many a boon kind. (1) *Refrain*

I have looked around,
None else I've found. (2)

He creates and provides.
He was here, He is here, He alone survives. (3)

Lord, do be gracious,
Nanak should take to Your service. (4) 5.21

Redeemer of the fallen, I'm sacrifice unto my Saviour!
May I meet a man of God,
In whose company I meditate on the Master ever? (1)
Nobody knows me.
I am known as Your server,
This is my prop, this is my anchor. (1) *Refrain*

The Lord Creator and Provider! I have a plea to make,
You know what is in my heart.
I am like a fish in the water *of a lake*, (2)

You are the Accomplished Master of the universe,
You I cherish.
The conglomeration of the planets and its continents P-1006
You alone nourish. (3)

Eternal, Immortal, Divine Charmer, Inaccessible and Unique,
In charity, company of the holy.
And dust of the feet of Your devotees Nanak seeks. (4) 6.22

Maru V

The holy who are at peace and content,
Those who are apprised of what the Guru's Gospel meant,
Beyond words is their praise,
Who have Name as their guage. (1)
Invaluable jewel is the Lord,
Unobtainable, to measure Whom is hard. (1) *Refrain*

Those who are devoted to the Unknowable,
Guided by the Guru, of the truth they become knowledgeable.
In their meditation they behold all alike,
With their mind rid of ego and pride. (2)

Immutable is their abode,
They get to know their destination by the Guru as they are told.
They are ever awake in the company of the Guru,
The Lord's service they pursue. (3)

Fully satisfied they are content,
In poise to meditation lent.
They are blessed with the treasure of Name True,
Says Nanak, which they gain from the Guru. (4) 7.23

Maru V Score 6
Duets

There is but One God.
He is realised through the grace of the True Guru.

Give up all your shrewdness, come to the holy company and discard pride.
Everything else is mere myth.
With the tongue Lord's Name you should recite. (1)
My self, with the ears you hear the Name of the Guru,
Your sins of ages would be condoned.
What could the poor Yama do? (1) *Refrain*
You will be afflicted with the fear of neither penury nor pain,
Ever would you rest in peace.
Blessed by the Guru, says Nanak,
Laudation of the Lord is the essence of enlightenment one seeks. (2) 1.24

Maru V

Those who forget the Name are seen humbled to the dust.
Progeny, friends, joys of the spouse,
Come to nothing, as they must.
My self, you must ever meditate on Name.

You will burn not in the ocean of fire,
Your mind and body would rest in peaceful frame. (1) *Refrain*

The way shade of a tree fades and the wind a cloud wafts,
Says Nanak, you should meditate on the Lord in the company of the holy,
It would serve all your crafts. (2) 2.25

Maru V

Perfectly Accomplished, Provider of Peace, by us who abides day and night.
Dies not, neither He comes nor goes or is extinguished,
Nor does He suffer of heat and cold or fright. (1)
My self, cultivate Name you might.
Meditate on the treasure of Lord's Name in your mind,
It is the way of the pure and the right. (1) *Refrain*

Compassionate, kind, gracious is the Lord
He who contemplates succeeds.
Ever new, ever fresh, clever and charming,
Nanak in his mind Him alone heeds. (2) 3.26

Maru V

Moving or resting, sleeping or awake, the Guru's *mantra** you contemplate.
Meditate in the company of holy, sitting at their feet,
This is how the ocean of life you wade. P-1007
My self, you should enshrine the Name in your heart.
Devote yourself in mind and body to the Lord,
Everything else it is best to discard. (1) *Refrain*

Dedicating your mind and body to the Lord,
The element of ego you should abhort.

* spell

Meditating on the Lord fulfils all objectives
Says Nanak, no defeat would be ever you part. (2) 4.27

Maru V

Shedding ego, redeemed from ills, you should be the dust of the feet of Holy.
The Lord's Name is obtaining to them,
Who are favoured by the Divine Celebrity. (1)
My self, you should sip *Amrit*, the drink of sanctity,
Discarding all other delicacies as mean.
You would be immortal and live for eternity. (1) *Refrain*

With single-minded devotion,
You should be absorbed in the Name of the Deity.
His friend, companion, associate and kin,
Nanak has found in his Lord's sole identity. (2) 5.28

Maru V

He who protects the baby in the mother's womb,
Not allowing it to suffer pain,
The same Master protects here.
Understand this truth, wise and sane. (1)
My self, you should find your anchor in the Name.
Cultivate the One who created you,
The Mighty Master is the same. (1) *Refrain*

Shedding your shrewdness, meditate on Him,
All your guises are in vain.
Says Nanak, meditating on Name ever
Many have liberation come to gain. (2) 6.29

Maru V

He whose name is Redeemer of the fallen, of the helpless He is help sound
He is like a raft in the vast ocean,
For those who have it inscribed on their forehead found. (1)
You remember not the Mighty Lord
With His hand Who saves, it is found. (1) *Refrain*

Lauding the Lord in the holy company,
Name is the path for which you are bound.
Pray do be gracious, my Master,
Nanak should find life listening Your discourse *profound.* (2) 7.30

Maru V Score 7
Supplication

There is but One God.
He is realised through the grace of the True Guru.

The union and separation are from the Above ordained.
With the five elements was the puppet sustained.
In it there was life-breath contained. (1)

Where the fire in blazes burns,
Lying in dark upside down turn,
Every breath He took care,
And there the Master had maintained. (2)

Coming out of the womb,
Forgetting the Master, to the world you succumb.
You are whirled in transmigration,
At Nowhere are you retained. (3)

The Lord Compassionate Himself protects,
All the living creatures are His.
He is a success in life, says Nanak,
His pleasure who has gained. (4) 1.31

P-1008

Maru V

Neither apothecary, nor solicitor,
Neither sister nor brother,
Lord alone is the Protector. (1)

He Whose writ runs,
Sins Who shuns,
He should be contemplated as Master. (2)

Lodges in every heart,
Prevails in every part,
Immutable is whose quarter. (3)

Neither He comes nor goes,
Himself He tows,
Perfect is He as Worker. (4)

Of the devotees He takes care,
Whom the Holy contemplate as Saviour.
He is Almighty, Accomplished.
Nanak is sacrifice unto the Provider. (5) 2.32

There is but One God.
He is realised through the grace of the True Guru.

Maru IX

The Lord's Name is ever a source of satisfaction,
Contemplating which Ajamal was saved,
And Ganika found liberation. (1) *Refrain*

The Princess of Panchal* remembered the Lord in the *Darbar*.
The Lord Compassionate ameliorated her affliction,
And enhanced His reputation. (1)

He has ever come to his succour,
Who sings the Lord's laudation.
Says Nanak, it is on this conviction
That I have come to seek His protection. (2) 1

Maru IX

Mother mine, what do I now do?
All my life is lost in misdeeds,
Never did I the Lord pursue. (1) *Refrain*
When the noose of death was fastened around my neck,
My plight came to rue.
Other than the Lord's Name in the crisis,
Who could come to my rescue? (1)

The wealth I assumed was mine,
In an instant became my due.
Says Nanak, to my regret I now realise,
The Lord's laudation I did never do. (2) 2

Maru IX

Mother mine, my mind's ego I couldn't shed.
I have lost my life in pursuit of Maya,
Never to the meditation of Name I am led. (1) *Refrain*
I was awakened from my slumber,
When Yama's baton struck my head.
What use regretting now?
There is no escape even if one fled. (1)

* Draupadi

I become conscious of His fear,
When to the love of Guru's feet I was fed.
Nanak's life became a success,
When with the Lord's laudation he was wed. (2) 3

Maru I Score 1
Octets

There is but One God.
He is realised through the grace of the True Guru.

Discoursing on the *Vedas* and *Puranas* many a sage is exhausted.
Votaries of various sects at sixty and eight places of pilgrimage may be accosted. P-1009

The mind immaculate devoted to the True accepts only the One spotted. (1)
You are Ageless, Immortal, all others are evanescent.
He who tastes the elixir of Name with faith,
No more is he of malicious malady a patient. (1) *Refrain*

Studying and imbibing the Divine lore under Guru's guidance gains liberation,
What the Guru Accomplished imparts is perfect lore.
It is contained in the Holy Word's contemplation.
The Lord's Name equals bath at sixty eight holy spots
From sins it provides redemption. (2)

He who churns water gets water,
The thoughtless, purblind looks for nectar in vain.
Guided by the Guru if he were to churn yoghurt *of the Holy Word*,
The treasure of Name would he obtain.
The self-possessed knows not the truth,
Like an animal, absorbed in himself he remains. (3)

He who dies in ego and avarice,
He dies to be born again and again.
Were he to die with the Guru's Word,
He snaps the transmigration chain.
Guided by the Guru if he has the Provider lodged in his heart,
Liberation for his entire clan he obtains. (4)

Name is the true wherewithal, true bargain.
Guided by the Guru contemplating the world is true gain.
Functioning in duality leads to loss ever and *labour in vain*. (5)

In the holy company at a sacred spot, under spiritual environment,
With true meal, truthfully served, Name is the nourishment.
The Holy Word satisfies, *shabad* is the compliment.(6)

The indulgence while in power kills in weal and woe,
Assuming a big name is a heavy burden around the neck to tow.
Man is no provider, it is the Lord one has ever to go. (7)

You are the Inaccessible, Unknowable, Master, Immortal and Without Limit,
With the Guru's Word we look upto Your Portal and for liberation submit.
Says Nanak, the union terminates not if one were to truly transact. (8)

Maru I

Vice-laden ship is set sail in the ocean wide.
The shore is nowhere in sight,
Neither this nor that side.
There is no oar in anyone's hand,
Nor is there any boatman to guide. (1)
Man, the world is entangled in a frightful snare,
It can be saved with the Guru's blessings and True Name beside. (1) *Refrain*

The Guru True is boat and *shabad* the boatman,
There is no air, no fire, no water, none to scan.
There is the Lord True, Name True, ferry through who can. (2)

Those who swim across with the Guru's blessings,
They are in the True absorbed.
Their light merges with the Divine light,
From transmigration they are absolved.
Guided by the Guru they gain poise,
Of the True they form a part. (3)

Put a snake in a basket, it retains its venom and malice.
One gets what is inscribed at Prime Time,
It's no use blaming anyone being callous.
Should the devotee pay heed to the Guru's spell, the annuller of venom.
And put faith in it, he would be the receipient of poise. (4)

As a crocodile is caught on a hook or in a net thrown in a whirl,
The misled gets snared and regrets pell-mell.
He cannot escape transmigration,
His misdeeds he cannot annul. (5)

P-1010

World is created with the vice of ego amalgamated,
The Guru's *Shabad* gets it eliminated.
Age dare not stare at him,
On truth who remains concentrated.
He is called *jiwan-mukt** who has his ego mitigated. (6)

The world is lost in its concerns with no time for cogitation.
Forgetting the curse of transmigration.
Self-possessed stupid, living in oblivion.
He who is protected by the Guru is saved,
Devoted to the Holy Word in contemplation. (7)

The parrot in the cage speaks the language of love as told.
Pecks grains of truth, sips *Amrit*,

* dead in life

When it flies out, it is liberation.
Meeting the Guru is getting acquainted with the Master,
Says Nanak, it is arriving at the Portal of salvation. (8) 2

Maru I

It can be killed with the *Shabad*;
Why run to others?
He whose fear drives away other fears,
He is none other than the Master.
He is who kills and saves;
There is no other factor. (1)
Lord, I am foul, mean and unwise,
Other than the Name I have nothing,
And what the Lord Accomplished did apprise. (1) *Refrain*

Overflowing with misdeeds without any virtue,
Without any merit, how do I find liberation?
Poise and *Shabad* lend peace,
Without good fortune there is no felicitation. (2)

Those who have Name not enshrined in their mind,
What good their getting born?
They have no peace here and hereafter,
With muck their carts swarm.
Those alienated meet no more,
At Yama's door they come to much harm. (3)

What is in store for me, I know not,
The ignorant maybe advised.
He who shows the way to the misled,
At his feet I would abide.
Other than the Guru there is no bestower,
His merit cannot be exercised. (4)

When I meet my Love, I would clasp Him to my heart,
I am in communion with Him in truth.
With downcast eyes I wait,
I could behold Him maybe with the Guru's eyes forsooth.
If it pleases Him, He comes to lodge in the heart,
His grace and I may be attached to the special booth. (5)

He who himself suffers hunger and thirst,
Why ask him, what can he impart?
I can think of none other
Who can satisfy my mind and heart.
He who created also looks after,
Himself He does exalt. (6)

You are the new arrival in this township, a wondrous child.
You are neither a man, nor a woman, nor a bird,
You are a clever image from the True derived.
What pleases the Lord you do,
You are the light and also the incense mild. (7)

Waste is indulging in frivolous singing, leading to maladies.
He who is devoted to truth, utters truth.
From anxieties and alienation it relieves.
Says Nanak, as long as one is not devoid of Name,
Let it happen what he does please. (8) 3

Maru I

Engage yourself in truthful activity, waste are all other temptations.
The mind devoted to truth,
The tongue enjoying true delications.
Other than the Name, there is no joy,
It is carrying loads of vicious afflictions. (1)
Lord, pray, pay heed, I long to be Your slave.

I do what You command,
For truth I crave. (1)

Refrain
P-1011

Serving the Master day and night,
With the Master to take my care.
Settling myself to the Guru's gospel
With my heart demure,
I hail the Guru Accomplished,
Who relieves me from despair. (2)

A slave of the Guru's server,
I have no other position.
What the Accomplished Master commands
Truthfully I carry out the mission.
I am sacrifice unto my Guru
Of sequestered who brings about the union. (3)

The Master's thinking be noble, the slave too is notable.
His truthful vision is glorious.
Of the self-possessed understanding is ignoble.
My mind and body belong to You.
You are the Master with prop eternal. (4)

He who sits and stands in truth and truth he consumes,
Whose wealth is truth and the essence of truth who assumes,
The True One lodges him in True Abode,
In the Guru's Word he subsumes. (5)

The self-possessed given to lethargy gets lost.
Ensnared, he pecks his daily feed and becomes an utter outcast.
Were he to meditate on the True Guru,
He would be blessed with the salvation sought. (6)

With uninterrupted devotion of the Preceptor is the slave pierced.
Like the false and evil burn

Without the True One having steered.
All other activity is waste.
While swimming, true lane alone should be veered. (7)

He who forgets the Name, he has no anchor.
The slave shed avarice
And gained the Name of the Preceptor.
In Your grace You grant union,
Nanak is sacrifice unto You ever. (8) 4

Maru I

The Lord's slave forsook greed in the divine fear, leading to poise,
The Master and His greatness the Lord's slave came to realise.
Realising the Master, he was at peace,
Which is beyond any price. (1)
The slave belongs to the Master,
The credit, therefore, must go to the Master.
Blessed by the Guru, he is saved
At the feet of the Preceptor. (1) *Refrain*

It is one of the slave's functions,
As per the Divine Order.
The slave complied with the ordinance,
And He abided by the discipline ever.
The Master pardoned the slave's lapses
In His grace and favour. (2)

The True Lord is Truth Incarnate,
The Guru's Word has its flavour.
He alone serves Him,
Whom He Himself does inspire.
Without service none has ever found Him,
In duality does one expire. (3)

Why forget Him who bestows ever which multiplies?
His is the life and body
To which the breath He supplies.
When He is gracious, one serves;
In service the truth lies. (4)

He is the true slave who dies while living,
And in death he loses his duality.
His bonds snap, he is set free,
Extinguished is his fire of anxiety.
The treasure of Name is obtained in everyone,
It is the Guru-guided who comes by this bounty. (5)

The slave has no merit, he is devoid of any virtue.
There is none gracious like You,
You are the Forgiving Court.
That the slave should abide by Your command,
It is the conduct true. (6)

P-1012

The Guru is the ocean of *Amrit*, whatever you desire, you get.
The gift of Name is everlasting,
In the heart and mind it is set.
The Lord's service is perennial peace,
For him whom it is let. (7)

Gold and silver are mere metals,
In the dust these get lost.
Other than the Name nothing does accompany you,
The True Guru has this taught.
Says Nanak, those devoted to Name are immaculate,
In the True they remain absorbed. (8) 5

Maru I

It has been ordained, no more staying back.
In the Court Above parchment is torn.
The mind is bound with misdeeds,
And the body with suffering is worn.
The Guru Accomplished has had me pardoned
Of all the sins forgiven. (1)
There is no living here, one must go,
This is in the Holy Word stated.
He whom He unites, meets,
This is how from the Above are we fated. (1) *Refrain*

The way You please we live, what You offer we eat,
The way You desire we go about, with Name on our tongue like *Amrit* sweet.
Master! All the glory is in Your power.
I long to meet You in Your Bower. (2)

What use lauding what He has created and knows about.
He who creates, Him should one in the heart lodge,
And wear no other clout.
One should laud the True Lord,
Who makes for true exaltation no doubt. (3)

The learned by studying the muck reaches nowhere,
Good and evil together with hunger and death in his eyes stare.
He need fear no sequestration
Who has the Lord to take care. (4)

Those who have glory inscribed in their lot, they are truly accomplished.
The Lord Accomplished exudes perfection
And is ever worshipped.
There is no end to His munificence
Those who receive are outstripped. (5)

By scouring the saline sea one may find a diamond.
It is there for few days with its glory,
And then in the earth itself it would lend.
Were we to scan the Guru's ocean of truth,
There is no end. (6)

Those who endear my Preceptor are immaculate, all the rest are unclean.
The unclean get cleansed, when on Paras* they come to lean.
They are dyed in the dye of True Name, beyond any value to deem. (7)

Nothing is gained by putting on guises, nor by going on pilgrimage, practising charity.
One may ask those who recite the *Vedas*,
Without faith it is all frivolity.
Says Nanak, he alone can appreciate the Lord,
Who is endowed with divinity. (8) 6

Maru I

The self-possessed, in a moment of lunacy, renunciates his family and rues,
He then casts his longing glance at other's homes *like a fool.*
The sanctity of family life having lost, propitiates not the True Guru,
Misled, he finds himself in a whirlpool.
He wanders from country to country, exhausted reading scriptures,
His thrist refusing to quench and cool.
A frail body without comprehending the Word Holy,
He fills his stomach like a mule. (1)

Man, one should adapt such a way of the renunciate
That one should remain absorbed in the Guru's *Shabad*,
And on the Name ever concentrate. (1) *Refrain*

* philosopher's stone

Preparing saffron colour and dying clothes in the dye of a mendicant,
Tearing garments and making a beggar's garb,
With the pouch of a moneyed merchant.
Going about begging from house to house and yet trying to pontificate, P-1013
A purblind mind, a gambler insolvent. (2)

His fire* within is not extinguished without the Guru's guidance,
And yet he has open fire of an ascetic to warm his body.
Without serving the Guru there is no devotion,
And identifying his identity.
Slandering others, he is destined for hell,
With deep darkness in his psyche.
Deluded, he is lost going about sixty eight places of pilgrimage,
Washed are not his sins and their impurity. (3)

Having knocked many doors, he smears his body with ashes;
Yet the Maya's path he treads.
Doesn't realise the Divine presence inside and out,
At the mention of truth he gets upset.
Recites scriptures and utters falsehood,
The way does a misled.
Devoid of Name how can he gain peace?
Without the Name there is no credit. (4)

His head shaved, he maintains a tuft,
Observing silence in pride.
His mind wandering in ten directions,
Without faith and spiritual insight.
Discarding *Amrit*, he drinks deadly drinks,
In mad pursuit of Maya beside.
His cultivated ways he cannot efface and Divine ordinance follows not,
He behaves like a beast wild. (5)

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* desires

Wearing a slatternly robe with begging bowl in hand,
His mind in fierce desires blazes.
Distanced from his spouse, yet torn with lust,
Others' wives he chases.

He pontificates but imbibes not the Holy Word,
Like a lout here and there he gazes.
Serene without but vicious within,
Yama's ire he engages. (6)

He who serves his Master and sheds his ego,
He is the true renunciate.
Bothers not about what he wears and eats,
With what he gets unasked he would satiate.
Doesn't talk too much, garners the wealth of humility,
With Name does his dark nature he dissipate.
Blessed is the one, be he a householder, recluse or *yogi*.
His mind who on the Lord's feet does concentrate. (7)

The true renunciate is beyond desires and disappointments,
To the Lord alone he remains dedicated.
Keeps himself absorbed in the Master,
With the essence of Name ever satiated.
His mind remains steady, guided by the Guru,
Its straying strictly restricted.
Blessed by the Guru in himself he looks for the divine
And with the boon of Name is felicitated. (8)

Brahma, Vishnu, Shiva and other dignitaries remain absorbed in the Name.
In all the sources of creation, their tongues, sky and netherworld,
Every living creature of Your light has the flame.
All the gains of liberation lie in the Name,
If the True Name is lodged in the heart's frame.
Says Nanak, there is no salvation without the Name,
One should play a fair game. (9) 7

Maru I

With the intimacy of mother and father are we conceived,
And by mixing of blood and semen we are created.
Lying upside down in the womb we remain absorbed,
By the Lord Himself facilitated. (1)
How is the ocean of life to be navigated?
The devotee attains the Name immaculate,
The heavy burden of ego is abrogated. (1) *Refrain*

The sinner, I have forgotten Your benedictions,
Lord! How can this fool be surrogated?
You are the Bestower of all,
Day and night we are felicitated. (2) P-1014

Man is born to attain *Char Padarth*,*
Yet in the house of Shiva-Shakti** he comes to abide.
When hungry he looks for Maya's anchor,
By such attachments, of liberation he is deprived. (3)

His wailing and entreaties avail him not,
Many in this search have exhausted and died.
Lost in lust, wrath and ego, with false family he is tied,
He eats delicacies, listens melodies, beholds places and sights,
Exhibits fancy wears in the abode of death astride.
Without the Guru he imbibes not the Holy Word,
Without the Name, death cannot be set aside. (5)

Lost in attachment and misled in ego,
As he clings in possessiveness by death he is deprived.
With his body and substance die his delusions,
Which he regrets with dust in his face to deride. (6)

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* four objectives. these are : *dharam* (performance of duties of righteousness), *arth* (economic wellbeing), *kam* (satisfaction of desires) and *moksha* (salvation)
** Maya

As he gets old, youth and vigour slip away from the body,
Phlegm chokes the throat,
Water in the eyes would not subside.
The feet weak, his hand trembling,
The reprobate would still not have Lord in his heart to guide. (7)

He loses his consciousness, turns grey,
No one would have him by his side.
Remembering not the Name, he commits such sins
That in the hell by Yama he is chastised. (8)

Deeds of the previous birth cannot be effaced.
Why must the transmigration be penalised.
Waste is the life without the Guru,
Without the Holy Word the world is snide. (9)

Indulgence in pleasure is killing of joy,
Meaningless are ceremonials done beside.
Forgetting the Name and losing the essence of life in greed,
With Dharmaraja's baton one is chastised. (10)

The devotees laud the Lord,
Whose the Kind Guru is the guide.
They are immaculate and accomplished in the world
They are image of the Lord wide. (11)

One should contemplate the Lord, meditate on the Holy Word,
And in the company of the holy abide.
The Lord's devotees are lionised at the Guru's Portal,
Nanak would have the dust of their feet *with pride*. (12) 8

There is but One God.
He is realised through the grace of the True Guru

Maru I Score 2
Kafi

With divided mind who comes and goes, cultivating many friends,
She finds no anchor,
How can the one sequestered, to steadfastness herself lend?
My mind in my Lord is absorbed
I am sacrifice unto Him offering myself in slices,
Were He for a moment bestow glance of His grace award. (1) *Refrain*

Living at parents', how can the deserted renew her tie?
With misdeeds clinched around my neck,
Without the Spouse I pine and die. (2)

She who cherishes her Spouse at parents',
At her in-laws' she lives with her Beau.
The one in conjugal bliss has peaceful sleep,
United with the Spouse, a treasure of virtue. (3)

Despite quilts and mattress of silk and wearing fine dress
The deserted, accursed by her Spouse passes her mights in distress. (4)

She may taste delicacies and dress fine, P-1015
Without Spouse, her youth goes waste,
The cast-off must regret and pine. (5)

The gospel of the True should be contemplated under the guidance of the Guru.
The true devotee seeks the company of the holy,
In loving devotion and grace of the Lord True. (6)

The enlightened uses the collyrium of truth,
With which he beholds the Lord forsooth.
The Guru-guided knows and understands
Discarding the ego uncouth. (7)

You endear who are the like of you,
Of my sort there are ever so many.
Says Nanak, they are not distanced from their Spouse
Who are devoted to the True Deity. (8) 1.9

Maru I

Neither sisters, nor sisters-in-law, nor mother-in-law last,
The true relation is not breached,
The relation of sister-friends in the holy company is fast. (1)
I hail my Guru, a hundred times, unto Him I am sacrifice.
Without the Guru I have wandered much,
The Guru had me united with my Spouse. (1) *Refrain*

Aunts, maternal grandmothers, mother's sisters, sisters and brother-in-law,
They come and go, of them there are crowds, *we saw.* (2)

Maternal uncles and aunts, brothers, father or mother,
There are caravans of such fellow-travellers crowding the *ghat* of the river. (3)

Sister-friend, my spouse is a Fond Lover,
There is no separation if one contemplates on Him ever. (4)

All the seasons are conducive for her who cherishes the True,
Day and night she sleeps in peace, who realises her Beau. (5)

Shouts the boatman at the *ghat*, rush and cross the ocean.
I have witnessed at the yonder shore,
Those embarking the True Guru's ship, find liberation. (6)

Some have ambarked, others have sailed, there are those with load who are snared.
Those who trade in truth, they are united with the Lord. (7)

I am not known to be good nor do I find anyone bad.
Says Nanak, one must kill one's ego,
And look like the True to be clad. (8) 2.10

Maru I

I consider no one indiscreet nor anyone discreet.
Dyed in the Master's dye day and night His Name I repeat. (1)
Lord! I am stupid. The Name I hail.
You are the Creator, all-wise and all-knowing,
Embarked with Your Name I sail. (1) *Refrain*

Indiscreet and discreet are one and the same,
Of the common light these are the two frames.
He is supremely foolish who is devoted not to Name. (2)

The Name is obtained at the Guru's Portal,
Without the True Guru, Name is not to be had.
Blessed by the True Guru, if it comes to lodge in the heart,
Day and night one remains in the Lord absorbed. (3)

They are all gamblers indulging in royalty,
Colourful life of beauty, wealth and youth,
They throw their dice as ordained,
Pervading in them the common light of truth. (4)

The so-called clever world is lost in delusion,
The learned explore in ignorance.
Ignoring the Name they study *Vedas*,
Misled by Maya scribing mere nonsense. (5)

P-1016

A crop cultivated in saltpetre soil, tree grown on river bank,
White robes with collyrium sprinkled,
Similar is the world, a chamber of desires.
He who comes here in ego is wrinkled. (6)

Where are the ruled and rulers?
Those given to ego must perish.
Says Nanak, it is the True Guru's verdict
He lives who the Lord does cherish. (7) 3.11

Maru III Score 5
Octets

There is but One God.
He is realised through the grace of the True Guru.

He who is bestowed loving devotion,
He takes to the Holy Word on his own.
He alone is primed of this secret.
No one else is aware of this mystery. (1)
He unites, Himself He brings about the union.
Himself He bestows His devotion.
He alone knows what loving devotion is,
He who on whom He takes kindly. (1) *Refrain*

Enlightened with the spiritual insight, shattered are illusions.
Blessed by the Guru one attains the Supreme station.
He is a *yogi* who is seized of this praxis
By contemplating the Word Holy. (2)

Fortunate is she who with her Spouse is united.
Guided by the Guru, foul-thinking from her mind is blighted.
She has a pleasant time with her beloved.
Of her Spouse she is supremely worthy. (3)

Other than the True Guru, there is no apothecary,
Himself He is the Immaculate Deity.
Meeting the True Guru evil is shed,
And one is led to cogitative activity. (4)

He who is introduced to the essence of Word Holy,
Guided by the Guru, his thirst and hunger he comes to satisfy.
One can obtain nothing on one's own,
It is grace of the Almighty. (5)

With the love of scriptures the True Guru apprised.
His grace and about oneself is one advised.
In collyrium do they find the immaculate elements
Those who are graced by the Divinity. (6)

He who is guided by the Guru realises the essence of truth,
His ego from himself he sheds forsooth.
Without the True Guru all transactions are false,
Consider it in your mind carefully. (7)

There are those misled by delusion who go about in pride,
Guided by the Guru, there are others who their ego deride.
Those dedicated to the Holy World are true anchorites,
The rest are misled nonentity. (8)

Guided by the Guru who have imbibed not the Name,
The self-possessed have wasted their life without any gain
Other than the Name, there is no associate hereafter.
One should understand the Guru's philosophy. (9)

The Ambrosial Name does peace ever bestow,
This truth of the Guru Accomplished all the four ages know.
He gets whom You give,
Nanak has come to realise truth after deep study. (10) 1

Maru V Score 3 Octets

P-1017

There is but One God.
He is realised through the grace of the True Guru.

Wandering about four and eighty lakh* species,
You have now obtained human incarnation.
O stupid! To mean pleasures are you given,
You have the boon of Amrit with you, and yet with vice are you smitten. (1)
Refrain

You came to trade in jewel's and pearls
While saltpetre is with what you are laden. (2)

The lodge where you are going to live ever,
That home you have forgotten. (3)

Of the Immortal, Irrefrangible and Provider of life,
Not for a moment have you sung laudation. (4)

You have forgotten the place where you have to go,
Not for an instant to it you pay attention. (5)

Seeing progeny, spouse, home and its assets,
You are in them completely sunken. (6)

As He promps everyone gets engaged,
And does what he is bidden. (7)

When He is gracious, one gets the holy company,
Says Nanak, one takes to Divine contemplation. (8) (1)

* hundred thousand

Maru V

In His grace He has saved me and blessed with the holy company.
My tongue utters the essence of Name,
It is sweet sound of symphony. (1)
Of my mind He is the repose.
Friend, well wisher, associate, relation,
He who the secret of my heart knows. (1) *Refrain*

He who has created the ocean of the world,
I have sought shelter of the Preceptor,
Blessed by the Guru I meditated on the Lord,
The minions of Yama dare not torture. (2)

He at whose Portal is administered liberation
And whose treasure is the heart of the holy.
He who knows the true way of life,
Who is ever the Saviour Almighty. (3)

His sufferings, ills and afflictions are annulled,
In whose heart is He lodged.
Death, hell, arduous spots and vice
Dare not afflict His ward. (4)

He who has the miraculous powers, Nine Treasures and of *Amrit* endless flow.
In the Primal Time, End and Middle who is Perfect,
Lofty, Inaccessible and Whom no one does know. (5)

Ascetics, *yoga* practitioners, gods, monks and those who the *Vedas* recite,
Meditate on the Master, enjoy peace and poise,
Of which there is no end, Whose measureless is the might. (6)

By contemplating Whom, in an instant innumerable sins are washed.
Who is Purest of the pure, *meeting Whom* is giving charities in millions and baths at holy spots. (7)

Of the devotees He is strength, erudition, enlightenment and vigour
Let me not forget Him for a moment is Nanak's prayer. (8) 2

Maru V

Hacked by sharp weapon and yet *the tree* doesn't entertain ill will at heart.
It goes out to serve their purpose,
And not in the least does smart. (1)
My self, meditate on the Master ever,
The Compassionate, Divine, Gracious Lord!
To His way enshrined you should give ear. (1) *Refrain*

P-1018

With boat under your feet you sit and your body doesn't feel fatigue,
You fear not the menacing ocean,
And in an instant on the other shore you reach. (2)

Sandalwood and aloe with camphor coated, it* loves not.
Nor does it dislike offal, urine and elements of other rot. (3)

High and low, useful and useless, all are alike under a common cover.
There is no difference between friend and foe,
All are of similar savour. (4)

When the Sun appears with its dazzling light, darkness is dispelled.
Its rays falling equally on pure and impure,
Nursing malice for none with ill will held. (5)

The cool breeze laden with fragrance blows equally in every direction,
Touching all spots alike without the least discrimination. (6)

With intention good or bad who comes close *to fire*, no more he does shiver.
It distinguishes not between friend and stranger,
Maintains ever its equable temper. (7)

* earth

The self coming in the Lord's shelter gets dyed in the red colour.
Says Nanak, laud the Lord day and night, gracious is the Preceptor. (8) 3

Maru V Score 4
Octets

There is but One God.
He is realised through the grace of the True Guru.

Better than illuminating the countryard is the enlightenment of the heart. (1)

Of all the devotions, the best is the devotion to God. (2)

Amongst things to abjure,
It is better to give up lust, anger and avarice. (3)

If you must ask, beg the Guru for devotion to the Lord. (4)

Of all the vigils, the best is the one devoted to laudation of God. (5)

The noblest devotion is devotion to the feet of the Lord. (6)

He who is fortunate, only he comes to be favoured with piety. (7)

Says Nanak, he is blessed with the best,
Who comes under protection of his Deity. (8) 1.4

Maru V

Come, do please come,
I long to hear the holy symphony.
When you are here I feel refreshed
Adoring the Lord in your company. (1)

With the grace of the Holy, I imbibe the Lord and shake off my duality. (2)

I was enlightened when favoured by godmen,
And shed the sickening evil thought. (3)

A glimpse of the Guru and I got cleansed,
I am free from again having here to be brought. (4)

He is blessed with the 'Nine Treasures' and 'Mystic Power',
He whom You endear. (5)

I have no place other than the Guru's,
I know not where else to peer. (6)

Without any merit, no one takes my care,
I long for the company of godmen and prayer. (7)

Says Nanak, the Guru showed me the way,
I enjoy remembering His Name and pray. (8) 2.5

Maru V

P-1019

Living, it is a worthwhile living, ever uttering Name of the Lord. (1) *Refrain*
Drinking, which quenches mind's thirst,
Quaffing the elixir of *Amrit* to one's heart. (1)

Eating which satiates every hunger,
Ever remaining satisfied and in accord. (2)

Donning dresses is getting vindicated by the Preceptor,
And never again letting anyone disregard. (3)

Enjoying, the Divine Elixir in mind,
And getting in the company of holy absorbed. (4)

Without any needle and thread,
Getting the mind in the Lord darned. (5)

Intoxicated with the Name in a manner
That never again one gets discharged. (6)

He gains treasures of all kinds
Whom the Lord wishes to reward. (7)

Peace is in the Name and service of the holy,
Sipping holy wash of the feet of men of God. (8) 3.6

Maru V Score 8
Anjulian
(Supplications)

There is but One God.
He is realised through the grace of the True Guru.

The house in which there is plenty is afflicted with anxiety.
In its search they knock about where there is scarcity.
He who is free from either of the two states has peace found. (1)

Household felicity is hell, the renunciate suffers ill temper.
This is what the studies of *Vedas* have come to discover.
He who remains unattached in life, to success he is bound. (2)

Awake or asleep one is cast in delusion.
Friend! Without the Guru there is no liberation.
In the company of the holy the knots of ego are untied,
The Lord alone is sighted all around. (3)

If one is active, one gets involved.
The one inactive is lethargic called.

He who is lost in attachments is with anxieties snarled.
Blessed by the Guru who treats weal and woe alike,
Finds the Lord in every heart in sight and sound. (4)

A lurking doubt is associated with affairs of the world,
The Inexpressible and Unknowable is not heard.
He whom He grants, he alone understands,
As for a child He prepares the ground. (5)

Should one try to give it up, it* can't be forsaken.
If one were to hoard it, one is with fear overtaken.
He who has his honour saved in its company,
He is a saint, on him the fly-whisk may go round. (6)

The true hero has heroic death in store,
He who runs-away suffers transmigration chore.
What He ordains should be welcone,
Carrying out his command the foul-thinking gets drowned. (7)

Whatever task He assigns one should undertake.
When He pleases, He partakes.
He is the Perfect Bestower of Nanak's peace,
As He grants with the Name he is bound. (8) 1.7

Maru V

Many a creature have foregathered under a tree.
Some are uncouth, others are carefree.
With the sunset they make departure
As their life-span comes to close. (1)

The evil-doers are destroyed altogether,
Azrael** picks them up and does slaughter.

P-1020

* Maya ** angel of death

The Creator casts them in hell,
And the reckoner their reckoning does. (2)

Accompany not any sister or brother,
Left behind is wealth and vigour.
He who cultivates not the Compassionate Creator,
The Crusher like sesame in the press crushes. (3)

You snatch what belongs to others,
The Divine besides you sees and hears.
In greed of the world, you get into the pit,
Not knowing what hereafter with you goes. (4)

You are born to die, to be born again and die again,
Heavily punished, you are put in a long-distance train.
The purblind! He who does it you recognise Him not;
You suffer the affliction you chose. (5)

Forgetting the Creator you are misled and mislead,
In the foul game of the world you are pleased and displeased.
You have not come across a saint of faith and contentment,
Actuated by ego you go about in one or the other pose. (6)

It is all the sport of the Lord,
Some He saves, others to the time's tide He discards.
Man dances the way He directs,
Everyone has his deeds of the past to dispose. (7)

If He is gracious one meditates on the Lord,
In the company of the holy, from hell one is absolved.
Nanak has been bestowed the Ambrosial Name,
The fine features of the Gita he does disclose. (8) 2.8.20

Maru Sohile
(Sixteen stanzaed hymns) I

There is but One God.
He is realised through the grace of the True Guru.

You are the True One, other than You there is none;
You have created the world, You may also have it undone.
We live the way You please,
Who can ever deny You? (1)

Yourself You make, Yourself You unmake,
To everyone his task You allocate.
Yourself You inculcate healthy thinking,
Yourself You put on the path true. (2)
Yourself You are All-knowing, All-seeing.
Yourself You create and find it pleasing.
Yourself You are air, water and fire.
Yourself You make their brew. (3)

You are the Sun and Moon bright at best.
You are enlightened and evolved the Guru blessed.
Death and Yama dare not cast their glance at you,
If you remain absorbed in the True. (4)

You are male, also female,
You are the chessboard and its trail.
Yourself You have created the arena in which the world sports,
And You determine its value. (5)

You are the humming bee, flower, fruit and tree,
You are the shower, ocean and weir.
You are the crocodile, tortoise and their Creator
It is difficult Your features to pursue. (6)

You are in the day, You are also in the night.
In the Guru's Word You take pride.
In Prime Time, before Prime Time, all the time Your unstruck melody is sounded,
Every heart does Your Holy Word imbue. (7)

You have the unique jewels beyond value.
You test them Yourself and find them true.
You try with Your touchstone and enlighten them too. (8)

P-1021

You are the bow and also its cruise,
You are Accomplsiehed, Suave and Wise.
You are Speaker, You are the Listener,
The cosmos is brought about by You. (9)

You are air and water symbolising father,
Because of its association with womb the earth is the mother.
Day and night are the nurses who fondle the world with care due. (10)

You are the fish, you are also the net.
You are the kine also the cowherd.
Your light is pervasive in the entire creation,
As maintained by You. (11)

You are a *yogi*, also a voluptuous fogy,
Fond of enjoyment, cultivating permanent company.
You are a monk sworn to silence, Formless and Fearless,
Ever in trance blue. (12)

All species of creation and their tongues from You emanate,
What we see, come and vacate.
They are true bankers and traders
Who have the True as their Guru. (13)

The Accomplished True Guru grants realisation of Holy Word.
Perfectly endowed, the True Lord,
Beyond reach, ever above need without a sesame-grain of avarice *to rue*. (14)

Those who enjoy the poise of *Shabad* in their heart,
Birth and death for them play no part.
Himself He is the Bestower of liberation and Fulfiller of desires,
For those His loving devotion who pursue. (15)

You are unattached, one comes to know You with the help of the Guru.
Whatever we see with You seems to imbue.
Nanak, the humble, asks for charity at Your Portal
Pray, bless me with the Name of the True. (16) 1

Maru I

Yourself You are the earth, *Dhaval** and sky,
With Truth and virtue You form an ally.
You are celibate, saintly and contented,
You Yourself run the show. (1)

He who is the Doer, He does and sees,
No one can undo what the True decrees.
Himself he does and makes others do,
Himself He would the exaltation endow. (2)

The five robbers motivate the unsteady mind.
They stare at others' homes, for their own they find no time.
The township of their body collapses,
Without the Holy Word they must lie low. (3)

He who is guided by his Guru, the Three Worlds he comprehends,
Killing his temptations, with his mind he contends.
Those who serve You they become like You,
The Fearless is their childhood Friend they know. (4)

* the legendary bullock supporting the earth

You are Yourself heaven, the earth and the netherworld,
You have the refulgent charm of a youthful girl.
The long tresses both bewitching and frightening,
With Your form and features they seem to go. (5)

They understand not your mystery, the *Vedas* and the Islamic scriptures,
Nor about Your mother, father, son and brother.
You created all the mountains and then destroyed.
The Unknowable, no one does You know. (6)

I have made many a friend,
None could to my ills attend.
You are the Lord Supreme above men and angels,
Devotion to You and one can all the fears forgo. (7)

The misled You put on the right road,
Yourself You mislead and also to the truth You goad.
Other than the Name I see no anchor,
The Name does wisdom and liberation bestow. (8)

P-1022

The Ganga, the Yamuna, Brindaban and Kedarnath,
Varanasi, Mathura, Puri and Dwarka,
Where the Ganga meets the ocean and the confluence of Triveni,
Together with the sixty-eight places of pilgrimage,
All are contained in the Bearer of Bow. (9)

He is an ascetic, a seeker and a sage,
The sovereign with His select advisers.
The Judge-God sits on the throne,
Who does the doubts and deceptions over-throw. (10)

He is the *Qazi* and the *Mulla*,
Infalliable, He never makes a mistake.
Kind and compassionate Provider,
No one does Him as an enemy know. (11)

He on whom He is kind, glorifies Him,
The Giver to all with not an iota of discrimination.
The Immaculate Lord pervades everything, and is Omnipresent,
In both manifest and unmanifest show. (12)

How can I measure the Inaccessible and the Infinite?
He is the True Creator and Destroyer of ego.
Whom He favours, He unites;
He gets together those who are conscious and Him do know. (13)

Brahma, Vishnu and Shiva wait on Him,
They serve the Immeasurable and the Incomprehensible.
There are ever so many who clamour and crowd at His gate,
I have no count of those Him who bow. (14)

Great is His reputation and as great His Word,
None other is matched or excelled in the *Vedas* and the *Puranas*.
Truth is my capital and I sing His praises,
I have nothing else to give or bestow. (15)

The True One was there from time immemorial.
He is there today and ever there you will find.
He never died nor will He ever die.
Nanak, the meek, entreats:
Look within, you will find Him there in Your heart and know. (16) 2

Maru I

The One afflicted with duality and foul-thinking,
Of lust and wrath she is in flimsy draping.
The immature knows not the art of house-keeping,
In the absence of Spouse, she loses her sleep. (1)

She has fire of passion blazing in her heart.
The self-possessed looks around all the four parts.

How can she find peace without serving the True Guru?
All exaltation the True One in His control does keep. (2)

She who sheds lust, wrath and pride,
The five robbers with the *Shabad* derides,
With the sword of awareness engages her mind,
Her desires remain buried in her mind deep. (3)

With the mother's blood and father's semen drop,
A wondrous figure does crop.
It is Your benevolent light which pervades all over,
You are the Creator dormant, You sweep. (4)

Birth and death are by You ordained.
I shed the fear when from the Guru this truth I gained.
Lord Compassionate, when You cast Your glance of grace,
No more does one with suffering and afflictions weep. (5)

Settled in the seat of mind my fear is consumed,
To wandering no longer is my mind subsumed.
The lotus of my heart is abloom in the overflowing pond,
And the Supreme-Self has come my care to keep. (6)

Arrived in the world with death inscribed,
There is no living here, one must by the inscription abide.
The true writ is operative in the true realm,
Truth that crop of exaltation does reap. (7)

Himself the entire world He created.
Whom He created with a task affiliated.
I see none above the True Lord,
The True Lord Himself has transmitted this beep. (8) P-1023

The emergency pasture is for just four days
It is in darkness that fun and frolic one plays.
The jugglers display their feet like one babbling in sleep. (9)

They are blessed with sovereignty and glorification,
Who have the Fearless lodged in their heart in deep devotion.
In the planets and continents, netherworld and celestial cities,
All the three worlds they remain in trance deep. (10)

It is the Holy town, a holy throne.
Guided by the Guru, truth they gain.
In His kingdom of truth, it is truth that is glorified,
And the reckoning of ego is in creeps. (11)

Much, too much, calculations lead to doubt,
Duality and Three Qualities sprout.
Pure alone is the Immaculate Bestower,
From the Guru Accomplished is gained the glory's leap. (12)

Over the ages, few have Him realised, as guided by the Guru,
In their hearts pervading the Lord True.
Coming into His care one gains peace,
And filth from mind and body does sweep. (13)

The tongue in the chemistry of truth is wrought,
With the Preceptor as Associate, in no fear or doubt it is caught.
Listening the Holy Word ears are soothed,
And light into the light Divine has a peep. (14)

With great precaution the world we have trod,
Wherever we see, it is Your Resort.
As You please, You administer weal and woe,
You alone have we sought and keep. (15)

At the last hour no one does stand on guard,
Guided by the Guru the Lord we laud
Says Nanak, the true renunciate remains absorbed in Name,
And lost in trance sleep. (16) 3

Maru I

In Primal Time and beyond,
Ever Immaculate, my Master Grand,
In a moment of truth, thought of a plan and in deep meditation was lost. (1)
For many an age when utter darkness prevailed,
The Creator remained in meditation veiled.
True Name, True laudation, of True Throne, He thought. (2)

Accordingly, in *Satyug* embodying truth and contentment,
Truth and Truth alone in its depth and profundity became prevalent.
The True Master whose judgement was truthful,
With true writ was all over sought. (3)

Truly contented, the Accomplished True Guru,
Along with the heroic who abided by True,
Of True Portal in the True Lodge,
Lived a life as ordained by the True Lord. (4)

In *Satyug* everyone spake truth,
The true lived a life of truth forsooth.
The self-possessed derided truth as delusion,
Which the Guru guided devotedly bought. (5)

In *Tretayuga* the *Dharma* was deprived of one faculty,
Left with three feet; because of duality one become a casuality.
The Guru-guided advocated truth,
The self-possessed were in frivolities lost. (6)

The egoist never makes success at the Portal Divine.
Without the Holy Word how could he ever feel fine?
In bonds he comes, in bonds he departs
Without any wisdom got. (7)

In *Dwaparyuga*, the milk of human kindness was reduced to half,
There was hardly a devotee to come across. P-1024
Dharma, the support of earth, was left with two feet,
The truth was at the Guru's alone sought. (8)

The kings did justice with selfish end,
With self-interest would they charities send.
Without the Name Divine there is no liberation,
In performing ritual acts they would exhaust. (9)

They sought salvation in rituals and ceremonials.
The boon of salvation is attained with holy recitals.
Without the Guru's *Shabad* there is no liberation,
In false shows are people fraught. (10)

The attachment with Maya is difficult to shed.
They may do, truthful who their lives have led.
Day and night they are absorbed in devotion,
Their Master's apron who have caught. (11)

There were some who meditated, underwent austerities and had holy baths,
Led their lives as they were asked.
Practised *Hath Yoga*, suppressed their mind,
But without the Guru's pleasure who has ever glory got? (12)

In *Kaliyug* only one faculty was left,
Which without the Guru Accomplished no one assessed.
The self-possessed act in falsehood,
Without the True Guru doubts are dispelled not. (13)

The True Guru, care-the-less Creator,
Unafraid of Yama or the sneer of neighbour,
He who serves Him lives for ever,
By death he is never distraught. (14)

The Creator has Himself in the Guru projected,
The Guru in turn has millions and billions protected.
The Provider of life to all the Creation is without fear,
With no impurity is he fraught. (15)

From Guru, the store-keeper, every one seeks favour.
It is Himself the Immaculate, Inaccessible, Lord of Wonder.
Nanak truthfully seeks of the True Preceptor –
Pray, let me in the truth be taught. (16) 4

Maru I

The True One unites;
The Divine Word is the media.
When it pleases Him, He does it on His own.
His light pervades the three worlds.
There is none other than He. (1)

I serve the One whose slave I am.
I propitiate the Invisible and the Inscrutable,
Through the Divine Word.
He forgives; this being His way,
A great benefactor of His devotee!. (2)

There is no end to favours granted by the Truthful.
The faithless receive and they deny it.
They understand not the source,
Cultivate not the truth,
And are misled by doubts and many a lie. (3)

The Guru-conscious remains absorbed in Him day and night.
The Guru-conscious is devoted to the Truthful.
The conceited lies asleep and is looted.
The Guru-conscious remains unharmed and free. (4)

The false one comes and goes.
Given to falsehood, he indulges in misdeeds.
Those blessed with the Divine Word are lauded in His Court.
The Guru-conscious remains absorbed in *Gurbani.** (5)

The false are exploited and cheated by swindlers,
The way the stray cattle ravage a crop.
Without the Name nothing is agreeable to their palate,
Forgetting the Lord leads to misery. (6)

The diet of truth is most wholesome,
The possession of the jewel of the Name is the true honour.
He who understands himself realises God,
His light blends with the Light of the Deity. (7) P-1025

He who forgets the Name comes to grief.
Trying to be clever doesn't dispel doubts.
Overloaded with the burden of sin,
Without remembering Him,
A painful, lingering death does one die. (8)

There is none free from contention and controversy,
I'll salute him if you were to show me one.
The Lord God is won by dedicating oneself to Him body and soul,
Then one lives with Him in harmony. (9)

No one can measure the greatness of God.
He who calls himself great is undone by his conceit.
There is no limit to the bounties of the Truthful;
The entire world by Him is brought to be. (10)

Greatness has no charm for the Great Lord;
He creates and provides.
The kind-hearted Benefactor never distances Himself,
If He so desires, one can meet Him with or without a plea. (11)

* The Holy Word

There are some who are grief-stricken,
Others are afflicted with ailments;
It is all as pleases Him.
With loving devotion and abiding by His advice
One hears the unstruck melody. (12)

Some roam about naked and hungry,
Some die in obstinacy without any purpose,
They know not the truth of the good and the evil,
It is the Divine Word which brings about the realisation of Divinity. (13)

Some bathe at places of pilgrimage and eat not,
Others sit by the fire they make and torture themselves.
Without the Name of the Lord there is no emancipation,
There is no cruising across the sea. (14)

He who quits the path of the Guru goes astray,
The conceited remembers not the Lord and wastes away
In evil deeds and false practices.
Falsehood and death are the sworn enemies. (15)

Man comes and goes as commanded by God.
He who accepts His command blends with Truth.
Prays Nanak—may I imbibe the Truth which I cherish
And my deeds be as directed by the Divine Entity. (16) 5

Maru I

The Creator Himself is the Maker of creation,
Who, having brought it about, Himself has hidden.
Himself He is the True Guru, Himself he is devotee,
Himself He the world has raised. (1)

He is close, never far.
Guided by the Guru who realised they are ever at par.

Their company is fruitful day and night,
Far this the holy company is praised. (2)

Lord! Your devotees are ever right,
They laud their Master with their tongue in delight.
They chant praises shedding suffering and penury,
In no other enxiety they are engaged. (3)

They are ever awake, never appear to be indifferent,
Their entire company they liberate with truth they present.
Free from the impurity of sins, with sublimity they are dazed. (4)

Fellow travellers, try to understand what the True Guru has told.
The youth, the breath and the body are old.
You may die any day.
Your heart should ever in prayer be laid. (5)

Man! You should shed the rigmarole of lies,
Death destroys falsehood with one sweep like flies. P-1026
The reprobates get involved in ego and duality,
In these two paths they are outplayed. (6)

Give up calumny and envy.
Excessive learing is sheer burning without any felicity.
Laud the Lord in the holy company.
They are ever helped who have prayed. (7)

Shed lust, wrath and wishing others ill,
Also involvement in ego and evil.
Seek shelter of the True Guru to be saved,
Brother! This is the way ocean of existence to wade. (8)

Ahead is a river of fire with poisonous flames.
There is no other company, man is alone.
The flames leap to devour like the tides of ocean,
They burn and man is severaly flayed. (9)

The Guru is the Purveyor of liberation, as He pleases, He bestows.
He who is blessed with it, its secret he knows.
Brother! Ask about it to him who has received it,
Peace in the service of the Guru True is gained. (10)

Without the Guru, in wasteful arguments they get involved,
Yama beats blows on their head and takes them to task.
The calumniators are in shackles, they are not free,
Slandering others they are dismayed. (11)

Stuck to truth, realising Him as part of your part,
Were you to see carefully He is not far.
Guru-guided were you to swim, there would be no impediment,
This is how across the ocean of life is sailed. (12)

In the body is the Name lodged.
It is Creator, the Eternal Lord.
The self doesn't die, nor can it be destroyed,
The fact of it in the Holy Word can be displayed. (13)

He is transparent, not purblind,
The True One sits on the Throne sublime.
The reprobates are false, they are bonded,
They are born, die and in transmigration relayed. (14)

The devotees of the Guru are cherished by the True Guru,
They adorn the throne and the Holy Word pursue.
They get to the essence and imbibe the truth,
And thus in the holy company they are praised. (15)

They are liberated and liberate their ancestors,
In the company of the holy they liberate their fellow-travellers.
Nanak is the bonded slave of his mentor,
Guided by the Guru absorbed in the Lord who is laid. (16) 6

Maru I

For many an age it was cosmic dark
The wondrous Lord was in meditation absorbed.
The unattached sat in pitch dark,
There was no activity, no movement. (1)

This is how the thirty six *yugas* passed.
The way He pleased, He had them crossed.
There was none the like of Him,
He alone was the Wondrous Quotient. (2)

In the four *yugas* He was hidden and manifest.
In every heart and every womb was His quest.
From age to age He was pervasive,
He alone understands who by the Guru is made proficient. (3)

With father's semen and mother's blood was body created,
Air, water and fire helped for the life to be generated.
In the mansion of body the Lord has his sport,
The rest is expanse of Maya-attachment. (4)

P-1027

In the womb, hanging upside down, was he in meditation.
The Knower of Hearts was seized of this position.
With every breath he meditated on Name,
During his womb confinement. (5)

He came in the world in quest of four boons,*
And lodged himself in Shiva-Shakti** home.
Forgetting Lord he lost the bout,
Of Name the purblind remains ignorant. (6)

* Four boons are, *arth* (wealth), *Kama* (pleasure), *dharma* (righteousness) and *moksha* (salvation)
** House of Shiva and Maya – virtue and evil

Dies a playful child,
He is mourned for his mischiefs mild.
He is taken back to whom he belonged;
Misled is the wailing and lament. (7)

When a youthful dies, what do we do?
Everyone does his own loss rue.
They are disgraced who wail for having lost Maya,
Accursed is the life thus spent. (8)

The black are turned grey *in strife*.
Without Name is lost the boon of life.
Misled the purblind regret, cry and repent. (9)

He who is aware of his self doesn't wail,
This awareness comes from the True Guru's pale.
Without the Guru the adamantine doors don't open,
With the Holy Word one becomes solvent. (10)

As he grows old, the body tends to disintegrate,
Yet he contemplate not the Master, the ultimate mate.
Forgetting the Name, he departs with black face,
At the Portal Divine his falsehood is evident. (11)

Those who forget Name in untruth repair,
They are born and die with ashes in their hair.
They have no place at the in-laws,
At the parents' they are in torment. (12)

One may indulge in the luxury of eating delicacies and wearing rich garments,
Without the loving devotion, it is of no consequence.
One knows not distinction between good and bad,
There is no escaping Yama's chastisement. (13)

He who can distinguish between conventional and unconventional,
Under Guru's guidance, realises the Holy Word's kernel.

He doesn't talk ill of anyone,
Truth, he finds, ever strident. (14)

Devoid of truth, no one at the Divine Portal succeeds.
He who dons the robe of truth, he is lionised and leads.
If it pleases the Lord He pardons,
Pride and ego He shuns. (15)

By the grace of God who accepts the ordinance,
He is in the know of *yuga*'s essence.
Says Nanak, meditation on the Name helps one swim,
And truth carries across the shipment. (16) 1.7

Maru I

No friend like the Lord I have known,
He who endowed with mind and body,
With consciousness in it thrown.
He fosters and cherishes all the creatures,
Aware of what is in everyone's heart. (1)

The Guru is the pool, we are His dear swans,
In the pool many a jewel and ruby span.
The Lord's laudation is precious stones, pearls and diamonds,
He who chants his body and mind are in divine accord. (2)

The Lord is Inaccessible, Unknowable, Limitless and Wondrous,
There is no end of the Provider of the Universe.
Under the True Guru's guidance one is ferried across,
And is united, infused with love of the Lord. (3)

Without the True Guru, there is no liberation.
From the Time Primal and before, He is the companion. P-1028
In His grace He grants salvation at the Portal Divine,
And pardons all the frailties and faults. (4)

The True Guru in His grace obtains salvation,
Frees from all maladies with *Amrit*-administration.
On him Yama dare not levy any tax,
Whose fire of desires is assuaged and peaceful is the heart. (5)

The swan of body cultivates fond attachments,
Whether a good-looking maid or she is a renunciate.
Day and night they indulge in delights,
Yet without any notice must they depart. (6)

Having created the world, ever it He lauds,
The compound of air, water fire exalts.
In evil company the mind goes astray,
One must receive what one has wrought. (7)

Forgetting Name one suffers many an affliction.
When ordained one must leave, there is no defection.
Says Nanak, He flounders in the well of hell,
The way a fish is out of water caught. (8)

The reprobate suffers eighty four lac hells,
What he does on him must tell.
Without the True Guru there is no liberation,
One must suffer what one has fraught. (9)

Sharp like a sword edge, narrow is the lane,
At the hour of reckoning, it is like crushing of sesame grain.
Mother, father, spouse, son or friends help not.
Without the loving devotion of the Guru,
No body has ever liberation got. (10)
There are ever so many friends and companions,
But without the Guru and Preceptor abides none.
The Guru's service is the way to liberation,
And also day and night laudation of the Lord. (11)

He who giving up untruth, opts for truth,
He receives whatever he desires forsooth.
Of truth there are few traders
Who find profit in whatever they bought. (12)

Should you have the Lord's Name as your wherewithal,
In His Mansion you have an easy glimpse of the Lord.
Guided by the Guru, one comes across those who are accomplished,
This is how the Lord Equable is sought. (13)

The Lord is Limitless; guided by the Guru a rare one realises,
With the Guru's Word, his mind he apprises.
Treats the True Guru's scriptures true and nothing but true,
This is how one in the Divine is absorbed. (14)

Narad* and Sharda** serve You,
In the three worlds there are several bigger ones too.
It is Your creation, You are the Supreme Bestower,
All this is by You alone brought. (15)

There are those who serve at the Portal from their ills released,
They are exalted in the Divine Court by the True Guru freed.
The bonds of ego are snapped by the Guru True,
And the restless mind is brought to a halt. (16)

Look for the manner by which one meets the True Guru,
And realises the Preceptor beyond any reckoning true.
Shedding ego, get into the Guru's service,
Nanak is in this way in ecstasy Divine besot. (17) 2.8

Maru I

Destroyer of the demons is my Lord,
My Beloved has His resort in every heart.

* Brahma's son ** Goddess of learning

And yet He is inaccessible absolute,
Guided by the Guru's scriptures, he may be sought. (1)

P-1029

The devotees, anchorites seek His shelter,
In His grace he ferries them to the other shore.
Through fire, water and ocean deep, the True Guru carries across. (2)

The purblind self-possessed understands not,
He comes, goes, dies and is forgot.
What has been inscribed in the Primal Time cannot be effaced,
At Yama's portal he is disgraced and distraught. (3)

There are some who are born and die without any place to abide,
Determined by their misdeeds in sins they glide.
The purblind are utterly ignorant,
In avarice and greed they are badly caught. (4)

Without the spouse what use her hairdo?
Involved with another's spouse, she has forgotten her Beau.
The way it is not known who is a harlot's son?
All one's doings are with failure fraught. (5)

With many a malady is this cage of a goblin* inflicted.
With the darkness of ignorance in the hell is one pitted.
They have to undergo the reckoning of Dharmaraja
Who the Lord's Name have forgot. (6)

Blazes with vicious flames of fire the Sun.
The self-possessed is like a wild beast, a goblin.
Involved in desires he acts in falsehood,
It is malignant malady that he has caught. (7)

* human body

Like alkaline soil, he has heavy load of sins on his head.
How can he be across the ocean led?
The True Guru is the ancient mariner.
He can be liberated with the Name of the Lord. (8)

Fond of progeny and spouse, the worldly attachments,
It is all the love of Maya involvement.
That Yama's bonds are snapped by the Guru True,
Guided by Guru this truth to the light is brought. (9)

Misled, they try and tread many a path,
The self-possessed burn in the egotist's wrath.
When the Guru blesses with the great boon of *Amrit*,
Contemplating the Name is the supreme joy sought. (10)

In His grace the True Guru inculcates truth,
Ameliorating suffering, guides on the true path forsooth.
Not a thorn does prick his heel,
Who has the Guru's protection got. (11)

The body disintegrates and the dust into dust dissolves.
The self-possessed, like a slab of stone, never resolves.
He wails and makes much noise,
In heaven and hell is he distraught. (12)

Maya is a vicious serpent,
A double-edged weapon, many a home has for it to repent.
Without the True Guru there is no loving devotion.
The truth has attachment of holy taught. (13)

The reprobate hankers after Maya greatly,
Without Name who has ever found felicity?
He gets lost in Three Qualities,
The ocean of life he cannot cross. (14)

The false are like dogs and hogs, mere,
They die howling in fear.
False in mind and body they deal in falsehood,
Misled, at the Divine Portal they are lost. (15)

Meeting the Guru, the mind is at peace
As in the Divine Shelter Name comes to seize,
It bestows laudation of the Lord,
Name, the cherished at the Portal of Lord. (16)

P-1030

Meditating on Name in company of the holy,
The True Guru's Word grants supreme state and divinity.
Says Nanak, my self, you should ever contemplate Lord.
It has invariably brought about the union sought. (17) 3.9

Maru I

My stupid, ignorant self, abide in Your frame.
With the deep concentration of mind meditate on Name.
Giving up greed get absorbed in the Lord beyond limit
This is how one gets to the gate of salvation. (11)

Forgetting Whom, Yama start looking askance,
Weal abandons and woe comes to pounce.
My self! Contemplate Name under Guru's guidance,
This is the ultimate solution. (2)

Meditate on the Name of essence sweet.
The devotee finds it in his heartbeat.
Day and night remain absorbed in Name,
Amongst recitation, austerity and discipline best is meditation. (3)

With your tongue utter the Name,
In the holy company look for the same.

Guided by the Guru, search for it in your home.
No more would the womb you find your destination. (4)

Take your holy bath at the temple of truth and laud the Lord,
Contemplate on the essence of truth and remain in the Lord absorbed.
Yama will dare not stare at you in the end,
Should you take to the Lord adoration. (5)

The True Guru is Compassionate and great Provider,
He who has imbued truth, the Holy Word is his anchor.
He whom the True unites,
He is relieved of Yama's fear and consternation. (6)

With five elements was the human body created,
And the jewel of Name in it was located.
The self is in the image of Lord and the Lord is reflected in self,
He is realised in Holy Word contemplation. (7)

Dear brother! Take to truth and contentment,
Adopt forgiveness and holy accompaniment.
Contemplating the self qualify for contemplation the Supreme Self,
In the company of the holy this obtains liberation. (8)

The reprobate has falsehood and deceit as his anchor,
Day and night he indulges in slandering others.
Without meditation the hell of womb is his destination,
He is condemned to transmigration. (9)

The reprobate is ever to Yama obliged,
Never disappears the threat by Yama to be chastised.
He must pay tax to Dharmaraja,
His head is overloaded with terrible burden. (10)

Without the Guru when has any reprobate been ferried across?
Those given to ego are in the ocean lost.

Without the Guru there is no going across,
Landing on the yonder shore lies in meditation. (11)

The virtue of Guru's gift cannot be denied,
He on whom He is kindly inclined is prized.
He is cherished by the Wondrous Lord,
And is freed from the agony of transmigration. (12)

Those who forget their Guru come and go.
They are born and die and misdeeds sow.
The stupid reprobate contemplates not even in the unconscious,
When in trouble he cries for Lord's compassion. (13)

Weal and woe are determined by earlier deeds.
The Lord Bestower knows Who them feeds.
Man! Whom do you blame?
You come to suffer your own actions. (14) P-1031

Engrossed in ego and attachment,
Determined by desires for every movement,
What do you carry in a spirit of possessiveness,
With wasteful vicious ashes you are over-laden? (15)

Dear brother! Meditate on the Lord.
Express the Inexpressible in Him absorbed.
Discipline the mind going astray,
He ameliorates sufferings in His compassion. (16)

We have sought shelter of the Guru Accomplished.
Guided by the Guru on Him have our mind we concentrated.
Says Nanak, the Lord's Name is the Supreme acquistion,
The Lord in His grace grants liberation. (17) 4.10

Maru I

I come to Your care Lord!
You dare the Accomplished and Kind Killer god*
Nobody knows Your ways,
You are the Consummate Creator. (1)

From Primal Time and earlier You are the sustainer.
Reflected in every heart, Compassionate and Unmatched Charmer.
It works the way You desire,
Whatever happens is per Your pleasure. (2)

Your light enlightens heart, Provider!
Everyone quaffs Your nectar.
You are the Giver, You are the Taker,
Of the three worlds You are the gracious Peer. (3)

Having created the world, You staged a play,
With air, water and fire You eternalised the man *of clay*.
Of nine doors in the city of body,
With the tenth we know not where. (4)

You created also the four frightful rivers of fire,
Which are known by a rare *Shabad* Cherisher.
The misled materialist is consigned to water or burnt,
They remain absorbed whom You take into Your care. (5)

Water, fire, air, earth and sky,
The five elements constitute human body.
He who is imbued with the Divine Word,
Maya, ego and doubts does forbear. (6)

* Krishna

Absorbed in the Guru's Word the mind is in trance,
Other than the Name, none else has a chance.
The temple of the body is ravaged by the thieves,
Of the demons, the reprobate is not aware. (7)

There are malignant spirits and goblins,
Who pick up devilish quarrels often.
Without understanding of the Divine Word one comes and goes,
Both coming and going is without cheer. (8)

The body of a liar is like a heap of saltpetre ash,
Without the Name what honour can one have?
He remains captive in all the four ages,
Making pleas to Yama's minions in tears. (9)

Caught by Yama, he is penalised,
There is no way for the sinner to survive.
He cries his heart out and wails,
Like a fish entangled in the angler's snare. (10)

The non-believer mounts the gallows unlamented,
In the clutches of Yama lauds the demented.
Without the Name, there is no deliverance,
Day by day one goes on wasting in despair. (11)

In the absence of the True Guru none is your benefactor,
It is the Lord who protects you here and hereafter.
When He blesses you with His Name.
It is like water mixing with water sheer, (12) P-1032

The devotees gone astray are advised by the Guru,
He puts the misled on the path true.
One should serve the Guru day and night,
He who is the reliever of pain and constant companion here. (13)

How can a poor mortal propitiate God?
Brahma, Indra, Shiva knew not this art.
How can one comprehend the Incomprehensible?
He realises Him whom He does endear. (14)

He who loves the Lord from the core of his heart,
In the Holy Word he gets a glimpse of the Lord.
He who keeps the Divine Light burning day and night,
Enshrined in his heart
He gets to know the seer. (15)

His understanding is a feast of sweetest elixir,
He who tastes it has a vision of the Benefactor.
A glimpse of Lord is the union of separated,
All the anxieties melt as one merges with the Peer. (16)

They are elect who serve the True Guru,
In every heart they find the True.
Nanak pleads for the Guru's adoration in holy company,
Who have realised the Lord and His witness bear. (17)

Maru I

He is the True Master, the Creator,
Having fashioned the globe which He does bear.
The Creator creates and looks after it,
The True One is beyond any care. (1)

Different types of creatures He has created,
Different thinking and two different paths he has slated.
There is no liberation without the Guru Accomplished,
Meditation on the True Name fetches profits fair. (2)

The self-possessed may be literate but not educated,
Without imbibing the Name in delusion he is wasted.

Bribed he gives false evidence,
Of foul-thinking around his neck he has the snare. (3)

The *Smritis*, *Shastras* and *Puranas* he studies,
Missing the essence, he gets into controversies.
Without the Guru Accomplished there is no gaining the essence.
The true and holy have truth as their fare. (4)

Everyone lauds the Lord, listens the Name and recites,
The truth of it the inquisitor verifies.
He whom the True Guru favours
The devotee appreciates the Word of the Seer. (5)

Some listening, the Holy Word take to its recitation,
Recitation without calculation.
He whom the Lord endows with the knowledge of the Unknowable,
He is blessed with the power of clearing the unclear. (6)

At the birth they play musical instruments and felicitate,
The ignorant sing and rejoicing recreate.
He who is born must inevitably die,
The deeds done do the nuptial with death bear. (7)

Meeting and separation are ordained by my Preceptor,
Having created the world, He makes us enjoy and also suffer.
He who is above weal and woe,
The armour-coat of good conduct the devotee does wear. (8)

The traders of the True are clever,
They have truth as their merchandise which they offer.
He who has truth as capital,
With the True Word does he forbear. (9)

Dealing in fake goods leads to loss,
The devotee trades in goods allowed by the Lord.

With safe capital and safe wherewithal,
No more is there the Yama's snare. (10)

P-1033

Everyone has his say,
The self-possessed knows no other way.
The purblind's thinking is as misleading.
The torture of transmigration he has to share. (11)
He is born in suffering, in suffering he dies,
There is no relief from suffering unless the Guru provides.
Born in affliction dying in affliction,
What has he brought? With what does he repair? (12)

Those who lead virtuous life under the Guru's order,
About the measure of transmigration they don't' have to bother.
Forgetting the branches who goes to the roots,
He is ever under the True Lord's care. (13)

The men of God are not by Yama assailed,
On the paths arduous they are not derailed.
They have Lord's Name in their heart which they propitiate,
At none other ever they stare. (14)

There is no end of glory in laudation and chastisement in its absence,
The way You please, I live in Your presence.
The virtuous arrive at the Lord's Portal,
The way it is ordained by the Divine Player. (15)

How to count? Your virtues are countless,
Even the highest of the high has not been able to assess.
Says Nanak, bestow me with truth and save my honour,
You are the Mayor Supreme amongst the mayors. (16) 6.12

Maru I
(Dakhni)

The township of body is located in a citadel,
Here the Lord True resides at its pinnacle.
A spot immutable and ever immaculate,
Which Himself He creates. (1)

There are innumerable balconies and bazaars,
Where He makes purchases and keeps them apart.
There are admantine doors which he Himself has fixed,
And Himself with the Holy Word disintegrates. (2)

Inside the fort there is a cave for His residence,
And nine other abodes as per ordinance.
In the tenth abides the Indescribable and Wondrous,
Whom He Himself projects and propagates. (3)

He lodges in air, water and fire,
A game which He seems to admire.
The fire is extinguished with water,
And in the ocean fire He locates. (4)

He has created the earth, His field for righteousness,
Indulging in creation and destruction, remaining Himself in utter exclusiveness.
Everywhere it is the game of breath,
He withdraws and dislocates. (5)

The eighteen loads of vegitation are your female gardners
And the revolving air fly-whisk waves.
The Sun and Moon are the two lamps,
In the house of Moon* the Sun** comes to integrate. (6)

---

* poise ** enlightenment

The five birds# do not take off,
From the verdant tree *Amrit* they quaff.
The Guru-directed leads a life of poise,
Lauds the Lord and on the joy divine himself does satiate. (7)

There is sparkling refulgence without the Moon and stars.
Neither the Sun, its rays nor flashening from the sky afar.
I express the inexpressible state, it has no concrete form,
It is pervasive and surfeits. (8)

As His light beams, there is effulgence,
The Bestower beholds His grace with indulgence.
There is unending strain of unstruck melody
Played on the premises of the unafraid. (9)

P-1034

With the unstruck melody doubts and delusions are shed,
To the All-pervading is one led.
His blessings the Guru-directed realises,
And is celebrated chanting praises at His gate. (10)

He is the Primal, Immaculate Lord,
I know of no other god.
I cherish contemplating the Lone Lord
Who rids me of ego and pride *which inflate*. (11)

I sipped Amrit bestowed by the Master True,
I know no other Guru.
He is the Lone Lord, without limit,
He tests and adds one to the mint of the state. (12)

Enlightenment, meditation, truth profound,
No one has His count.

five senses

The entire creation seeks His boon,
He who favours, he alone is the recipient. (13)

Karma and *dharma* are in His power,
Without any anxiety, limitless are His bowers.
He is ever Bestowing and Compassionate,
Brings him around the alienated mate. (14)

Himself He realises and makes others realise,
Himself He establishes and then destroys.
The Creator Himself unites and separates,
Himself he undoes and then does reinstate. (15)

The entire creation is in Him reflected,
Sitting in His adamantine castle it is inspected.
Nanak in truth makes a humble plea,
In His glimpse he finds the peace incarnate. (16) 1.13

Maru I

If it pleases You, I have Your glimpse,
And in loving devotion, adoration of the True I sing.
If it meets Your benign approval, my Creator,
You make my tongue sweet. (1)

The devotee at the Preceptor's Portal are in exhilaration,
Your slaves are blessed with liberation.
Dyed in Your colour, they lose their identity,
Day and night contemplation is their treat. (2)

Shiva, Brahma, goddesses and gods,
Indira, ascetics and monks are in Your service squads.
Celebates, sages and innumerable anchorites,
Your extent has no one been able to meet. (3)

Without Your guidance no body does realise,
Whatever You do, it is as You please.
You have created four and eighty lakh living beings,
As You please You make them their heart beat. (4)

What You desire must take place.
The self-possessed shows himself off and comes to disgrace.
He who forgets the Name finds no anchor,
He comes and goes and suffers much heat. (5)

An immaculate body with pure self,
Blessed with the Name Divine essence,
Such a one sips all his suffering as *Amrit*,
No more anyone dares him ill-treat. (6)

Too much indulgence leads to suffering,
The ills of excessive consumption have no ending.
The woes born out of weal never die.
The one not heeding divine ordinance,
Is deluded, himself does he cheat. (7)

Unenlightened, the whole world is misled,
The True One in trance is all over spread.
The Guru alone realises the True Word, immune from fear,
And light with the Light Divine does meet. (8)

Eternal, Immutable, Immeasurable is the Divine Mate,
He destroys and in an instant does recreate.
Without form or feature, beyond extent and value,
Nor on the score of language does He discriminate. (9)

P-1035

I am slave of Your slaves, my Lord,
Ascetic, in search of truth who is absorbed.
He who takes to Name succeeds,
Himself the True Lord which does inculcate. (10)

Of the true, truth is the wherewithal,
They cherish truth and are ever in it absorbed.
The Three Worlds are created with truth as their basis,
To approach Him with truth should one placate. (11)

Everyone calls Him great forsooth,
Without the Guru no body knows the truth.
He who cultivates the holy cherishes truth,
Never is he separated and in a sad state. (12)

Those ordained to be separated from the Above wail,
They are born and die to be born again in their times pale.
He whom He blesses is exalted,
Those united He doesn't regret and alienate. (13)

He is Himself the Creator and created,
Himself remains unattached, Himself He is satiated.
Himself He blesses with the boon of salvation,
And from attachment and involvement does extricate. (14)

He is the Supreme dispenser of charity,
Mighty, Accomplished and Wondrous rarity.
He does and wateches His doings,
The doers He does elevate. (15)

They engage in laudation who are cherished by the True,
Born out of Him, in Him they subdue.
Nanak makes his supplication to the True,
Meeting the True does him felicitate. (16) 2.14

Maru I

For countless ages it was utter darkness,
No earth, no sky excepting the order wondrous.
No day, no night, neither the Moon nor Sun,
He sat in void in trance absorbed. (1)

No eating, no speaking, no water, no air.
No creation, no destruction, neither any coming, nor going there.
No planets, no underworld,
None of the Seven Seas with rivers ever flowing inward. (2)

There were no higher, middle and lower planes,
No hell, no heaven, nor any hour of death when it came.
In the absence of heaven and hell there was no birth or death,
No one came and none would depart. (3)

No Brahma, no Vishnu, No Shiva was there,
Excepting Him, there was none in the sphere.
Neither was there any male or female born with caste,
Nor would anyone undergo weal or woe of heart. (4)

There was no celebate, no sage, nor any forest dweller,
Neither any ascetic nor any seeker looking for pleasure.
There was no *yogi*, nor any itinerant recluse,
No one in a garb claiming to be master of art. (5)

No meditation, no penance, no fasting, no worship, no discipline,
No one called or considered himself alien.
He was delighted at what he created,
Himself He assessed performance on His part. (6)

No rosary, no sweet basil, no restraint, no purification.
No milkmaids, no Lord Krishna, no cows, no cow-herdsmen.
There were no spells, no *mantras*,
No hypocrisy, no one would himself exalt. (7)

There was no *karma*, no *dharma*, no Maya, no gadfly of Mammon,
There was no distinction of caste, the *pride of* birth was known to none.
There was no entanglement of attachment, no fear of death,
Nobody meditated on any god. (8)

There was no slandering, no praise, no soul, nor there was any life.
There was no Gorakh nor anyone by the name of Mahadev like.
There was no divine lore nor spiritual practices,
Nor *pride of* superior bath nor was any reckoning asked.(9) P-1036

There were no classes, no distinguishing goals, no Brahmin no Kshatriya,
No deity, no shrine, no cow, nor any spell primary.
There were no *havan* ceremonies,
No bathing at places of pilgrimage, nor did any worship God. (10)

There was no *mulla**, no *qazi***,
Neither any *sheikh*, penitent *haji*#.
There were no subjects, no rulers,
None with worldly pride styling himself lord. (11)

There was no love, no devotion,
No Shiva and Shakti notion.
No friends, nor anyone related by blood or other ties,
He was the money-lender and the trader,
This is how the True had His time passed. (12)

There were no *Vedas*, no Islamic scriptures, no *Shastras*, no *Smritis*,
No reading of Puranas at dawn and at Sun's retreat.
The Incomprehensible was Himself the preacher and speaker,
The Unseen was allover abroad. (13)

When He so desired, the universe He created,
Sustained the firmament without support *as stated*.
Created Brahma, Vishnu and Shiva,
And also fascination for Maya fraud. (14)

Few are there whom the Guru has revealed,
Having created the universe, He has it kept under His heel.

* muslim priest ** muslim judge # pilgrim to Mecca.

He brought about the planets, the hemisphere and the underworld,
From the Unknowable, He came to be a known Bard. (15)

No one knows His extent,
Which the Guru Accomplished alone can pretend.
Nanak is lost in the trance of the True,
In trance he lauds the Lord. (16) 3.15

Maru I

The Lord Wondrous Himself does create,
The Compassionate provides the consecrated spots to congregate.
With the composition of air and water,
The citadel of body He forms. (1)

The Creator has nine abodes designed,
And in the tenth the Unknowable, Limitless is Himself resigned.
With seven seas'* sparkling water,
The devotee comes not to harm. (2)

All the light in the Sun and Moon
Is of the Lord Great a boon.
The Provider of peace is ever enlightened,
The truthful He charms. (3)

In the citadel *of body* a port and a bazaar are there,
Where the trader with his weights and measures is fair.
Himself the Lord purchases jewels,
And Himself determines their price and norm. (4)

Everything is evaluated by the evaluator,
The one beyond anxiety wholesaler.

* five senses plus mind and cogitation

He is aware of all the secrets of trade,
Only to a devotee He informs. (5)

If He is kind the Guru Accomplished one meets,
And the tyrant Yama dare not ill treat.
The way lotus blossoms in water,
He blooms and with Name chants. (6)

He makes it rain showers of *Amrit*,
Diamonds, jewels and rubies without limit.
Should the True Guru be gracious, one gets them,
In the loving devotion He warms. (7)

He who gains the precious *boon* of loving devotion,
He is never in loss, engaged in fair promotion.
A truthful trader; truthful are the terms he forms. (8)

Rare are those who take to fair trade,
Such bargains are by the Guru Accomplished made.
He who is guided by the Guru, abides by the Divine Command,
Abiding by the command, he gets swept by His charm. (9) P-1037

As ordained one is born, and as ordained one dies,
The entire universe by His command abides.
Under His command subsist heaven, earth and the netherworld,
Under His command they perform. (10)

Under His command is the earth and the Bull bearing its burden.
Under His command are air, water and the blue heaven.
Under His command one takes to Shiva* or Shakti** way,
Under His command are we in His cosmic game drawn. (11)

---
* good ** evil

Under His command are the vast heavens,
Under His command are water, earth, and Three World's denizens.
Under His command one takes every morsel and breath,
Under His command are we enlightened and acquire His charm. (12)

Under His command had Vishnu his ten incarnations,
Divines and devils and their several variations.
He who abides by His command is lionised at the Lord's Portal.
And a part of the True he comes to form. (13)

Under His command were gone thirty six ages,
Under His command an ascetic or a sage in his practice engages.
He is the Master Who has the creation held with the nose-string,
He has it liberated and lets it come to no harm. (14)

The self rules over the citadel of body,
With deputies, assistants and spokesmen worthy.
Falsehood and greed have no place in such a house,
As avarice and misdeeds have no charm. (15)

Truth and contentment in the town are administrators,
Continence, rectitude and discipline are the divine workers.
Says Nanak, in such a state of poise is attained the divine life,
With the Guru's Word exaltations swarm. (16) 4.16

Maru I

The Lord Illimitable, in the void went,
Unattached remained the Master of immeasureable extent.
He created and watched His own creation,
From Void He created more void. (1)

Air and water were from void made available,
The universe and the human being, king of the citadel.

He had His light infused in air and water,
The void was His sangfroid. (2)

From void were Brahma, Vishnu and Shiva created,
In all those ages was the void slated.
He who realises this truth, he is accomplished,
Meeting whom all the doubts are destroyed. (3)

From void were substantiated the seven seas,
He created them as He did please.
He who has the holy bath in the seven seas,
Getting into transmigration he may avoid. (4)

From void was brought about Moon and sky,
In all the three spheres whose light one can espy.
In void remained the Inaccessible, Wondrous, Unattached,
In void His unbroken trance He enjoyed. (5)

From void were created the earth and sky,
Supported not by pillars but by truth as tie.
After the three worlds was created Maya as a string *to bind*,
Himself He creates and Himself has them destroyed. (6)

From void arose species of creation and forms of utterance,
From void was produced void in void for submergence.
Then the Creator ordained creation,
A wondrous incarnation employed. (7)

From void emerged the day and night pair,
Creation and destruction, joy and despair.
Relieved from weal and woe for good,
The Guru devoted in his true home came to abide. (8)

Sam, *Rig*, *Yajur* and *Athurva*, the *Vedas* four,
Were uttered by Brahma with Maya and Three Qualities lore.

Nobody can evaluate them,
They speak as He does them guide. (9)

From void were created the seven underworlds,
From void the various planets were steered.
The Wondrous Lord did everything Himself,
What he did could no one avoid. (10)

Sloth, passion and poise are His reflections,
Which lead to birth, death and ego afflictions.
He whom the Lord shows His grace,
In the Fourth State* he is poised. (11)

From void were ordained Vishnu's ten incarnations,
He created the universe and its extensions.
Deities, demons, servitors and cherishers,
In their prescribed duties who are employed. (12)

Guided by the Guru who realises it, suffers no malady,
A rare one comes to know this secret of the Deity.
Such a one in ages remains a seeker of liberation,
He does in the end get liberation and is lionised. (13)

The five elements have their origin in void,
Which lead to the composition of body and in action get employed.
Good and bad are inscribed on one's forehead,
Whereby sin and virtue are exercised. (14)

The True Guru is noble, the like of Whom there is none other,
Devoted to the Holy Word, He is inebriated with the Name of the Master.
The miraculous powers, and enlightenment is gained from the Guru,
With great good fortune are those realised. (15)

* state of super consciousness

The mind is too much in Maya involved,
Only an enlightened soul has this resolved.
Lost in longing, desires, ego and doubts,
The avaricious man in falsehood is employed. (16)

Contemplation comes from the True Guru,
Remaining in trance is the vogue of the True.
With the unimpaired sound of holy music,
Nanak is in the True Name poised. (17) 5.17

Maru I

Wherever I turn, I find the Lord Compassionate,
He comes nor, He goes; ever is He considerate.
He has His essence in every living being,
Yet is he unalloyed the Divine Lord. (1)

The world after Him takes after,
He has neither father nor mother.
He has acquired no brother or sister,
He belongs not to the species amenable to birth and death.
He who is ageless, I have endeared to my heart. (2)

Beyond time, death doesn't hover over His neck,
Indescribable, Inaccessible, unique.
Truthful, contented and serene with the Holy Word,
In a state of poise, He is in the Divinity absorbed. (3)

Having distributed the Three Qualities, He is lodged in the fourth abode,
Birth and death are like a morsel for Him to quote.
His sacred light prevails all over the world,
It is revealed in the unstruck melody of the Lord. (4)

The noble and holy are endeared by the Boss,
Inebriated with the Divine Word, they are ferried across.

Nanak is the dust of the feet of holy congregation,
Which he has gained from his Guru as reward. (5)

He is the knower of hearts, His are all the creatures,
He is the Bestower, we are His servers. P-1039
We beg the nectar of Name in His grace,
The Guru has the illumined jewel of Lord. (6)

The body is compound of five elements,
The essence of spirit is for peace meant.
One's deeds are the ambrosial fruit,
And one receives the Lord's Name as reward. (7)

Those who have the Immaculate Lord imbibed,
Thirst and hunger they have survived.
They are the real anchorites who are imbued in *Amrit*,
As guided by the Guru, in loving devotion they are absorbed. (8)

He who does exercises of spiritual purification day and night,
He does the Divine light of Lord in everyone sight.
His tongue is soaked in enchanting melodies,
To a melodious tune with his flute he resorts. (9)

He alone plays the melodious tune,
Who has insight of the three worlds as a boon.
Nanak realised it as advised by his Guru,
And in the Name Divine he was lost. (10)

Rare are such souls in the world,
Who remain unattached, contemplating the Guru's Word,
They are liberated themselves and liberate their associates,
It is a great asset, their birth in the world. (11)

He alone is familiar with the Mansion and Portal,
Who has been guided by His Guru Immortal.

In the citadel of body resides the resident of the Mansion,
The Lord True has the true regime evolved. (12)

The fourteen regions* and the two lights** are witness,
That the Lord's servers didn't taste anything vicious.
Having the unique, precious substance in them,
Which by contact with the Guru they got. (13)

He occupies the throne for it who is fit,
The Guru's soldiers guided by Him the five evils quit.
He who was there in the beginning, before the beginning, is there now and will be there,
Helps doubts and illusions discard. (14)

To such a throne day and night obeisance is paid,
This holy exaltation with the Guru-guided devotion is gained.
Says Nanak, meditate on the Lord and take a plunge,
In the end one finds a friend in the Lord. (15) 1.18

Maru I

Fellow travellers! Meditate on Lord God's Name,
Serve the True Guru remaining in His frame.
No robber or thief can rob it,
It gives birth to a melody created by the Holy chord. (1)

He is the Sole Supreme, Uncommitted Monarch,
He attends to everyone's task.
Eternal, Unperturbed, Wondrous, Invaluable,
In the immutable site He is held in regard. (2)

At a select spot in the township of body,
Are located the five elements of quality.

* the entire world ** the Sun and Moon

Above them is the Sole Supreme, Uncommitted,
In a deep trance absorbed. (3)

In the township of the body there are nine outlets,
Which the Creator has for everyone individually set.
In tenth lives the Master, all alone, by Himself
Where the Unknowable does Himself exhort. (4)

The Indescribable Master with holy mandate,
Runs His writ, with truth as symbol of state.
Says Nanak, you can find Him in your self,
The Lord has in the Divine Name His resort. (5)

P-1040

All Immaculate incarnation of nobility,
Doing justice in the light of Master's divinity,
Kills lust and wrath completely.
Ego and avarice He does discard. (6)

The Formless is lodged in the True Estate,
He alone realises who does the *Shabad* contemplate.
He then finds permanent lodgement in the True Mansion,
And does the transmigration disregard. (7)

His mind doesn't waver, nor does it with desires shake,
Such a yogi to unstruck melody does take,
And then symphony of the five sacred *Shabads*,
The Preceptor Himself does record. (8)

The one in divine fear getting into a state of poise complete,
Shedding ego in the unstruck melody replete,
With the collyrium of enlightenment comes to realise the Immaculate,
And thereby the Supreme Immaculate Lord. (9)

The Lord Eternal shatters suffering and liberates from fear,
Relieves from maladies and the bonds of Yama would tear.

Says Nanak, the Lord who dispels fear,
By meeting the Guru is arrived at as a reward. (10)

The Immaculate treats death as morsel,
He who contemplates realises the merciful.
He who knows himself identifies himself,
And that it is all a mere sport of the Lord. (11)

Himself, He is banker and Himself the trader,
Himself, He tests as an official tester.
Himself, He carries out severe tests on stone,
And then the value accords. (12)

He is Compassionate and farms out favours,
The Master of forest in every heart pervades.
The All Alone remains Unattached,
The Guru Accomplished to the Lord Divine brought. (13)

The Preceptor who is All-knower and All-beholder annuls pride,
Ridding of duality with the Lord unites.
The creature of transmigration remains utterly hopeful,
Because the Immaculate, Casteless Lord he lauds. (14)

Effacing ego, one gains peace from the Word Holy,
He who tries to understand himself is an enlightened entity.
Says Nanak, the Lord's laudation bestows virtues,
The truth is found in the company of men of God. (15) 2.19

Maru I

Should you wish to live in the Lodge Eternal, you should speak only truth,
You should be as dead while living, should you wish to swim across the ocean of life forsooth.
The Guru is the ship, boat and raft,
My self, it is contemplation that ferries you to the yonder shore. (1)

Ego, attachment and greed are shed,
The nine doors are shut, to the tenth is one led.
He is lofty, transcendent, higher than the highest,
The Lord, Himself who bore. (2)

Guided by the Guru, devotion to the Lord liberates,
Lauding the Casteless One need not be of Yama afraid.
Wherever I see, it is You I find,
None other than You I adore. (3)

True is the Lord's Name, His anchor is true,
True is the Holy Word which sets one free.
He who relates the Inexpressible and has vision of the Wondrous,
He is free from the transmigration chore. (4)

Devoid of truth one is neither holy nor content,
Without the Guru there is no liberation, in transmigration is one sent.
The primary postulate is essence of Name,
Says Nanak, which helps attain the Divine core. (5)

P-1041

Without truth there is no swimming across the life's ocean,
It is a boundless sea full of venomous potion.
Guided by the Guru the recluse remains unattached,
And admission in the House of One Without Fear he scores. (6)

False is the worldly device,
It doesn't take an instant for one's demise.
Devoid of Name, the self-possessed depart,
They are born and then they are no more. (7)

They are created and destroyed in many a bond.
With the noose of ego and Maya of which they are fond.
He who has not imbibed the Lord's Name from the Guru,
He is led to the Yama's door, (8)

Without the Guru there is no liberation,
Without the Guru there is no devotion.
Guided by the Guru, you swim across the arduous ocean,
And enjoy peace galore. (9)

Guided by the Guru, Krishna uplifted Govardhan.*
Guided by the Guru, stones were floated in the ocean.**
Blessed by the Guru, one attains supreme status.
Says Nanak, the Guru my parchment of doubts tore. (10)

Guided by Guru, swim with the true stroke,
Contemplate and in the mind your Lord invoke.
Meditation snaps the noose of Yama,
And the Casteless, Immaculate Lord you adore. (11)

Guided by the Guru, the fellow-travellers are as brethren-in-faith distinguished.
Guided by the Guru, the fire of desire is extinguished.
The self-possessed! You should meditate on the Sustainer of life,
And in your heart the Inaccessible adore. (12)

Guided by the Guru, who comes to realise, he cherishes the Word Holy.
Then Whom to adore and whom to decry?
He who contemplates and meditates on the Creator,
He arrives at the Divine Door. (13)

He who presides over the universe, Him you should cultivate,
Guided by the Guru, on the Holy Word contemplate.
He indulges with those who indulge in life,
And yet He remains unattached in His core. (14)

Guided by the Guru, chant the Lord's sacred laudation,
Behold with your eyes the One of highest elevation.

* Krishna is said to have lifted this mountain . ** refers to a legend in Ramayana

With your ears listen to the Holy Word,
Says Nanak, and remain dyed in the Lord's colour. (15) 3.20

Maru I

Shedding lust, wrath and calumny,
Casting off avarice, greed and anxiety,
Breaking the bonds of doubt, I became unattached,
And found within me the joy of Lord. (1)

The way lightning flashes in the darkness of night,
Day and night I see the Divine light.
The Guru Accomplished has united me,
With the Bliss Incarnate and the Wondrous Bard. (2)

Meeting the True Guru, the Preceptor liberates,
The lamps of Sun and Moon the sky *of self* illuminates.
Beholding the Invisible one remains attuned,
And see the Creator in the Three Worlds. (3)

Sipping the elixir of *Amrit* desires and fear are shed,
To achieve the status of fearlessness no more one's ego has to be fed.
Then one attains the higher status, higher than the highest,
And the Sacred Word as reward. (4)

P-1042

The Name* is invisible, unknowable and wondrous,
Highly sweet in essence and solicitous.
Nanak pays for the laudation of the Name ever,
Reciting which there is no end on record. (5)

Meditation on Name is acquiring a jewel,
Those who recite Name, they are ever in cool.

* Divinity

On the arduous path the Name dispels fear,
No more one suffers the pangs of birth hard. (6)

I seek the Holy Word as inspiration for meditation,
And the Name Divine for laudation.
Should it please Lord, the Guru brings about the union,
Lord is liberator of the entire world. (7)

He who meditates as guided by the True Guru,
The minions of death are server of his feet true.
In the holy company he acquires a worthy position,
And across the ocean of life he is hauled. (8)

The ocean of life can be crossed with the Word Holy.
The duality of heart in the heart should we bury,
Vanquish Yama with five arrows*
With the bow drawn in the heart. (9)

How can a reprobate imbibe the Word Holy?
Without the enlightenment of the Word there is transmigration's continuity.
Says Nanak, the Guru-guided is blessed with liberation,
He who is of great good fortune is united with the Lord. (10)

Free from fear, True Guru is the Saviour
Of those who have been blessed with devotion by the Guru the Provider.
For them the unstruck melody resounds,
The Holy Word helps imbibe God. (11)

They are fearless who have no reckoning to hold,
Might of the Inexpressible who behold.
He is Unattached, Unincarnated and Self-existent.
Says Nanak, with the Guru's guidance is He got. (12)

* five virtues; truth, contentment, compassion, righteousness and patience.

The True Guru knows the state of one's mind,
He is fearless who imbibes the Word of Guru Kind.
He beholds the Lord within and realises His limitless presence,
In nothing else is his mind involved. (13)

He is fearless who has the Lord lodged deep in his heart,
Day and night who is in the Name lost.
Says Nanak, chanting the Lord's praises one attains holy company,
And in poise supreme gets in the Lord absorbed. (14)

He who beholds the Lord inside and outside,
Remains unattached, disciplining the mind going wild,
The Supreme, Primal, All Pervasive, True,
Of His Nanak the ambrosial elixir quaffed. (15) 4.21

Maru I

The Lord is the Mighty, Wondrous Creator,
What He has created is beyond any questionable factor.
He creates and provides for them,
Everyone is under His discipline. (1)

His writ runs, He is all-pervasive.
To whom He is close? For whom He is evasive?
Hidden or manifest He is seen in every heart,
For everyone His justice is done. (2)

He Whom He unites gets in Him absorbed,
With the Guru's Word he meditates on the Lord
He is Bliss Incarnate, Unique, Unknowable,
Meeting the Guru the doubts are undone. (3)

P-1043

The Name is dearer than mind, body and wealth,
In the end, at the hour of departure, it is great help

The involvement in attachment is never friendly,
Without the Guru who has the peace ever won? (4)

He who is favoured by the Guru Accomplished,
The blessed is in the Holy Word merged.
Says Nanak, one should serve at the Guru's feet,
The one gone astray Who has true path shown. (5)

The holy endear themselves to the wealth of Lord's laudation,
Guided by the Guru they gain access to meditation.
The seekers serve the Lord at His Portal,
And in the Divine Court receive lionisation. (6)

Meeting the True Guru one is summoned in the Holy Mansion,
In the True Court he comes for exaltation.
The reprobate has no place in the Divine sanctum,
He is born, dies and suffers affliction. (7)

Serve the True Guru, the depthless ocean.
And gain the jewel of Name in appreciation.
The filth of evil is washed in the ambrosial pool,
With Name, an achievement in the pool of devotion. (8)

Serve the True Guru without hesitation,
Amidst desires adopt the deisreless position.
Serve the one who shatters illusions and sufferings,
Never more would you be tortured by frustration. (9)

He whom he pleases, the True exalts,
No one other can Him exhort.
The Guru and the Lord are the same image,
Nanak in his Guru offered the Lord his adoration. (10)

Some study scriptures like the *Vedas* and *Puranas*,
There are others who listen in to them with attention.

How can the python of evil be revealed?
Without the True Guru, truth is never an acquisition. (11)

He takes to rubbing ashes and smearing his limbs,
Within him is the wrath of wicked egoism.
Hypocrisy does not make you a *yogi*,
Without the Guru, the Inaccessible is a far destination. (12)

He may go on pilgrimage, undertake fasts as ritual and live in wilderness,
He may be a celibate, expound scriptures, observe restraint and continence.
There is no peace without the Lord's Name,
Without the True Guru dispelled are not the illusions. (13)

Neoli* and Bhoingam** praxis,
In stubbornness inhailing, retaining and exhaling of breath,
In hypocrisy lies not living devotion,
The Guru's Word lends the essence of sublimation. (14)

Beholding the Lord's creation evokes faith in God.
The Guru's Word leads to the comprehension of the Lord.
Says Nanak, the Lord pervades all over,
Of the Unknowable the True Guru obtains realisation. (15) 5.22

Maru III
Sohile
(Sixteen Stanzaed hymns)

There is but One God.
He is realised through the grace of the True Guru.

As He pleased He created the world on His own,
And beheld it again and again with adoration.

* rotating the bowel ** exciting Kundilini

Himself He does, makes others do,
And remains bound in His discipline. (1)

The attachment with Maya is groping in dark.
Guided by the Guru one realises this cogitation spark.
He gains whom He favours, P-1044
Himself he brings about the union. (2)

With the union He exalts,
Of the Guru's grace a valuable reward.
The self-possessed clamours a great deal,
Suffering from the duality tension. (3)

Given to ego in Maya attachment,
Misled, the self-possessed is condemned by ignominy.
A devotee gets absorbed in Name,
And in truth he enjoys immersion. (4)

I gained the jewel of Name enlightening from the Guru,
Killing my desires I had it my heart to imbue.
It is all the Creator's sport,
Himself He grants realisation. (5)

He who serves the True Guru shedding his ego,
Meets his Lord Beloved and is free from woe.
He attains the state of poise,
In fond devotion absorbed in meditation. (6)

The secret of annulling suffring is revealed by the True Guru,
The Life-force of the world then comes to meet the true.
He alone realises Him whom He inspires,
And he is rid of every illusion. (7)

Himself He grants company of the holy,
Where one imbibes Word of the True Entity.

He is not afflicted with old age and death,
With the True he finds union. (8)

The entire world burns in the fire of desire,
It burns to ashes in the misdeeds mire.
The self-possessed finds no anchor ever,
From the True Guru comes this realisation. (9)

Those who serve the True Guru are fortunate,
On the True Name do they ever meditate.
They have the Name immaculate lodged in them.
The Holy Word has them their desires spurn. (10)

Sacred is the Holy Word and its recitation,
Few are the devotees who have this realisation.
The anchorites who are absorbed in the True Word,
They are free from transmigration (11)

He who realises the Holy Word, his impurity is shed,
With the Name Immaculate he comes to be fed.
One should ever serve the True Guru
Thereby one comes the evil of one's ego to shun. (12)

He who gains realisation from the Guru, to the Divine Portal is led,
The one devoid of Name with abstruse disputation is fed.
The virtue of serving the True Guru is
That all the hunger and thirst are gone. (13)

When He Himself blesses one understands,
He who is without understanding in wilderness lauds.
With the Guru's gift ever in mind,
One is verily engrossed in Holy Word laudation. (14)

What has been inscribed at the Primal Time one gets to do.
What has been ordained Above no one can undo.

Only they are blessed with the holy company,
Who have it mentioned in their inscription. (15)

He gets whom He blesses,
With the Holy Word in trance he merges.
Nanak, the humble, makes supplication,
Pray, let me at the Divine Portal go in meditation. (16)

Maru III

He alone is all over pervasive,
A rare devotee understands this missive.
The Lord lodges in everyone's heart,
Other than Him there is none. (1)

P-1045

Eighty four lakh species He has created,
Those with enlightenment and divination have this stated.
Himself He sustains all,
What more could one about Him mention? (2)

The attachment with Maya is groping in darkness.
Getting lost in the spreading ego and possessiveness,
They burn day and night
There is no peace without Guru's guidance. (3)

Himself He unites and separates,
Himself He makes and unmakes.
True is His command and true its administration,
No other writ here does run. (4)

He whom He inspires takes to devotion,
Blessed by the Guru, Yama is no more a tension.
The Holy Word in the heart is ever a source of peace,
Guided by the Guru, a rare one has this realisation. (5)

Himself He brings about the union.
No one can efface what has been written.
The devotee remains in devotion day and night,
The Guru-guided is this gift given. (6)

The True Guru's service gives peace ever,
All of a sudden one comes to meet the Bestower.
Killing ego, the fire of desire is assuaged,
Joy comes with the Holy Word's contemplation. (7)

The body attached to the family doesn't realise,
Guided by the Guru one can surmise.
One remains absorbed in the Name day and night,
Meeting the Lord Beloved is submission. (8)

The self-possessed is ever in duality involved,
Why didn't he die at birth, the unlucky sort?
Coming and going he wastes his life,
Without the Guru there is no liberation. (9)

Misled, the man in ego gets impure,
No extent of washing renders him pure.
The Holy Word alone does help him,
Never again is he with impurity laden. (10)

The five evils slay the body.
They are consigned to transmigration who contemplate not the Word Holy.
With the darkness of Maya in their heart,
They are never cleansed of their cherished illusion. (11)

There are those who subjugate the five evils and on the Holy Word meditate.
They meet the True Guru, the fortunate!
Their heart remains attuned to the True,
In a state of poise is their absorption. (12)

To Guru Himself are known the Guru's ways.
The dedicated devotee knows what the Holy Word says.
The Word Holy is ever lodged in his heart,
His tongue enjoys true delectation. (13)

He who kills his ego with the Word Holy,
Lodged in his heart the Name of Divine Entity.
None he propitiates other than the One,
And as it does, comes the consummation. (14)

Without the Guru True no one has attained poise forsooth,
The devotee realises it absorbed in truth.
Serving the True, he gets merged in the Holy Word,
Egoism is always by the Holy Word undone. (15)

The Bestower of virtue grants contemplation,
And the winning throw to the one who takes to meditation.
Says Nanak, the Name leads to absorption in the True,
And from the Truthful comes exaltation. (16) 2

Maru III

The Provider of life is the lone Bestower.
He is realised with the Holy Word by serving the Master.
It is His command, His is the kingdom, P-1046
It has been so from age to age. (1)

He is truly pure who has himself realised,
The Provider of Peace comes to meet him in stride.
Saturated in the Holy Word, his tongue lauds the Lord,
At the Divine Portal he is showered with praise. (2)

The Guru-devoted is bestowed Name and glory,
The self-possessed calumniator earns ignominy.

Those devoted to Name are highly enlightened renunciates,
Retreated in their true self, they remain absorbed in their cage. (3)

He who dies with the Holy Word on his lips is accomplished,
True Guru, the Virtuous, has this established.
There is a pool of *Amrit* in the body true,
With loving deoviton oneself can one assuage. (4)

The Brahmin studies and to others explains.
He knows not that his own house is in flames.
The Name is not attained without serving the True Guru,
Tiring oneself with much too studies is a mere craze. (5)

Smeared with ash, some go about in sectarian guise,
Without the Holy Word who did his ego excise?
They burn in anguish day and night,
In delusion and deception rage. (6)

There are some who remain unattached even while living in family.
They are dedicated to Holy Word and absorbed in the Deity.
Day and night they remain dyed in divine colour,
In fear, devotion and praise. (7)

The self-possessed engaged in calumny smarts.
It is the dog of avarice in him which barks.
His bonds of Yama are nevr snapped,
In the end, he finds himself in strait. (8)

Dedicated to the Holy Word, one is exalted,
Without the Name no one is rewarded.
Without the Guru, Name is not obtained,
Such is the dispensation Lord has laid. (9)

There are some who are *siddhas,* ascetics and engaged in much contemplation,
Day and night they are absorbed in meditation.

He realises Him, whom He blesses,
Loving devotion rids of the fear heritage. (10)

There are some who despite their ritual baths and charity don't realise,
There are others who discipline their mind and ever fight.
They remain dyed in the True dye of the Holy Word,
The Holy Word does their union arrange. (11)

Himself He creates and exalts,
As He pleases the union He accords.
In His grace He comes to be enshrined in the heart,
This is how my Preceptor does envisage. (12)

They are holy who serve the True Guru.
The self-possessed who serve not are untrue.
The Creator creates and Himself watches,
The way He pleases, he would engage. (13)

From times immemorial, the only Bestower He is known,
It is with good fortune has this the Holy Word shown.
Those united by the *Shabad* are never alienated,
He brings about poise and union in His grace. (14)

In ego one earns Maya and its impurity,
Consigned to transmigration one is afflicted with duality.
Without serving the True Guru, there is no liberation,
With deep cogitation one comes to envisage. (15)

What pleases Him, He would do.
With our own effort nothing would accrue. P-1047
Says Nanak, the Name bestows glory,
And on the Holy Portal one comes for praise. (16) 3

Maru III

He who comes must depart.
In duality, bound by Yama, he is caught.
They are saved who are protected by the True Guru,
In the Lord True they remain absorbed. (1)

The Creator goes on creating and keeps a watch.
He is free from reckoning, whom He adopts.
Guided by the Enlightened Guru, he attains awareness,
The unenlightened in darkness is lost. (2)

The self-possessed given to doubt gets not realisation,
Waste is his life caught in transmigration.
The Guru-guided absorbed in Name gain peace,
And with serenity in truth are caught. (3)

Involved in worldly affairs, the mind becomes like rusted iron.
It is turned into gold when it propitiates the Lord Solemn.
In His grace, He blesses with peace,
And with the Word Holy to the Guru Accomplished one is brought. (4)

The misled is false, given to foul thinking,
Replete with misdeeds and the conduct stinking.
Immature, indulging in loose talk,
The misled never has Name in her lot. (5)

Given to evil, she is not liked by her Lord.
False in deeds, she is false at heart.
Stupid! She knows not what her spouse favours,
Which without the Guru she couldn't have got. (6)

Given to falsehood, false is her conduct,
She does the make-up which her spouse doesn't attract.

The virtuous adores her spouse ever,
A gift from the True Guru has she sought. (7)

He commands and oversees its implementation,
As recorded at the Prime Time, some He bestows liberation.
Day and night the true remain absorbed in Name,
Himself He sees that tied is their knot. (8)

The element of ego cultivates attachment.
The devotee remains serene and deeply devoted every moment.
The Lord unites Himself and takes care of it,
Without the Guru no one has this understanding got. (9)

There are some who contemplate the *Shabad* and are ever awake.
There are others, the unlucky, who remain in dream for Maya's sake.
Himself he does and makes others do,
None else has this secret ever sought. (10)

The Guru's Word from death relieves.
The Lord's Name one in the heart conceives.
The True Guru's service bestows peace,
And one in the Lord's Name gets absorbed. (11)

Given to duality the world has gone demented,
In the attachment of Maya severely tormented.
Trying too many guises helps not,
Without the True Guru peace is not got. (12)

When He does everything Himself, who else should be blamed?
He whom He favours, He puts in the proper lane.
The Lord Bestower of Peace is gracious,
It happens the way He carves the slot. (13)

Himself He is the Creator, Himself Consumer,
Himself He observes restraint, Himself He is the mover.

Himself He is the Gracious Lord, Bestower of Peace,
Ineffaceable is what He has wrought. (14)

Blessed are those who have Him as Sole Supreme realised,
Life-force of the world, in every heart does He abide.
Here He is hidden, there He is manifest, P-1048
Guided by the Guru doubts and fears you abhort. (15)

The devotee is dedicated to Him as Sole Supreme,
With Name in the heart, with the Word Holy to team.
He alone realises whom He bestows,
Says Nanak, in the Name lies the exaltation of the Lord. (16) 4

Maru III

I laud the Lord True, Incomprehensible, Profound,
The entire universe to Whose apron is bound.
Day and night Who nourishes all,
In peace and solicitude abides. (1)

He is the True Master with True reputation,
Blessed by the Guru, one takes to meditation.
Himself He comes and lodges in the heart.
And the bonds of Yama unties. (2)

Whom should I serve and whom to laud?
The True Guru should be served and the Holy Word should one applaud.
The True Word lends nobility of thinking,
And the lotus of heart blithes. (3)

Like frail paper is the body,
With a drop of water in an instance it gets shoddy.
The devotee who has gained realisation his body is like gold,
He who has the divine come in him to reside. (4)

Pure is the kitchen with ritual lines of enlightenment,
The Name as its meal and truth its nourishment.
He is ever true, pure and pious
In whose heart the Lord comes to abide. (5)

I am sacrifice unto them who are devoted to the True,
Ever awake, who laud their Beau.
They have the True lodged in their heart ever,
And their tongue saturated with the nectar of Name beside. (6)

I meditate on the Name and none other I propitiate.
I serve only the One, none other I placate.
The True Guru gave me a peep into truth,
In the True Name I've come to reside. (7)

Many an incarnation I have travelled,
At times I went astray, at other I was misled.
Meeting the Lord, the devotee gains realisation,
And comes in the Eternal Word to confide. (8)

We are sinners given to lust and wrath.
With what face do we ask, devoid of virtue, stricken with sloth?
Pray, save a sinking stone,
The Name True does ever abide. (9)

No one does nor can one do,
When You inspire, one would pursue.
Those who have His grace gain peace,
And the Name remains ever by their side. (10)

The body is soil and *Shabad* the wondrous seed.
With faith in the True, for commerce you proceed.
With the Name as crop, there is never a loss in the capital,
The Name by the devotee must abide. (11)

Lord! I am devoid of merit, bless me with virtue.
Pray, do forgive and let me the Name pursue.
He who is guided by the Guru is exalted,
The Name alone is the true guide. (12)

There is boon divine in the heart but one doesn't realise.
Only when blessed by the Guru, one comes to recognise.
He who is guided by the Guru, gains the boon
And with the Name is he ever tied. (13)

The passion of desires leads to illusion,
The attachment of Maya lands in delusion.
The purblind egoist understands not,
The Name enlightens when the Guru is the guide. (14)

P-1049

In ego and Maya the self-possessed get lost,
They take care not of their home and are in the end robbed.
They indulge in calumny and suffer several anxieties.
In the abode of maladies they come to reside. (15)

The Creator Himself makes us do,
Himself His realisation does imbue.
Nanak is absorbed in Him with a pure heart,
The Name he has ever by his side. (16) 5

Maru III

I serve the One who is Eternal and True.
Whom the immature world in duality does pursue.
He who is guided by the Guru pursues the True One
Truth alone is cherished by the Lord True. (1)

Your virtues are far too many, not one I realise,
Which the Life-force is said Himself to apprise.

Himself He is known to grant glory in His grace,
And one is devoted to Lord as guided by the Guru. (2)

The passion for Maya is by the *Shabad* curbed
The mind gets immaculate with ego deterred.
Dyed in His colour I laud the Lord in a state of poise
And with my tongue His Name I pursue. (3)

In pursuit of possessiveness, his life he spent,
The self-possessed would not understand, remained ignorant.
The Yama counts every hour, every minute,
Day and night, the hours of life get few. (4)

With greed in the heart, he doesnot understand,
That the Yama hovers over his head with wand.
What he does here, he must face later,
At the end he must rue. (5)

Those committed to truth are glorified.
The self-possessed given to duality is mortified.
Here and hereafter He remains the Master
Whom with good deal one may woo. (6)

With the Word of the Guru one feels pleased,
The chemical of Name the mind feeds.
One is soiled not a bit by the attachment of Maya.
Guided by the Guru the Name one pursues. (7)

In everyone Himself He reflects.
Blessed by the Guru He becomes manifest.
Subduing ego is ever peaceful,
And one quaffs the Amrit brew. (8)

From sins and sorrow He relieves.
His devotion, the devotee with *Shabad* achieves.

He does everything by Himself.
The devotee does his mind and body to Him subdue. (9)

The world is caught in Maya conflagration.
The devotee is saved by contemplation.
He has peace and poise ever in his heart,
In the Name he is absorbed as guided by the Guru. (10)

Sitting on their throne gods like Indra dread the death.
Whatever they do, from the fear of Yama they are not exempt.
Liberation lies in propitiating the True Guru,
The tongue does the Lord's Name imbue. (11)

The self-possessed is devoid of devotion
The Guru-guided is devoted in peace and profusion.
The Holy Word is ever pure and sacred,
Guided by the Guru one's heart gets dyed in its hue. (12)

Brahma, Vishnu and Shiva in contemplation engaged
Get caught by Three Qualities, from liberation are estranged.
The devotee's enlightenment is meditation on Name alone.
Day and night anything other than the Name he does eschew. (13)

P-1050

They study the *Vedas* but the Name they don't imbue.
For the sake of Maya, they are ever in strife.
With mind impure, misled is the unenlightened purblind.
How can he the arduous ocean cruise? (14)

The *Vedas* throw light on disputations,
They lead neither to contemplation of *Shabad* nor its meditation.
The *Vedas* expound the philosophy of evil and virtue,
Guided by the Guru one sips the Amrit brew. (15)

He alone is the True Lord,
There is none other of His accord.

Says Nanak, those who are devoted to the Name true,
Ever for the Holy Name they sue. (16) 6

Maru III

The True Lord has established His kingdom.
Himself He has come to reside in it; there is no Maya, no attachment,
Truth prevails in every heart,
Guided by the Guru, what they do is magnificent. (1)

Their goods and their dealings are clean.
They are not prey to illusions or duality mean.
Their earnings are above-board never concurring loss.
It is realised only by the one congnisant. (2)

They alone are devoted to truth who are inspired by the True.
With great good fortune, they are absorbed in the *Shabad* of the Guru.
Devoted to the Holy Word, they laud the Lord ever.
Absorbed in the *Shabad,* they compliment. (3)

The truthful in the holy company laud the True,
They behold only the One and none other they view.
He who is guided by the Guru is supreme, higher than the highest.
He subdues his ego with the jewel of enlightenment. (4)

The attachment to Maya, of *Shabad* deprives,
One is truthful if You advise.
What the Holy does is truthful,
And the tendency for ego does prevent. (5)

The attachment to Maya too is His exercise.
Few are devotees who do this realise.
The Guru-guided takes to truth,
Truthful living is proficient. (6)

I did what my Preceptor pleased.
My thirst for ego ceased.
The Guru's guidance leads to serenity of mind,
And from ego one gets distant. (7)

Devoted to truth, with everything they are pleased.
Of the Holy Word truth is the creed.
Those truthful here are true at the Portal
The Lord's benign grace does them compliment. (8)

Forsaking truth who takes to duality,
Attached to Maya, suffers many a malady.
Without the Guru there is no relief from woe or weal,
It is a great affliction the Maya attachment. (9)

He who cherishes the Holy Word,
It is the Primal writ that on him is conferred.
Serving the True, meditating on the True,
In truth is their involvement. (10)

Serving the Guru they find sweet,
Day and night peace, poise and serenity is their treat.
Meditating on the Name their mind is cleansed,
With service of the Guru they feel content. (11)

They are fortunate, who are guided by the True Guru.
As He pleased, He brought about their union too.
They are saved who are protected by the True Guru,
The rest their attachment to Maya relent. (12)

P-1051

By the dint of the Holy Word who have realised the Master,
They are attached neither to father nor to mother.
He alone pervades in all the living beings
And everyone does supplement. (13)

Egoism and acquisitiveness are born out of duality.
It just can't be helped, it is as prescribed by the Deity.
He who imbibes truth from the Guru True,
Truth takes care of everything inclement. (14)

Were He to bestow, one is ever in peace and joy.
With the Word Holy, oneself in true doing does employ.
With truth in the heart, the body is holy and mind truthful
Of devotion the stores are full to the brim. (5)

Himself He watches over His creation and operates,
What He wishes to be done, He administrates.
Says Nanak, the seekers remain dyed in His Name,
The mind, body and tongue in the Name find fulfilment. (16) 7

Maru III

Himself, He conceived before creation.
He pervades in all Who is hidden from everyone.
He is the life-force and takes care of all,
Those enlightened are of this fact aware. (1)

Brahma, Vishnu and Shiva He has created
And to each his task intimated.
Himself He unites whom He favours,
The devotee who knows Him as the Lone Creator. (2)

The world in the cycle of birth and death rotates
Caught in attachment of Maya the evil it contemplates.
They meditate ever on the Immutable True Lord
Who have imbibed the Holy Word of their Preceptor. (3)

They are at peace who go to the roots.
They waste their life who are engaged with shoots.

They alone achieve Amrit as fruit,
Who are as sweet and sacred what they utter. (4)

Without anyvirtue what do we say?
You watch all measure and weigh.
Pray let us be the way you want,
Guided by the Guru we are dedicated to the Master. (5)

When You please You put us on holy task,
Shedding misdeeds, in the Virtuous we bask.
Virtuous is the True Lord alone,
Who is reflected in Holy Word of the Preceptor. (6)

Wherever I turn, Him alone I see.
The *Shabad* has cleansed me of the evil of duality.
My self is merged in His self.
I am dyed in the Lord's colour. (7)

The lotus of the body must wither.
The self-possessed doesn't this Word figure.
He who blessed by the Guru in his self makes search,
He imbibes the life-force of the world order. (8)

He rids the citadel of body of its sins,
He who enshrines the Lord within.
Whatever he wishes he obtains,
Dyed fast in devotion like madder. (9)

The self-possessed asks for enlightenment with little fruit.
He comes and goes without any roots.
Enlightenment of the devotee is that he lauds the Lord.
And knows Him to prevail from age to age ever. (10)

Whatever the self-possessed does, sufferings entail.
With the *Shabad* not in his heart, how can he the Portal Divine avail?

The devotee has the *Shabad* enshrined in his mind,
And ever and ever he serves the Master. (11)

Wherever I look, I find You all over.
The Guru Accomplished has bestowed me this lore.
I meditate on the Name ever. P-1052
My mind is dyed in the divine colour. (12)

The body absorbed in the Name is a sacred altar.
Devoid of Name, it drowns without water.
They are some who are born and die without realising Name.
There are others guided by the Guru who discourse on the Scriptures. (13)

The Accomplished True Guru has bestowed realisation,
Devoid of Name no one has ever attained liberation.
From Name and Name alone comes exaltation,
Spontaneously one gets dyed in the Lord's colour. (14)

The township of body collapses in disintegration,
Without the *Shabad* there is no escape from transmigration.
They adore truth and are absorbed in truth,
The Guru-guided who have faith in the One Master. (15)

He whom He glances with grace, comes to attain,
The Word Holy he does gain.
Says Nanak, those dyed in the Name of the Formless,
At the Portal Holy realise the True Preceptor. (16) 8

Maru III
(Sohile)

Every thing takes place as You desire,
Everyone living for Your shelter does aspire.
You are unseen enshrined in every heart,
With the Holy Word You are realised. (1)

The Lord's devotees are like overflowing stores,
Whom You grant the divine lores.
You do what You please.
My mind in the True colour is dyed. (2)

You are the diamond and jewel beyond value,
Your glance accords them their due.
All the beings are in Your shelter,
By Your grace of this truth they are apprised. (3)

He who is favoured by You at the Primal Moment,
Neither born nor dies from transmigration he is exempt.
He lauds the True day and night,
From age to age the Sole Reality who is advised. (4)

The entire world is in Maya involved,
Brahma, Vishnu and gods all.
Those You please take to Name,
With the spiritual awakening He is realised. (5)

The world is in the grip of good and evil.
Weal and woe make one miserable.
The Guru-guided enjoys peace.
Those who are to the Name tied. (6)

None can one's *karma** ignore.
The Guru's Word leads to Heaven's door.
He avails the fruit of what has been inscribed in the Primal Time
Who has his ego marred. (7)

Attached to Maya one is indifferent to Lord,
In duality does one suffer hard.
The self-possessed is misled in guises
He regrets in the end utter disregard. (8)

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* deeds done

As pleased by the Preceptor, I lauded the Lord,
I was rid of my sins and sorrows all.
Holy is the Lord, sacred is His Word,
My mind in the Lord is absorbed. (9)

He whom He favours, gains the treasure of virtue,
From his ego and possessives He comes to rescue.
Of good and evil the Bestower is the same,
Rare are those who have this accord. (10)

My Lord is Immaculate, beyond any limit,
Himself He brings about the union with contemplation of the holy script.
In His grace, He inculcates truth,
And the body and mind get in the Word absorbed. (11)

P-1053

Foul is the body and mind with a wondrous light,
Guided by the Guru one gains this insight.
Killing one's ego the mind becomes immaculate,
Serving the Lord by uttering the Name with tongue bestows peace as reward. (12)

There are many a shop and bazaar in the citadel of body,
Where the Name is sold as a wondrous commodity.
Who can measure, weigh and evaluate it?
The Guru's Word helps one attain glory at the Divine Portal,
Where one comes one's ego to discard. (13)

The Name is a priceless, inaccessible, wondrous jewel.
Who can compute its value as a rule?
The Guru's Word helps it compute,
As in the self is the Guru's Word charged. (14)

Smritis, *Shastras* and their details,
The attachment of Maya that prevails.
The stupid read but realise not the Holy Word,
Few are those who guided by Guru have this absorbed. (15)

The Creator Himself does and makes us do,
And would in us the True Word imbue.
Says Nanak, realisation of Name is exaltation,
From the time immemorial it has been the accord. (16) 9

Maru III

Serve the True who is the Creator,
Whose *Shabad* is the suffering ameliolater.
Inaccessible, Unknowable, who cannot be evaluated,
He is beyond comprehension and is Immesurable. (1)

The True Himself in truth propagates,
Himself the devotees motivates.
Those who propitiate the True live a truthful life,
Absorbed in the Name remain stable. (2)

As inscribed Above, Himself He brings about the union,
And Himself blesses with true meditation.
Lauding the Lord with the Holy Word,
In the world is found fruitful. (3)

The devotee engages in commerce yet the truth of himself he knows,
Other than the One before none else he bows.
With the True Banker and true trader,
Their capital being truth their commerce is profitable. (4)

Himself He conceives and creates the universe,
Few are there who learn it from Guru's Words.
Those who serve the True Guru are truthful,
To harm them, the noose of Yama is incapable. (5)

He breaks and makes, conceives and creates,
A few he for Maya forsakes.

The self-possessed are ever misled,
Around their neck is the Yama's cable. (6)

In His grace for service of the Qur'an He inspires.
Guided by Guru, Name Divine the devotee acquires.
Day and night he contemplates True Name,
In this world Name alone is profitable. (7)

Truth is bestowed by the Lord True,
Guided by the Guru in the mind it comes to imbue.
He who has it lodged it in the heart is holy.
His disquieting wrangles are rendered a fable. (8)

He is Inaccessible, Unknowable, Incalculable Lord,
Blessed by the Guru, He comes to lodge in the heart.
He who lauds glory of the Lord in *Shabad*,
He is liberated, no more reckonable. (9)

Brahma, Vishnu and Shiva are His servitors.
Even they know not the extent of Inaccessible, Inscrutable Creator.
He whom he favours,
The devotee realises the Unknowable. (10)

The Guru Accomplished bestows realisation.
The devotee takes to meditation.
Contemplating and meditating on Name,
He arrives at the Mansion of the Laudable. (11)

P-1054

His servitors serve Him in pursuance of the wondrous ordinance,
Of the ordinance the self-possessed knows not the essence.
He who submits to His ordinance is exalted,
Beyond any anxiety, the ordinance makes one self-sustainable. (12)

Blessed by the Guru, unto the ordinance one submits,
The straying mind is composed and comes to be skilled.

The one dyed in Name is ever a fond recluse,
Name is the jewel for them that is available. (13)

In the entire universe He alone pervades,
Blessed by the Guru Himself He reveals and fades.
They are immaculate who laud Him with Holy Word.
And at home they become tenable. (14)

Lord! The devotees are ever under Your protection,
Inaccessible, Unknowable, Beyond evaluation!
They live the way You advise,
Guided by the Guru ever for the Name available. (15)

I laud You ever and ever,
And thereby please You, my True Master!
Nanak supplicates in earnestness–
Pray, grant me truth in truth should I dwell. (16) 1.10

Maru III

Those who serve the True Guru are of great good fortune,
Day and night with the holy Name they are in tune.
The Purveyor of peace is enshrined in their heart ever,
The Holy *Shabad* is their source of inspiration. (1)

His grace brings about union with the Guru,
The Lord's Name one comes to imbue.
With the Bestower of Peace lodged in the heart ever,
Shabad is the source of exhilaration. (2)

In His grace is consummated the union,
The Word Holy does ego and attachment burn.
Ever dyed in His colour, one remains absorbed,
With no one any disputation. (3)

In the absence of service of the True Guru, it is pitch dark,
Without the *Shabad* no one can ship of liberation embark.
He who is absorbed in *Shabad* is a great recluse,
The Holy Word is his cherished acclamation. (4)

Weal or woe is determined Above by the Creator,
Duality too is inculcated by the Master.
He who is guided by the Guru remains unattached,
The self-possessed has an uncertain disposition. (5)

He is self-possessed, the *Shabad* who would not heed,
For the fear of the Guru who finds no need.
How can he realise the Fearless True without fear?
Yama must affect annihilation. (6)

The arrogant Yama who cannot be tamed,
With the Word Holy can ever by contained.
Listening *Shabad* he takes to heel,
He can do no harm, the holy is above intimidation. (7)

It is the Lord's set up,
Which Yama dare not upset.
Man lives in His ordinance and the ordinance he carries out,
Under His ordinance comes his termination. (8)

The devotee is aware that it is an outfit of the True Guru,
The devotee is aware that who pervades all over is the Lord True.
Guided by the Gurue, the devotee is primed of the truth,
That in *Shabad* is found every felicitation. (9)

With *Shabad* the devotee is aware that it is a game of *karma*,
All the four *yugas* and this terra-farma.
The God-devoted dies not, nor he is born again,
The devotee ends in the *Shabad* absorption. (10)

P-1055

The devotee with Name and the Holy Word lauds the Divine Entity,
The Inaccessible, Unknowable is above any anxiety.
The Name alone liberates the four *yugas**,
The Holy Word helps its propagation. (11)

The devotee is in poise and peace ever,
In his heart the devotee has the Name of the Preceptor.
The devotees imbibes the Name,
And from Yama's noose attains liberation. (12)

The devotee is treated in truth for submission,
He is born, he dies not, nor is he consigned to transmigration.
The devotee is ever dyed in the divine dye,
Involved day and night in profitable transaction. (13)

The devotees are exalted in the Divine Court,
The Holy Word and truth is their support.
They laud the Lord day and night,
In perfect poise they go to their Eternal habitation. (14)

The Accomplished True Guru recites the Holy Word,
Day and night one remains absorbed.
Lauding the Lord one becomes immaculate,
Immaculation is the virtue of divination. (15)

The Lord True is the Bestower of virtue,
Rare is the devotee who gets this cue.
Says Nanak, he who lauds the Name is ever in bloom,
The Name is beyond any consideration. (16) 2.11

Maru III

One should serve the Lord Inaccessible and Beyond Limit,
Unknowable is whose reach and extent.

* ages according to Indian calendar

Blessed by the Guru, who has enshrined the Lord in his heart,
Illimitable is the intution of that heart. (1)

In everyone He alone rests,
Blessed by the Guru He manifests.
The life-force fosters everyone,
Provides sustenance to one and all. (2)

The Accomplished True Guru has bestowed this realisation,
That to His ordinance the universe owes its creation.
He who abides by His ordinance lives in peace,
No wordly king can His ordinance stall. (3)

Wondrous are the True Guru's utterances.
With the *Shabad* the world gains liberation.
The Creator creates and looks after,
Bestows life and sustenance to *big and small.* (4)

One in millions gains the realisation,
He gets dyed in the dye of divination.
He who lauds the Lord, Provider of peace ever,
Blesses the devotee with laudation, Himself his Lord. (5)

Those who serve the True Guru are a holy lot,
The unenlightened are in transmigration caught.
The Inaccessible, Unknowable is beyond any care,
Cherisher of the devotee knows no limitation. (6)

The Accomplished True Guru inculcates truth,
His Holy *Shabad* inspires laudation forsooth.
The Bestower of virtues pervades all over,
For each his fortune ensures nomination. (7)

The devotee finds Him ever present,
He who serves with the *Shabad* is content.

Day and night who serve with the Holy Word,
The True Word is their source of inspiration. (8)

The unenlightened purblind many a ritual repeat.
Stubborn ritual practices to transmigration lead.
For vicious Maya they indulge in greed and covetousness.
By foul thinking they are destined for disintegration. (9)

P-1056

The Accomplished Guru inculcates devotion.
The Holy Word motivates meditation.
With the Lord lodged in mind and heart,
The mind attuned leads to devotion and laudation. (10)

My True Master is destroyer of demons.
With the Guru's Word the devotees He pardons.
My True Master is ever true.
He is the King of kings in divination. (11)

They are true devotees with You who find favour.
At Your Portal they chant hymns of the *Shabad* and enhance flavour.
Day and night they recite the Guru's scripture
For the poor, Name is a sure protection. (12)

Whom You unite, they separate not.
With the Guru's Word Lord they laud.
You are the Lone Master of all,
The Holy Word is Your laudation. (13)

Devoid of Holy Word you are not realised,
Of the untold story You've ever apprised.
You are the Bestower of *Shabad*.
Meditating on the Name is the prime satisfaction. (14)

You are the Creator and Maker too,
What You do no one can undo.

You bestow Name to the devotee,
He suffers no more illusion. (15)

The devotees come to Your Court True,
They serve with *Shabad* devoted to the Beau.
Says Nanak, the seekers remain absorbed in Name,
The Name bestows their tasks perfection. (16) 3.12

Maru III

My True Lord has organised a show,
No body is like any other we know.
Himself He creates differences and enjoys,
And yet in everyone he prevails. (1)

The instrument of wind* Himself he operates,
Shiva and Shakti** in the body infiltrates.
Blessed by the Guru should one *Refrain* from Maya,
Of the jewel of enlightenment he avails. (2)

Himself He creates darkness and light,
Himself He operates none beside.
Blessed by the Guru, one realises oneself,
The lotus of one's heart blossoms in the cognition dale. (3)

He knows his own status and His way,
The rest talk on mere heresay.
The enlightened are guided by the Guru,
The Lord True merits they hail. (4)

The body has boons unlimited,
Himself He opens the doors shut.

* breath ** good and bad

The devotee sips *Amrit* in poise,
Of his desire thus extinguishes the flame. (5)

The essence of all the joys lies in the body,
Few are given this awareness by the *Shabad* of Deity.
He who searches within and lauds the Holy Word,
His looking for outside doesn't avail. (6)

Nobody has cultivated it without having tasted,
The Guru's Word offers *Amrit* to be feasted.
Having sipped *Amrit*, one gains immortal status,
It is the essence of Guru's *Shabad* which seldom fails. (7)

He who realises himself, of all virtues he is aware,
Along the Guru's *Shabad* with the Name he adheres.
He who is dyed in the Name day night,
Ever is he free from Maya's pale. (8)

P-1057

Serving the Guru, everything does one obtain,
From ego and possessiveness would abstain.
The Bestower of peace takes kindly Himself,
With the Holy Word the Lord does one hail. (9)

The Guru's Word is nectar,
That one should day and night utter.
The True Name lodged in one's heart,
The heart is immaculate *and ineffable*. (10)

The devotees serve and chant the Holy Word,
Dyed in the divine dye ever their Lord they loved.
In His grace He grants *Shabad,*
And they abide in the fragrance of sandal. (11)

The Holy Word expresses the inexpressible and leads to laudation.
My True Preceptor who is beyond any contention,

Brings about the union in His grace,
And one enjoys the essence of the *Shabad* ample. (12)

The misled egotist finds no anchor,
What has been inscribed Above, he must suffer.
Attached to Maya, he looks for more Maya,
Dies and is born with afflictions unspeakable. (13)

Yourself You laud,
Your virtues, Yourself You applaud.
You are True, Your utterances are true,
You are the Unknowable and Immeasurable. (14)

Without the Compassionate Guru no one attains,
One may make a million claims.
With the Guru's grace He comes to lodge in the heart,
By the Holy Word one approaches the True laudable. (15)

They meet who from the Primal Time are on the card.
In the Holy Scriptures and Shabad are absorbed.
Nanak, the humble, lauds the virtues of the True,
Lauding the Lord, with the virtuous he is involved. (16) 4.13

Maru III

He is Immutable and ever True,
I gained this realisation from the Accomplished Guru.
Those imbued with the divine essence are ever in contemplation,
Guided by the Guru, their character is their forte. (1)

With colour true ever in the heart,
Along with the Holy Word in the Name absorbed,
With the nine treasure of Name come to lodge in the heart,
No more does one Maya court. (2)

The ruled and ruler are misled in duality,
Without serving the True Guru no one has ever imbibed the Deity.
Those who contemplate the One they are ever in peace,
Immutable is their sovereign hold. (3)

No one may interfere with transmigration,
Birth and death are as per His ordinance.
The devotee meditates on the True ever,
For deliverance and salvation, Him has one to behold. (4)

Truth and discipline are obtainable at the True Guru's door,
With the Guru's *Shabad* ego and wrath are no more.
Serving the True Guru bestows peace ever,
To nobility and contentment is one sold. (5)

Egoism and attachment are the products of the world,
Forgetting the Name everything gets upturned.
Without serving the Guru, Name is not to be had,
Name is the true gain one holds. (6)

The true ordinance is enhanced with the Word Holy,
The five melodies make a symphony.
Every activity with Name True is noble,
Without the Word Holy no success would ever unfold. (7)

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In one instant one laughs, in another wails,
Lost in duality nothing avails.
Union and separation are destined by the Creator,
What has been inscribed can never be ignored. (8)

The Guru's Word while living does earn liberation.
One is absorbed in Lord's meditation
Favoured by the Guru, one gains exaltation.
No more is one with the melody of ego bored. (9)

They eat junk food and become fat,
Indulging in guises to the *Shabad* giving no weight.
Their inside suffers from pernicious malady,
To vice they are sold. (10)

They study *Vedas* and get into disputations,
For the *Shabad* in their heart, they have no fascination.
The devotee churns for essence,
His tongue enfolded in the divine fold. (11)

He who notices not what is in the house and looks around,
The purblind egotist has no taste for gold. (12)

For her spouse the self-possessed has illusion,
Misled by foul-thinking, she dies in delusion.
Her mind given to lust and wrath,
She has peace not even in her dream doled. (13)

With the gold-like body and *Shabad* as spouse,
Day and night she enjoys the Divine carouse.
He who is Homeless, she finds Him in her house,
In pursuance of the ordinance she does what she is told. (14)

The Bestower bestows,
His ways he alone knows.
In His grace he grants *Shabad*,
The spirit of His *Shabad* remains untold. (15)

He has bestowed this life and body,
He is my True Master, my Deity.
Nanak realised Him through His Guru's Word,
Meditating on Him he adopted His fold. (16)

Maru III

The devotee is enlightened with mystic echoes and Vedic lore,
The devotee is enlightened with meditation and knowledge galore.
What the devotee does pleases the Lord,
The devotee has success in store. (1)

The devotee distances himself and observes restrain,
Chants the Holy Word with musical strain,
The devotee in true devotion is absorbed in the True,
And thus he arrives at the eternal shore. (2)

What the Guru says, the devotee treats as ambrosial,
From the Holy Word, the true residual.
Ever in truth is dyed his heart,
Absorbed in truth ever more. (3)

With an immaculate mind the devotee has his dip in the holy waters,
Impurity would not touch him, in truth he finds quarters.
Involved in truth ever,
True devotion is his core. (4)

What the devotee says is true, what he sees is true,
What the devotee does is true.
True is what he utters day and night,
And others he drives to the true door. (5)

The devotee's words are holy and fine,
Truth and nothing but truth is what he chimes.
The devotee serves ever the True alone,
The *Shabad* is his encore.(6)

The devotee is enlightened as a reward,
Ego, Maya and illusions he discards.

Ascending the Guru's stairs high and gracious,
At the True Portal the Master he adores. (7)

The devotee is true, disciplined and noble,
The devotee arrives at the liberation's Portal.
In loving devotion, he is ever dyed in the divine dye,
Absorbed in the Lord, his ego he does abjure. (8)

He who is a devotee, delves into his heart and speaks,
And attunement with the true Name ever seeks.
He does what pleases God,
What is acceptable at the Holy Floor. (9)

When it pleases the Lord the True Guru he meets,
At His pleasure in his heart he entreats.
Remains dyed in His dye as He pleases,
In His grace devotion in the heart He would pour. (10)

He who acts out of stubbornness, he comes to grief,
Adopting far too many garbs, the Lord doesn't please.
Given to evil, he suffers,
And his sufferings become a sore. (11)

The devotee earns felicity,
Of life and death, he has the privacy.
He who treats life and death equably,
He is in the Lord's core. (12)

The devotee dies and pleases the Lord,
Birth and death he treats as His award.
He is neither born nor he dies and suffers,
His mind in the higher mind does pour. (13)

Who realise the True Guru are fortunate,
Of the curse of ego their mind they vacate.

Their hearts are immaculate, free from foul thoughts,
At the Portal Divine they are in the fore. (14)

Himself He does and makes us do,
Himself He keeps a watch and what is done, may undo.
The devotee serves his master with love,
And at the holy reckoning he does score. (15)

The devotee deals in nothing but truth,
Immaculate ever, he is never uncouth.
Dyed in Name, Nanak contemplated,
And Name in his mind he bore. (16) 1.15

Maru III

His command and the cosmos was created,
Himself He built, destroyed and recreated.
Himself the True administers justice,
The true with the truthful are united. (1)

The body is like a fort in form,
The attachment with Maya is everywhere uniform.
Devoid of the Holy Word it is a heap of ash,
The dusty by dust are blighted. (2)

The body in which reverbrates the scripture,
Shines like a golden figure.
The devotee ever chants hymns of the True,
Meeting the Lord Beloved he is delighted. (3)

The body is a divine shrine which Himself He creates,
In which the Lord Himself comes to lodge in-state.
The Guru's Words are the wherewithal of the traders,
In His grace He gets them assorted. (4)

He is holy who casts off wrath,
Realising *Shabad*, treads the holy path.
The Creator is Almighty,
Himself He comes and in the mind is quartered. (5)

Pure and holy, unlike the rest is devotion,
It cleanses the mind and body and inspires contemplation.
The devotee remains in a trance day and night,
In His grace he has him His Name recited. (6) P-1060

In the temple of the body, the mind goes astray,
Discarding peace as piffle, one has to severely pay.
Without the True Guru's grace, there is no contentment,
All the play is by Him highlighted. (7)

Himself He is transcendent, engaged in contemplation,
Himself He motivates for holy action.
What can the poor human being do?
In His grace he gets united. (8)

The Accomplished True Guru Himself unites,
With the Words Holy of heroic sights.
Himself He gets together with glory,
And devotion to the True Lord excited. (9)

He Who is True, comes to live in the mind,
Few are the devotees who can Him find.
With the treasure of Name lodged in the heart,
The devotee's tongue to laudation is guided. (10)

He who wanders in ten directions, and takes not to introspection,
Attached to Maya, he is subject to Yama's sanction.
The noose of Yama does never snap,
In duality he is derided. (11)

Meditation, austerity, discipline and the rest,
Devoid of the Guru's *Shabad* fail in test.
Meeting the Guru, one imbibes truth,
And in truth the true one truly gets collided. (12)

Lust and wrath are potent forces in the world,
Performing many a ritual in suffering is one hurled.
He who serves the True Guru attains peace,
In the Word Holy he is subsided. (13)

Composed of air, water and fire,
Everyone is lost in Maya's mire.
When one comes to realise the Creator,
Attachment with Maya is avoided. (14)

There are some who are afflicted with Maya and ego,
In pride they come and go.
They heed not the certainity of Yama,
Have to regret in the end when carted. (15)

He who creates, He alone knows the device.
Guided by the Guru, Guru's *Shabad* reveals the mystery of life.
Nanak, the slave, states respectfully,
The Name True inspires the mind sordid. (16) 2.16

Maru III

Ever since Primal Time, before the Time Primal, the Lord Compassionate bestows,
Through the *Shabad* of Guru Accomplished one knows.
Those who serve You, in You they merge,
Yourself You bring about the union. (1)

Inaccessible, Unknowable, whom no one has been able to evaluate,
Whose shelter is sought by every potentate,

You run the show, the way You please,
Yourself You show the way to everyone. (2)

You are True, You remain true,
You create, none else can do.
You take care of all as Bestower of peace,
And everyone You provide Manna. (3)

Inaccessible, Unknowable, Inscrutable and Wondrous!
No one has to You an access.
You alone know Yourself,
Guided by the Guru You are known. (4)

In the nether region and the vast universe,
Your stern ordinance everywhere does serve.
Under Your command You create and destroy,
Under Your command You bring about the union. (5)

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He who comprehends Your ordinance, appreciates.
You being Inaccessible, Unknowable, beyond any stake,
What You inculcate one imbibes.
Yourself You give the world Divine comprehension. (6)

Day and night life does outwear,
Both day and night the witness bear.
The purblind self-possessed realises not,
Death over his head is in tension. (7)

Coming to the Guru's shelter, the body and mind get serene,
No more illusion and fear into the mind team.
Blessed one chants praises of the True,
And takes to Holy laudation. (8)

Those who know You as the Reckoner,
The fortunate, do it through the Guru's Scripture.

You are known as of uppercaste, high lineage and truthful,
Killing the ego, You bring about union. (9)

The hard-hearted is given to duality,
Misled with illusions, strays in adversity
Should the Lord be gracious, he serves the True Guru,
And spontaneously would the peace earn. (10)

You created four and eighty lakh species,
The human incarnation was granted devotion in mercy.
Without devotion one lives in filth,
And in filth is again one born. (11)

Should He be kind, He blesses with devotion,
Without the *karma* there is no union.
The Creator does and makes us do Himself,
Everything occurring in His fashion. (12)

Smritis and *Shastras* know not His extent,
The purblind fool recognises not the essence.
That the Creator Himself does and makes us do,
And one comes the illusions to shun. (13)

It happens as per Your design,
Everyone his task You assign.
You make, unmake and watch,
To the devotee You bestow realisation. (14)

You are the True Master, deep and profound,
Lauding You ever the mind remains serene and sound.
The Inaccessible, Unknowable, Invaluable,
A devotee's mind You make Your station. (15)

Yourself unattached, to others their tasks You assign,
Blessed by the Guru this truth one finds.

Says Nanak, the Name ever lodges in the heart,
Guided by the Guru is effected the union. (16) 3.17

Maru III

For thirty six *yugas** pitch darkness prevailed,
Creator! You are primed of this *mystery veiled.*
What guess can anyone else make?
You alone can evaluate. (1)

The Eternal Lord, You created the universe,
All the play around is Your edifice.
The True Lord, Yourself You create multiplicity,
Yourself You break and separate. (2)

It is like a juggler's show,
From the Guru Accomplished I have come to know.
He is ever absorbed in the Guru's Word,
Who the Lord True does contemplate. (3)

It is a symphonic scrore all around,
Which under the Master Composer does resound.
The same breeze blows in every note,
With equable wind fed to orchestrate. (4)

What the Creator does must happen,
With the Guru's Word, ego must abandon.
Blessed by the Guru, one is exalted, P-1062
And bestowed Name to meditate. (5)

There is no asset like Guru's devotion,
With Name lodged in mind, the Lord's laudation!

* ages

The Name, and Name alone, is bestower of peace ever,
From Name does every gain emanate. (6)

Devoid of Name, the people suffer,
Performing a ritual they are misled further.
How can one be peaceful without meditating on Name?
Without Name the sufferings inflate. (7)

He does Himself and makes others do,
Graced by the Guru, a rare one does this imbue.
Under Guru's guidance the bonds are snapped,
And one arrives at the salvation gate. (8)

Involved in ritual calculations, one suffers in the world,
His illusions and evil-thinking are not annulled.
The devotee is above such calculations,
With truth the true one is satiate. (9)

Should He bestow truth, one would be blessed,
With the Guru's grace He comes to be manifest.
Dyed in the divine dye, he chants holy hymns.
With the Guru's blessings to felicitate. (10)

He who takes to meditation, austerity, discipline and Name,
His sins are annulled by the Divine Dame.
With the Name Divine his mind and body are serene,
Spontaneously he moves into the poise-state. (11)

With the dirt of greed the mind gets dirty,
Doing dirty deeds one suffers in plenty.
The false deals in falsehood ever,
Telling lies he suffers miserable fate. (12)

He who imbues the Holy Word,
Blessed by the Guru, his doubts are dispelled.

Day and night living in Divine accord,
Meditating on Name he is mentally satiate. (13)

The Creator is embodiment of truth,
Himself he creates and destroys forsooth.
The devotee lauds Him ever,
Realising the Truthful, he is in a peaceful state. (14)

With many an effort the senses defy control,
To lust and wrath is everyone sold.
Serving the True Guru, the mind is restrained,
Disciplining the mind in it He lodges in-state. (15)

The difference of mine and thine is His fiction,
All the species are His, His own creation.
Says Nanak, one should discipline one's mind,
Guided only by the Guru, the mind behaves straight. (16) 4.18

Maru III

The Inaccessible, Unknowable Lord is compassionate,
The Carefree has not a sesame grain of coveteousness to state.
No one can approach Him,
Himself He grants union should He so desire. (1)

What He desires must inevitably happen,
No one else matches His compassion.
He whom He gifts Name he gets it,
With the Holy Word of the Sire. (2)

The fourteen worlds are His *bazaar*,
The True Guru has shown it in the heart.
He who trades in Name,
By the Guru's Word may this truth acquire. (3)

Meeting the True Guru imparts poise and bliss,
The Lord comes in the heart to live.
Spontaneously one takes to devotion,
Himself He does devotion inspire. (4)

P-1063

Those alienated from the Guru must suffer,
Day and night their chastisement occurs.
Unfortunate, they are admitted not in the Mansion,
They are persecuted with afflictions dire. (5)

Of great good fortune are those who serve the True Guru,
In a state of serenity they are absorbed in the True.
The true ever trade in truth,
Their True Guru has them meet the Sire. (6)

He whom the Creator grants, he gets,
The truth in the heart illusions arrests.
Of truth the True is the bestower,
He whom He gives, he acquires. (7)

Of everyone He is the Creator Lord,
He realises whom the realisation He accords.
In His grace he exalts,
And consummates the union we desire. (8)

In ego the life is a disaster,
The attachment with Maya chases even hereafter.
Yama is going to ask for reckoning,
And as sesame in the press undergo crushing dire. (9)

It is great good fortune that one serves the Guru,
If He is kindly inclined, one takes to the service of the True.
Yama dare not come near him,
In the True Mansion in peace he comes to retire. (10)

They are in peace whom You cherish,
A great good fortune is the Lord's service.
All the glory lies in Your power,
He whom You grant, he does acquire. (11)

Enlightenment of mind comes from the Guru,
The boon of Name in mind does he imbue.
The jewel of knowledge enlightens the heart ever,
And the dark images of ignorance expire. (12)

The purblind unenlightened are lost in duality,
They drown without water, a casuality.
While departing, they find no door, no house,
Bound by Yama, they suffer affliction dire. (13)

Without serving the Guru there is no salvation,
You may ask the enlightened and those engaged in meditation.
Serving the True Guru, one is glorified,
And is exalted at the Portal of the True Sire. (14)

He alone serves the True Guru whom He Himself motivates,
Relieved from attachment with truth integrates.
He plays fair ever as a trader,
The Holy Name is the profit that he acquires. (15)

It happens what the Creator pleases,
He is liberated who for the world ceases.
Says Nanak, when Name is enshrined in the heart,
Name itself does meditation inspire. (16) 5.19

Maru III

What You do, we adopt as guide,
Rare are those who by Your wishes abide.
He who accepts Your writ attains peace,
It is where Your writ runs that peace reigns. (1)

The devotee accepts Your wish.
Spontaneously the truth he comes to miss.
Many yearn to carry out Your wish,
Your wish Yourself You get to sustain. (2)

He who accepts Your wish, You he meets,
He who cherishes Your wish in You does recede.
Carrying out Your wish is a great privilege,
Rare is the one who does Your wish maintain. (3)

P-1064

Should it please You, one meets the Guru,
The devotee is gifted the Name True.
As You wished, You created the universe.
He whom You bless, he must Your wish claim. (4)

The self-possessed, misled tries to be clever,
Abiding not by the Lord's wish, comes to suffer.
Lost in illusions, he is born and dies.
Never does he arrive at his eternal home self-same. (5)

The True Guru brings about union with grace,
The True Guru's service to the Divine one can trace.
He who serves the True Guru is blessed with Name,
The Name obtains peace in its train. (6)

The Name Divine serves when one is born and dies,
Blessed by the Guru, body and mind in the Name subside.
The contemplative tongue remains soaked in the essence of Name,
From the essence, nectar divine one strains. (7)

He who with the Holy Word to the truth is dedicated,
The Divine Mansion in his heart is located.
He is true whom He bestows truth,
Truth of the True is a *refrain*. (8)

Forgetting the Name the body and mind are afflicted.
Because of Maya attachment to all sorts of maladies are subjected.
Devoid of Name, mind and body are leprous,
Cast off in a hellish drain. (9)

Those who are devoted to Name have an immaculate frame,
Pure is their spirit, ever in peace and loving melody.
Chanting the Name they are at peace,
And lodged from where they came. (10)

Everyone tries to indulge in trade,
Without the Name it is all waste.
Naked one comes, unclad one goes.
Devoid of Name, one is ever in pain. (11)

He imbibes Name whom He grants,
The Guru's *Shabad* in the heart plants.
Blessed by the Guru, Nanak comes to be lodged in the heart,
Name leads to meditation in chain. (12)

The entire creation for the Name does yearn,
They alone get it who in the previous life come to earn.
They are of great good fortune who imbibe Name,
With the Guru's *Shabad* one may attain. (13)

The citadel of body is wondrous,
In which is enshrined the Deity ponderous.
His dealings are true, He administers true justice.
That fits into the divine frame. (14)

In the elegant home of body there is a splendid spot,
A rare devotee has it sought.
The true arrive and occupy it,
They have for their company the one True in name. (15)

My Creator has created an outfit
To which could one everything commit.
Says Nanak, those dyed in His dye enter into many a bargain,
The devotee goes in alone for the Name. (16) 6.20

Maru III

Engaged in contemplation, the body gets golden complexion,
In which comes to be enshrined the Lord without extent and calculation.
There is chanting of the Word Holy day and night,
The *Shabad* brings about meeting with the Lord. (1)

I am sacrifice unto them who meditate on God,
The Guru's Word helps them get united with the Bard.
Painting the face with the dust of their feet,
In the company of the holy my Master I laud. (2) P-1065

I laud the Lord if He so pleases,
The Name Divine in my heart releases.
Thereby I listen echoes of the chant of the Holy Word all over,
And in the True Word I am absorbed. (3)

He is true who delves into his heart,
Uttering the Holy Word has spectacle of the Lord.
He is enlightened with the collyrium of the Guru's *Shabad*,
And would in His grace for the meeting called. (4)

With great good fortune this body is assumed,
The human incarnation with the *Shabad* is attuned.
Devoid of the Holy Word, it is all darkness,
Rare is the Guru-guided, who has this award. (5)

Some are born without purpose; their life is waste,
The self-possessed in ego are inflate.

This opportunity repeats not itself,
Once slipped, one regrets it hard. (6)

The Guru's *Shabad* makes the body immaculate.
In which comes to lodge the Deep and Profound in-state.
One finds the True everywhere,
The True comes to lodge in the heart. (7)

The calculations of ego, the Holy Word dissolves,
The Preceptor having been enshrined in the heart.
With the Word Holy one lauds the Lord ever,
Realising the True does peace accord. (8)

He meditates whom He Himself motivates,
By the Holy Word the Lord comes to lodge in the heart in-state.
Himself He beholds, Himself realises,
And in Himself He gets absorbed. (9)

He alone is primed who has imbibed the divine spirit in his heart,
With the dint of the Guru's *Shabad* realises his part.
He alone realises himself,
Whom the Holy Word does impart. (10)

The frame of this body is sacred,
Shabad inspired, to the Lord Deep and Profound it is led.
Dyed in the colour divine and lauding day and night,
In the embodiment of virtue one is absorbed. (11)

This body is also in Maya cast,
In duality and illusions lost.
Who meditates not on the Lord is afflicted,
Devoid of contemplation one suffers hard. (12)

He who serves the True Guru is accepted,
At the Divine Portal swan of his soul is treated sacred.

He who serves the Lord realises Him,
He is glorified as the Lord he lauds. (13)

One can serve not God without good fortune,
Misled the self-possessed wail and cry and die in gloom.
He whom the Lord takes kindly,
The Lord Himself grants him the accord. (14)

The citadel of body is a market for buyers,
Where the Guru-devoted can purchase whatever he desires.
Meditating on the Name day and night,
He receives the supreme status as a reward. (15)

The True Lord Himself is the Bestower of felicity,
With the *Shabad* of the Guru Accomplished one realises His identity.
Says Nanak, one should laud the True Lord,
It is great good fortune that one receives the accord. (16) 7.21

Maru III

The Formless Lord created the world of forms,
And invested it with the Maya's charms.
The Creator indulges in all sort of sports. P-1066
By listening to the Holy Word,
The Lord comes in the heart to be lodged. (1)

The mother, Maya, her Three Qualities projected,
For the four *Vedas* Brahma was directed.
He demarcated years, months, days and dates,
And this intelligence to the world passed. (2)

Serving the Guru is coveted occupation,
It should be with the mind in meditation.
The Lord's *Shabad* rules over the world,
From the Word Holy is obtained Name as reward. (3)

Some study the *Vedas* and in arguments are involved day and night,
They meditate not on Name and are bound by Yama tight.
Given to duality is ever painful,
One is in the illusion of Three Qualities involved. (4)

The Guru-directed is devoted to the One,
And does the temptation of the Three Qualities shun.
There is liberation ever in the Holy Word,
One is from the attachment of Maya hauled. (5)

Those who were dyed Above, continue to be dyed,
Blessed by the Guru, they are ever poised.
Serving the True Guru is realising the Lord,
Himself He becomes part of the part. (6)

Lost in the illusion of Maya's attachment, man realises not the Lord,
Given to duality he suffers a lot.
The vermillion dye is short-lived,
It takes no time to fade and depart. (7)

The mind should be dyed in the dye of love and fear,
This dye to the True Lord does endear.
With great good fortune some acquire the dye,
Guided by the Guru this dye turns fast. (8)

The self-possessed is caught much in pride,
At the Divine Portal he is cast aside.
Given to duality, he wastes his life,
In ignorance he has suffering alone in his lot. (9)

My Preceptor is in hiding in my heart,
Blessed by the Guru He is sought.
The True Lord undertakes true beginning alone,
He has the invaluable Name taught. (10)

No one has been able this body to evaluate,
My Master Himself did it create.
The Guru-guided enhances the body,
And the Lord Himself to Himself gets brought. (11)

In the body there is both loss and gain,
The Guru-guided seeks with pain.
The devotee's trade is ever profitable,
Suddenly he finds that he has the poise got. (12)

In the True Mansion, true is the treasure,
It is bestowed Himself by the Preceptor.
The Guru-guided lauds the Bestower of bliss,
The attunement of mind is his reward. (13)

The goods in the body are invaluable,
To price them, the Guru-guided is capable.
He whose shop it is, he alone can appreciate,
Selling them to a devotee he regrets not. (14)

In every human being the Preceptor is enshrined,
Blessed by the Guru can this one find.
Himself He brings about the union,
By the dint of *Shabad* in poise is one absorbed. (15)

The True Himself with the Word bestows union,
The *Shabad* in turn annuls illusion.
Says Nanak, the Name gets glory,
And peace as the reward. (16) 8.22

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Maru III

Inaccessible, Unknowable, Beyond Anxiety,
Compassionate, Unfathomable, Limitless Entity,
Whom nobody can reach,
With the Guru's Word can be attained. (1)

They serve You, whom You please,
In the Holy Word whose identity does cease.
Who laud You day and night,
Their tongue with divine delight entertained. (2)

Their death is blessed, who die with the Word,
Who do the Lord's lauding in their heart.
Coming to the Lord's shelter, their life is fruitful,
From duality having abstained. (3)

He meets the Lord whom He permits,
With the Guru's Word who himself submits.
Remains lost in meditation day and night,
He alone in the world has profit gained. (4)

I try to chant Your praises but fail,
That You are limitless, beyond value the best one can hail.
It is only when You the Bestower of peace is gracious,
One finds oneself in the virtuous Lord ingrained. (5)

The world is engrossed in attachment,
The unenlightened, self-possessed lives in dark firmament.
He wastes his life in worldly pursuits,
Devoid of Name his life is pained. (6)

If He is gracious one comes across the True Guru,
The dirt of ego is washed by the *Shabad* True.
The mind is cleansed and enlightened with the jewel of divine wisdom,
And the darkness of ignorance is contained. (7)

Innumerable are Your names, no one may Your value assess,
The Lord Himself does the Name in the heart coalesce.
Who can evaluate You, my Lord?
You are ever in poise sustained. (8)

The Name is beyond value, unknowable and without limit,
No one has ever been able to its measure gambit.
Himself He has Himself weighed and measured,
The Guru's *Shabad* helps it ascertained. (9)

The devotees serve and offer prayer,
You take kindly and make them sit near.
You are Purveyor of peace to all the living beings,
By great good fortune Your Name is claimed. (10)

He who practises austerity, purity, discipline and truth,
Lauding the Lord his mind is impeccable forsooth.
He attains nectar out of filth,
If by my Lord God is so ordained. (11)

He whom He inspires, comes to him the realisation,
His mind is enlightened with laudation.
Ego and possessiveness are shed,
Spontaneously is thereby the truth obtained. (12)

Without good fortune one wanders a lot,
Is born and dies, his rotation ceases not.
Engrossed in vice, he garners vice,
Peace and poise are never gained. (13)

There are some who adopt many a garb,
Without the *Shabad* their ego they can't abhort.
He who dies while living, he attains liberation,
And in the True Name he is retained. (14)

Ignorance and desire destroy this body true,
His is assuaged who is devoted to the *Shabad* of the Guru.
The body and mind are serene, wrath controlled,
The ego, curbed and tamed. (15)

The true Lord is truly glorified,
Blessed by the Guru a few have this realised.
Nanak has only one supplication to make,
Let him be in the Divine Reality contained. (16) 9.23

Maru III

In Your grace let the devotees congregate,
The devotees laud the Lord ever as on Him they concentrate.
They are saved under His protection,
The Creator Himself brings about their union. (1)

The devotees cherish the Holy Word,
In their heart comes to dwell the peace You accord.
Their body and mind devoted to the True,
They are in true meditation. (2)

The body in ego burns true.
If He is gracious one propitiates the Accomplished Guru.
The *Shabad* rids of ignorance in the mind.
The True Guru grants felicitation. (3)

The purblind egoist dwells in dark dungeon.
Ever in crisis, he is condemned to transmigration.
His snare of Yama is never snapped.
In the end he suffers much affliction. (4)

The *Shabad* rids of transmigration,
The Word True inspires meditation.
The Guru's Word kills ego,
It is shed when the mind is in divine concentration. (5)

The humanity suffers transmigration,
Without the Guru there is no salvation.

With the divine spark in the heart one is in peace ever,
The light in the light finds absorption. (6)

The five evils contemplate evil.
All this is the doing of Maya, the devil.
Should one serve the True Guru, one is liberated.
The five agents are in subjugation. (7)

Without the Guru, it is blind passion,
One drowns again and again in rotation.
Propitiating the True Guru, truth is inculcated,
The True Name becomes the heart's fascination. (8)

Holy is His Portal, Holy is His Court,
Those in love with *Shabad* its holiness they sport.
They laud their Holy Lord in a holy tune,
And find holy consummation. (9)

There are some who in their own self find the divine abode,
In a state of poise, the Guru's *Shabad* they hold.
They suffer no weal or woe,
Spontaneously in serenity and poise they find absorption. (10)

The evil dwell in duality,
They knock about for attachment thirsty.
They suffer ever in unholy company,
Sufferings from their suffering find multiplication. (11)

There is no holy congregation devoid of the True Guru,
Without the *Shabad* no one may cross the ocean through.
He who lauds the Lord day and night in peace,
His light in the Divine light finds absorption. (12)

The body is a tree in which roosts a bird,
Which pecks *Amrit* and cooing *Shabad* is heard.

It flies not; neither comes nor goes,
Remains settled in its occupation. (13)

Those who cleanse the body contemplating,
With the Word Holy succeed in addiction of attachment eliminating.
The Bestower of peace takes kindly to them,
And Himself brings about their union. (14)

He is ever close; don't you think He is far,
With the dint of the Holy Word find Him a part.
The lotus blooms with a beam of enlightenment,
And one finds the Divine manifestation. (15)

P-1069

The Creator Himself is the embodiment of truth,
None other but Himself he kills and revives forsooth.
With the Name Nanak came to be exalted,
And by shedding ego attained quiet glorification. (16) 2.24

Maru Sohile
(Sixteen-stanzaed hymns) IV

There is but One God.
He is realised through the grace of the True Guru.

The Lord True Himself does reform,
For anyone else the devotee has no charm.
The devotee has the True lodged in his heart,
And in truth he gets absorbed. (1)

Everyone has the True lodged in the heart,
Blessed by the Guru one gains poise as reward.
Uttering the Name of the Guru is eternally peaceful,
One finds feet of the Lord as one's resort. (2)

The True Guru is enlightenment, also embodiment of reverence.
I serve the True Guru, none else.
I have gained the jewel of Name from the True Guru.
The True Guru's service is dear to my heart. (3)

Other than the True Guru, someone else who propitiate,
They are born and die, in illusion are lost the unfortunate.
Says Nanak, they are redeemed
The Guru's shelter who have sought. (4)

The devotion of the Guru-guided is ever true,
He begs for the Name unlimited from the True Guru.
Lord! Do be gracious and kind,
Give him the shelter in your resort. (5)

The True Guru obtained the essence of *Amrit*,
Which at the Tenth Door* became manifest,
Where the unstruck melody struck,
And the devotee is in perfect accord. (6)

He who has inscribed the True Portal in his lot,
His day and night in uttering the Name is past.
Without the True Guru he thinks of none else,
In the Guru's feet his mind is absorbed. (7)

He whom He pleases, Himself He grants,
The devotee receives the Name he wants.
In His grace He bestows Name,
Says Nanak, one gets in the Name lost. (8)

As the jewel of Name in the mind becomes manifest,
Spontaneously does one the gift of Name get.

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* seat of super-consciousness

This virtue is obtained from the True Guru,
I am sacrifice a hundred times unto my True Lord. (9)

As the Sun appears the darkness of night disappears,
Ignorance dissolves with the Guru's jewel enlightenment without peer.
The True Guru is a precious jewel of enlightenment,
The fortunate have it as a peaceful accord. (10)

The devotee imbued with Name is reputed,
In the four *yugas* his sanctity is saluted.
Those dyed in Name are peaceful,
With the Name in the Lord they are absorbed. (11)

The devotee who realises Name,
Awake and asleep he is self-same.
The devotee remains in the trance of Name,
Says Nanak, in the ecstasy of Name lost. (12)

The devotees have on their tongue the Word Holy,
Guided by the Guru, they discourse on the Divine Entity. P-1070
Reciting the Name, they are ever in bloom,
And at the Guru's feet they are ever cast. (13)

I am stupid, ignorant, without enlightenment,
From the True Guru has my mind received nourishment.
Pray, do be gracious, my Lord,
Let the Guru's service be in my lot. (14)

He who has known the True Guru, realises also the Lord,
Prevails all over the Peace-Bestowing Bard.
Delving deep in the self, attains the supreme status,
And the Guru's service takes to heart. (15)

He who has been allotted glory at the Time Primal,
He has the True Guru lodged in his heart's portal.

The life-force Himself comes to bless him,
Says Nanak, he is in His arms clasped. (16) 1

Maru IV

The Lord is Inaccessible, Unknowable, Eternal ever,
The denizen of hearts prevails here and there.
Other than Him there is no bestower,
Fellow travellers, serve only the Lord. (1)

He whom the Saviour protects,
None dare destroy him *and detest.*
Fellow travellers, serve Him,
The sacred scriptuires are whose award. (2)

Where it appears it is a vicinity,
There in His grandeur prevails the Deity.
The dry He turns green,
My Lord is such a wizard. (3)

He who knows the woes of my heart,
I am sacrifice unto that Lord.
Man, pray to Him
Who is the bestower of felicities to all. (4)

He who cares not what others feel,
It's no use making him an appeal.
My self, get not into a wrangle with the thoughtless,
You should meditate on the liberating Word. (5)

Don't you worry, of worries the Creator takes care,
For the creatures on land and in water he bears.
My Preceptor bestows boons without notice,
He fosters the worm in stone, which is unheard. (6)

Don't you repose fatih in your friend, progeny or brother,
Nor on any prosperous trader.
Other than the Name of the Lord there is no friend.
Meditate on Him who is said the earth to gird. (7)

Ever meditate on the Name of the One*, the forests whose garland make,
Of all your dreams and desires Who does care take.
To enable you to pass the night of life in peace,
Says Nanak, contemplate, the killer of love for the world. (8)

He finds peace who meditates on the Lord,
Spontaneously does the Lord comes to lodge in his heart.
He who seeks His shelter is exalted,
You may enquire of *Puranas* and *Vedas*. (9)

He whom He inspires, he comes to serve the Peer,
With the dint of the Holy Word flee illusions and fear.
He remains unattached even while living in a family,
The way lotus in the water remains undisturbed. (10)

No devotion is possible with ego in mind,
They come and have to go they find.
The austerity and service is perfect,
Which is acceptable to the Lord. (11) P-1071

Master! With virtues of Your *Shabad* I narrate?
You are seized of every one's fate.
I beg of a boon from You, my Creator,
Day and night in the Name may I be absorbed. (12)

Some are proud of their elocution,
Others of their official status and financial position.
My prop is the Lord and none else,

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* The Lord

Pray, protect me Lord!
I am Your humble ward. (13)

It pleases You to bestow honour on the humble,
The rest came, go and tumble.
He whom You support,
Priority over others You accord. (14)

They who on the Name ever meditate,
Blessed by the Guru occupy supreme state.
They who serve, remain peaceful,
Without service it is all regrets hard. (15)

Master of the universe! All over You pervade,
He on whom Your hand You place, he comes to meditate.
Coming to the Lord's shelter one realises Lord,
Nanak, the humble, is slave of the slaves of Lord. (16) 2

Maru Sohile V

There is but One God.
He is realised through the grace of the True Guru.

He who with His ingenuity the universe created,
And the sky with His command related;
Who created fire and confined it into fuel,
Brother! He would take your care. (1)

He who provides for every creature,
Himself He is the accomplished doer.
In an instant He makes and unmakes,
He would provide you His shelter. (2)

He who nourishes you in the mother's womb ever,
Every instant, every morsel, He takes your care,

Ever and ever you meditate on the Divine Beloved,
Whose glory is spread all over. (3)

The kings and royalty in a moment He turns into worms of the earth,
The Provider of the poor, the have-nots, he offers the chief's berth.
Killer of ego, anchor of the common,
To evaluate Him no one dare. (4)

He is respected, he is wealthy,
In whose heart comes to dwell the Deity-
He who has created the universe,
Mother, father, progeny and brother. (5)

Those who come seeking the Preceptor's shelter are free from fear,
In the company of the holy across the ocean they steer.
They meditate on the Creator in thought and word,
Never do they any chastisement fear. (6)

When the treasure of virtue comes to lodge in the mind and heart,
The cycle of birth and death one fears not.
Rid of afflictions, peace comes to reign,
One is satiated, beyond any care. (7)

My friend is my Master,
The Omniscient, Who prevails every quarter.
Contemplating the Supreme Preceptor,
Anxieties and calculations no more dare. (8) P-1072

The Lord's Name equals the might of a million arms,
The Lord's laudation of their part does form.
In His grace, He bestows the sword of enlightenment,
Which the agents of evil attack and scare. (9)

Ever do you repeat the Lord's Name,
Thereby you'll conquer *your mind* and contain it in its own frame.

You will no longer suffer eighty four lakh incarnations,
And chant virtues of the Guru with great fanfare. (10)

Of the continents and cosmos He is the Saviour,
Supreme, unfathomable, Inaccessible and a Wonder.
He whom He shows His grace,
He takes to His prayer. (11)

Shattering my bonds the Lord purchased me as I was sold,
And made me a slave of His household.
There is the divine music of unstruck melody all around,
Engaged in holy tasks under His care. (12)

As I came to realise the Lord,
My consciousness of ego came to be resolved.
I came to be owned by the Lord,
And known in the world with reputation rare. (13)

I now hail my God,
I am sacrifice unto my Lord.
Other than Him I see none,
He alone is the Master of the universe here. (14)

I have realised the Lord True,
Blessed by the Guru I have come to imbue.
Meditating on Him I survive,
And Name of the Sole Supreme in my mind I rear. (15)

Of the devotees He is the cherishing Lord,
He fosters all, my Master God!
Meditating on Him, desires are fulfilled,
Of Nanak, the humble, he has taken care. (16) 1

Maru Sohile V

There is but One God.
He is realised through the grace of the True Guru.

Infatuated with him is she,
Deeply involved, enjoying enchanting pleas.
Their *karmas* have brought them together,
They indulge in carnal pleasures. (1)

What he does, she must concur,
He keeps her in good humour.
They are together day and night,
There is nothing that she desires. (2)

What she asks, he tries his best,
And brings to her whatever she requests.
But one thing remains beyond his reach,
For which she verily aspires. (3)

She begs with her folded hands—
Pray! Stay at home, don't you go to other lands,
Do something that can be transacted from here,
That quenches my thirst and satiates my hunger. (4)

They do all the good deeds and ceremonials prescribed,
But without devotion they find not a sesame of bliss applied.
With His grace when they find the holy company,
Both he and she, says Nanak, are exhilarated to gain what they desire. (5)

The wife is simple but the husband has wit,
Of the five elements, it is an outfit. P-1073
That for which one is born,
Is obtained with the Lord Sire. (6)

Says she— I must live with you,
My comfort-loving, cherished beau.
Without you, the life has no meaning,
Pray, promise, you will not leave me ever. (7)

Says he— I live, under the discipline of the Esteem,
He is the Great Master, Fearless and Supreme.
I will live with you as long as He permits,
When called, I must leave and retire. (8)

What he tells her is the truth;
But she accepts it not, immature and uncouth.
She asks for his company again and again;
He laughs it away ever. (9)

Then he is summoned;
He neither asks her nor takes her into confidence;
He just leaves her widowed.
Observes Nanak, it was a sort of satire. (10)

My coveting mind, listen to me, if you might,
Serve the True Guru day and night.
Without the True Guru, the godless are undone,
Around their neck they have noose of fire. (11)

The egoist comes, the egoist goes,
The egoist is buffeted ever in throes.
He has to undergo every hell,
The Guru-conscious is involved in no such mire. (12)

He is Guru-conscious who is endeared by the Lord,
Who is protected by His favour, no one can do him harm.
The blessed one remains ever in bliss,
He who is endowed with the robe of honour. (13)

I am sacrifice unto the Great Guru,
Who gives shelter and keeps His promise true.
I have found my Lord, Bestower of joy,
There is no more parting eyer. (14)

He is the Mine of Virtue, one cannot measure.
He dwells in every heart, everywhere.
Says Nanak, the humble, I have come to the protection of the Pain-Reliever,
I am the dust of the feet of such a Sire. (15) 1.2

Maru Sohile V

There is but One God.
He is realised through the grace of the True Guru.

My Lord is a libertine, ever indulging,
Pervasive in every heart, everyone judging.
He is the True King of kings,
There is none other. (1)

Happy-go-lucky, limitless and compassionate,
Illuminating all corners as He is manifest.
He adopts various forms and enjoys,
Himself He does Himself adore. (2)

His creation Himself He plans,
Himself its reality He scans.
He plays His games day and night,
Hearing which gives joy galore. (3)

True is His throne and true His royalty,
True is His treasure and true its sovereignty.
Himself He has instituted truth everywhere,
Truth is His primary core. (4)

True is His justice and holy His spot,
Holy is His abode that is ever sought.
True is His creation and holy His Word,
True is the joy for the devotee's anchor. (5)

He is the lone Sovereign established,
Under His ordinance, tasks are accomplished.
He is primed of what is inside and out,
And it pleases Him ever more. (6)

He is the great libertine and philanderer,
He is also a recluse and anchorite wanderer.
All sorts of peace and poise is obtaining with Him.
Amrit does from His eyes pour. (7)

His boons only He can bestow,
He is kind, everyone awaits His tow.
There is no end to His endless stores,
Everyone is satisfied and asks for no more. (8)

The *siddhas,* ascetics and renunciates seek the True,
Also celibates, the righteous, and peace who pursue.
He is the only Bestower, all others are seekers,
He does grant boons to the world at His door. (9)

The devotees meditate on Him in loving devotion,
In an instant He does and undoes His creation.
Of great weight, illimitable Master,
In obedience to You, the devotees scare. (10)

He alone realises, whom He grants His sight,
With the Word Holy, he is ever in delight.
He is clever, cute and capable,
Who enjoys His pleasure. (11)

He in whose heart He lodges, is beyond any concern,
He in whose heart He lodges is truly destined to govern.
He in whose heart He lodges fears none,
What can anyone do to such a peer? (12)

My thirst is quenched at ease is my heart,
The Guru Accomplished has tied the untied knot.
I have gained consciousness of the *Shabad*,
And quaffed *Amrit* to my heart's content here. (13)

He does not die, lives for ever and ever,
Becomes immortal, wears the eternal cover.
He comes not nor he goes,
The Guru has the illusions scare. (14)

What the Guru Accomplished utters is perfect,
For the accomplished the Lord is manifest.
The colour in which he is dyed gets faster everyday,
Neither it fades nor it disappears ever. (15)

It is twelve carat gold,
That it is pure the tester has told.
It doesn't have to be put in fire again,
Having been tested, it is added to the treasure. (16)

Lord! Your Ambrosial Name I imbue,
Nanak, the humble, is ever sacrifice unto You.
He has gained supreme peace in the company of the holy,
His glimpse and his mind is in utmost pleasure. (17) 1.3

Maru V
Sohile

There is but One God.
He is realised through the grace of the True Guru.

The Guru is the Saviour, Guru is the Master Divine,
The Guru is Compassionate, ever forgiving and kind.
The Guru is embodiment of *Shastras*, *Smritis* and six holy acts,
The Guru is the sacred spot. (1)

Meditating on the Guru of sins one is Free,
Meditating on the Guru Yama's minions flee. P-1075
Meditating on the Guru the mind is cleansed,
The Guru unites the ego-knot. (2)

The Guru's devotee is not for hell consigned,
The Guru's devotee to Divine meditation is confined.
The Guru's devotee cultivates the holy company,
The boon of life is verily from the Guru got. (3)

Listening to the Lord's laudation at the Guru's site,
Meeting the Guru the Lord's praises to recite.
The True Guru frees from suffering and sin,
And at the Portal Divine would exalt. (4)

The Guru made the Inaccessible and Unknowable manifest,
The misled was shown the right path as by the True Guru blessed.
The Guru-devoted faces no impediments in meditation,
Perfect enlightenment is the Guru's reward. (5)

The Guru revealed the Lord everywhere,
That in land and water pervades the Master.
The high and low have become alike,
And the true enlightenment is the reward. (6)

Meeting the Guru thirst does quench,
Meeting the Guru stares not the Wench.*
The Guru Accomplished bestows truth and contentment,
And the *Amrit* of Name to drink as a repast. (7)

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* Maya

The Holy Word of the Guru prevails,
Some listen while others relate.
Those who recite are liberated,
And arrive at the immutable *ghat*.* (8)

The True Guru's greatness to True Guru is known,
What He does the pleasure is His own.
The godmen seek the dust of His devotees feet,
Nanak, the humble, is sacrifice unto them a lot. (9) 1.4

Maru Sohile V

There is but One God.
He is realised through the grace of the True Guru.

The Preceptor is Primal, Immaculate and Without Form,
He is pervasive in all and yet He remains apart.
Caste, category and nomenclature He has none,
With His Command He brings about creation. (1)

Eighty four lakh species He has created,
Above them all are the human beings rated.
He who slips from this seat,
He suffers the pangs of transmigration. (2)

What has been created about it we don't complain,
Guided by the Guru, the Name should we attain.
He whom He misleads, is misled,
He is enlightened whom He does enlighten. (3)

It is a township of weal and woe,
They are saved who for His shelter go.
They are above the Three Qualities,
And under the Guru's guidance attain exaltation. (4)

* Landing spot

One does many a ritual deed,
They become fetters of one's feet.
The seed sown out of season sprouts not,
Of the capital and profit it's total ruination. (5)

In Kaliyuga the supreme is laudation,
Guided by the Guru, one should take to devotion.
He is saved himself and saves his entire tribe,
And at the Divine Portal is accorded exaltation. (6)

P-1076

Planets, nether region, continents and the people all,
Are prone to death as ordained by the Lord.
Immortal is the Eternal Lord,
And he who takes to His devotion. (7)

Preceptor's devotee is in the image of Preceptor,
Difference of human figure is no significant factor.
The way a wave of water arising in varied ways,
In water again finds immersion. (8)

A seeker seeks donation at His threshold,
If the Preceptor so pleases He may behold.
Pray, grant me a glimpse to gladden my heart,
In laudation the mind is led to meditation. (9)

My beauteous Master cannot be charmed,
What He does His devotees are warmed.
What they wish is duly done for them,
At His Portal no one may stop their admission. (10)

Man, wherever an impediment you find,
You should remember the Lord Kind.
Where progeny, spouse, friends can't help,
The Lord Himself offers protection. (11)

He is Inaccessible, Unknowable, the Master Supreme,
How meet Him? He is beyond any need.
He whose bonds He snaps and puts on the right path,
He finds a seat in the holy congregation. (12)

He who abides by His Command is the true devotee,
Weal and woe who treats alike as His decree.
Shedding ego he realises the Lord,
Guided by the Guru poise becomes his passion. (13)

The Lord's devotees are in peace ever,
Childlike in nature reclusive from attachment sever.
Playing many an innocent game,
Like a father fondles the child in affection. (14)

Inaccessible, Unknowable, Beyond estimation,
One meets Him when He brings about the union.
Guided by the Guru He reveals Himself to the one
Who from the Above has it in his fate written. (15)

You are the Creator, the mighty Catalyst,
Having created the humanity on the earth You settled it.
Nanak, the humble, has come to Your Portal,
Pray, save him from humiliation. (16) 1.5

Maru Sohile V

There is but One God.
He is realised through the grace of the True Guru.

Whatever is visible is His reflection,
It is His Word that we listen.
There is no other being around,
It is all His supposition. (1)

He takes care of His creation,
What He contemplates it does happen.
Himself He has crafted the outfit,
For every heart He has compassion. (2)

He has created some as esteemed courtiers,
Some as recluses and yet some others as householders.
Some are hungry while the other well-fed and satiated, P-1077
All of them have His protection. (3)

He is true, Embodiment of Truth,
Completely involved with His devotees forsooth.
Himself He is hidden, Himself manifest,
Himself devoted to His own protection. (4)

He is Eternal, He is here and He will be there,
High, inaccessible, limitless and utterly rare.
He fills the empty and the full he empties,
Such are the marvels of the Master of Creation. (5)

With my tongue my True King I laud,
With my eyes I behold the inaccessible, unknowable Lord.
Hearing His Word my body and mind are in bloom,
My Master is the purveyor of salvation. (6)

He creates and watches His creation,
All His creation is engaged in His meditation.
He knows best His own creation,
In His grace whom He bestows liberation. (7)

In the holy company one sits by the side of the Lord,
It is bliss, joy and divine play of many a sort.
Lauding in unstruck melodies,
Nanak, the humble, takes to meditation. (8)

Birth and death are Your pastime play,
You marvel at this game night and day.
The Creator! You created,
And then Yourself cherish the creation. (9)

I listen people You hail, and live thereby,
I am sacrifice unto You, my Deity!
With folded hands I meditate on You day and night,
My Master with Your wondrous divination. (10)

Other than You, whom should I adore?
On You alone I meditate in my heart's core.
Abiding by Your command the devotees are in bliss,
This is their precious possession. (11)

The Guru's sermon and I meditate,
The Guru's sermon and with Name I am satiate.
With the Guru's sermon all my bonds are snapped.
And shed are my illusions. (12)

Where He keeps me it is a seat of bliss,
What occurs spontaneously is a gift of His.
The malice mellowed, there is no foe,
Everyone appears alike in vision. (13)

Fears quelled, darkness dispelled,
Manifest is the Master unequalled.
Shedding ego I come to His shelter.
He to Whom I belong has caused the submission. (14)

Come is someone of great good fortune,
Day and night who makes me with the Master commune.
In His company everyone is liberated,
For the entire family He provides salvation. (15)

This concession I obtain from the Master Divine,
With folded hands day and night His Name I chime.
I utter Name, get absorbed spontaneously,
Says Nanak, Name is an instrument for meditation. (16) 1.6

Maru V

O Yogi! Don't be misled by appearance,
It is all false love, it is an illusion.
No one lives in the world for ever,
He who is Eternal, He alone is the Lord. (1)

Come to the protection of the Endowed Guru,
Give up attachments, and anxieities, and doubts too.
Contemplate on the Name, that is the only remedy,
Laud the True Name in your heart. (2)

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The Name for which many a god yearns,
One for Whom all the godmen churn,
Helper of the helpless and Reliever of the sufferings of the humble,
He is imbibed only through the grace of God. (3)

There is no other shelter,
Waste is wandering in the three spheres.
The True Guru is a bank with the treasure of Name,
The jewel of Name can be had alone from the Lord. (4)

The dust of His feet cleanses;
Even the celestial beings cannot fency it.
He is transparent, truthful, the Supreme Lord;
Propitiating Him can one swim across the ocean aloft. (5)

Man, if you are looking for Parijat,*
Remember that Kamdhenu** adorns His Courtyard.

* wish-fulfilling mythical tree ** wish-fulfilling mythical cow

You have to be content, patient and serve the Endowed Guru,
And take the exercise of contemplation, an alchemy card. (6)

The source of five evils the Guru's Word destroys,
The fear of God purifies.
When the Great Guru favours with the touch of philosopher's stone,
He sees for himself the change caused. (7)

He cares not for Heaven, one or more,
The enlightened one cares not even for salvation, score.
The Holy Preceptor is imbibed through the True,
One is sacrifice unto a glimpse of such a God. (8)

No one knows how to serve the Guru,
Only the Guru knows the One beyond senses true.
One can serve if He allows,
The one who is destined for it at all. (9)

Even the Vedas know not greatness of the Guru here,
They describe what they hear here and there.
The Lord God is beyond reach, it is the True Guru,
Contemplation on Whom calms the heart. (10)

He whose tidings are life-giving,
If He dwells in the heart, one is ever willing.
If the Guru-conscious contemplates on Him,
He is glorified and does not have to go as Yama's ward. (11)

I seek protection of the Holy,
Dedicating my life to the Deity.
I know not how to serve,
Be merciful to the worm, Dear Lord! (12)

Pray, take the meritless in Your company,
Be kind and let Your service be my destiny.

Waving the fan, grinding grain,
And washing Your feet, I find peace and accord. (13)

Several doors I have knocked,
Your favour alone I've asked.
Pray, grant me the company of godmen,
And bless me with Thy Name as reward. (14)

The Master took kindly,
I had a glimpse of the Endowed Deity.
Nanak, the slave of slaves, gained peace,
And Eternal Joy from his Lord. (15) 2.7

Maru V

There is but One God.
He is realised through the grace of the True Guru.

The earth and sky contemplate the Guru,
Also the Sun and Moon contemplate the Mine of Virtue.
Air, water and fire contemplate, P-1079
Contemplates the entire creation. (1)

Contemplate planets, continents and rest of the crew,
The nether regions contemplate the Lord True.
The sources of creation and speech contemplate,
Contemplate the devotees in meditation. (2)

Brahma, Vishnu and Shiva contemplate,
The thirty three crore gods prostrate.
*Yakshas** and giants contemplate,
And countless others engaged in laudation. (3)

* class of gods

Animals, birds and all other creatures contemplate,
Forest and mountains which like naked ascetics meditate.
Creepers, branches and twigs contemplate,
The Lord is pervasive in all his creation. (4)

Tangible, intangible and all the living contemplate,
Siddhas, ascetics and also those who the Lord's sermon dictate.
The visible and invisible everyone contemplates my Preceptor,
Who is Master of the Divine mansion. (5)

Contemplate men and women of all ages,
Of all races, castes, sub-castes and stages.
The gifted contemplate along those who are shrewed and clever,
Day and night they are engaged in contemplation. (6)

He is contemplated by hours, minutes and seconds,
At birth and death, and sacred occasions as ceremonials recommend.
All lucky omens and happy conjunctions indicated by *Shastras* He is contemplated,
Yet not for an instant is gained His realisation. (7)

He is the mighty Master,
Of all hearts the Knower.
He whom He motivates for devotion in His grace,
He is blessed with the boon of meditation. (8)

He in whose heart the Lord is enshrined,
Fortunate, he applies to devotion his mind.
He sees the Lord prevail all over,
No more wailing in transmigration. (9)

He in whose heart the Guru's Word is inscribed,
With suffering, pain and doubt he is no more tried.
He lives in peace, poise, bliss and ecstasy of Name,
Engaging unstruck melody and equable tune of absorption. (10)

He is truly wealthy who meditates on the Preceptor,
He is truly respected who with the holy gets together.
He who has the Lord lodged in his heart,
He is greatly fortunate, remaining no more in oblivion. (11)

The Master pervades over land and water,
He alone and none other.
With the collyrium of enlightenment the Guru has dispelled doubt,
Other than the One I see none. (12)

His *Darbar* is loftier than the loftiest,
It can't be described, has no end nor any limit.
Deep, profound, fathomless is the Master,
Beyond reach is His dimension. (13)

Of all this, He is the Creator,
Other than Him, there is no other.
He was there at the Primal Time, in the middle and would be there in the end,
All this expanse is His extension. (14)

The agents of Yama come not near him,
In the company of the holy who chants hymn,
All his objectives are fulfilled,
With his ears who hears the Lord's laudation. (15)

He belongs to all, everything to Him is bound,
The True Master, He is deep and profound.
Says Nanak, he is noble P-1080
Who attracts my Master's attention. (16) 1.8

Maru V

Lord Accomplished, Bestower of peace!
I long to contemplate, do be gracious please.

The Lord is munificent, the creatures are beggars,
I beg to be blessed with meditation. (1)

I ask for the dust of the feet of the holy and attain supreme state,
And thereby ills of many a life mitigate.
Malignant maladies are cured with the Lord's medicine,
I seek to dye myself in the immaculate dye of divination. (2)

With my ears I should listen the sacred laudation of the Lord,
And with faith divine shed the vicious lust from my heart.
Bow again and again and fall at the feet of Your slaves,
And should not be shy of showing gratification. (3)

Lord! My tongue should Your laudation chant,
And thereby efface my misdeeds and cant.
Meditating on You should revive my life,
And free myself from the five evils' molestation. (4)

Contemplating the Lotus Feet embark the boat,
In the company of the holy cross the moat.
Worship and supplicate the all-pervasive Master,
And no more get into transmigration. (5)

Lord! Pray, make me slave of Your slaves,
You who are compassion-incarnate and treasure of grace.
Ever helpful and friendly, accomplished Master,
There is no undoing of Your union. (6)

My body and mind to the Guru I dedicate,
Asleep for ages, I suddenly awake.
He to Whom I belong takes to my protection,
The killer ego I come to shun. (7)

The Omniscent pervades land and water,
In every heart lodges my impeccable Master.

He is manifest all over,
The Guru Accomplished has dismantled my wall of illusion. (8)

Wherever I see, I behold my Lord, the ocean of bliss,
There is no dearth of jewels in the treasure of His.
He is unfathomable and limitless, no one has computed,
He who He takes kindly gains realisation. (9)

With heart serene, mind and body at peace,
Free from the fear of birth and death, at ease,
He extended his hand and pulled me out,
From His sight flows the *Amrit* of compassion. (10)

He alone prevails all over,
Besides Him, there is no other.
At the Primal Time, in the middle and at the end, He is pervasive,
Quenching every thirst and demolishing illusions. (11)

The Guru is Preceptor, the Guru is God,
The Guru is the Creator and Compassionate Lord.
Meditating on the Guru is ever rewarding,
The company of holy bestows illumination. (12)

What I behold, it is my Master,
What I hear, it is the divine *Shastra*.
What I do is motivated by You,
In the company of the holy men. (13)

The seeker seeks Your devotion.
Divinity-incarnate, Accomplished, Redeemer of the fallen,
I ask for one favour from the Treasure of Virtue and Bestower of perennial peace.
It is meditation and besides it none. (14)

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Body is vat and the Lord its creator,
The company of the holy is the dyeing factor.

As one is dyed in the madder of Name,
The Word Divine grants it noble reputation. (15)

With all the sixteen faculties my mind is in bloom,
The Lord of endless merit is at home.
Nanak by the Name Divine is in bliss and joy,
The *Amrit*-elixir has he got for consumption. (16) 2.9

Maru Sohile V

There is but One God.
He is realised through the grace of the True Guru.

You are the Master we are Your servers,
This body and self are your favours.
You alone do and make us do,
On our own we have no part to play. (1)

As You ordained, we came,
The way You wished we played the game.
Nothing happens outside You,
Why should we have an anxious day? (2)

It's Your writ that runs there,
It's Your laudation that's chanted here.
You Yourself attend to the reckoning,
There is no contention in the way. (3)

You are the father, we are Your children all,
The way You make us play, we play the ball.
The wilderness of path is Your doing,
We take the path as You may. (4)

Some are settled at home,
Others from country to country roam.

One is made to eat grass,* the other is installed king,
Who was at fault, none can say? (5)

Who is destined for hell and who for heaven?
Who is a householder and who is going to take to meditation?
Who is sagacious? Who is shallow?
Who is conscious and clever and who is dead *clay*? (6)

Your ordinance and one goes to hell, Your ordinance and one goes to heaven,
Your ordinance and one is a householder, Your ordinance and one takes to meditation.
Your ordinance and one is conscious and clever, Your ordinance and one is shallow,
There is no other factor or way. (7)

It is a vast ocean You have created,
Some thoughtless egotists stand on its shore for netherworld slated.
Others You ferry across Yourself,
Whose ship is under Your sway. (8)

With Your ordinance You have created this game,
In which You have brought about creatures with Your Name.
You behold it in varied forms and feel pleased,
The world is a mere stage for Your play. (9)

You are the great Master, with great reputation,
You are greatly compassionate, with supreme station,
Inaccessible, Unknowable, Limitless, Immeasurable,
To weigh You there being no stay. (10)

None else knows Your value,
Immaculate, Yourself only know You true.

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* humble

You are enlightened, You are a meditator,
Supremely righteous as we see. (11)

For many an age You were unmanifest,
For amy an age in the void *You had rest.*
For many an age You were in abysmal darkness, P-1082
Then Yourself You made us behold Thee. (12)

Himself You are known as Almighty wielding power,
Himself, the hero who has established His empire.
Himself You bestow cool serenity,
And put every heart in a glee. (13)

He whom You favour is guided by the Guru, his Deity.
With Name lodged in heart, he enjoys the unstruck melody.
He is in peace, he is the master,
From Yama's fear entirely free. (14)

His value cannot be scripted and resolved,
Says Nanak, limitless is the Lord.
He was there in the beginning, in the middle and would there in the end.
He alone can solve this mystery. (15)

The like of him there is none,
None near Him can come.
Nanak's Lord is all in all,
His marvels Himself He does see. (16) 1.10

Maru V

Eternal Preceptor, Supreme Lord, Omniscent,
Madhusudan,* Damodar,** Master Provident,
Controller of impulses, Bearer of mountains,
Player of enchanting flute in many a tune! (1)

---

* killer of Madhu; Krishna. ** who has a band around his stomach; Krishna.

Charming Madhav,[+] Krishna, of Mura the slayer,
Lord of the world, of the devils destroyer,
Life-force of the universe, immortal Master,
Lodged in every heart of the common plume. (2)

Lord, supporter of the earth, in the figure of lion, Supreme Master,
Adopting a boar's tusk to protect the world from disaster.
The Creator who assumed a pygmy's form,
For the good of every home. (3)

You are the incarnation of Rama sans his features and form,
Weaving garland of forests and holding a disc of incalculable harm.
With a thousand eyes and a thousand features
You are only Bestower, all others beg for boons. (4)

Friend of devotees, the helpless who guides,
Master of the *gopis** with everyone abides.
The Immaculate, enlightening every heart,
Your virtues are beyond my power to resume. (5)

Bestower of liberation, charming Lord, Spouse of Lakshmi,
Saviour of Draupadi from dishonour and ignominy,
Consort of Maya, indulging in pleasure,
Hedonist, yet attached to none. (6)

Inspirational glimpse, unincarnated, self-created,
Immortal image, having never been abated,
Eternal, Deathless, Unknowable,
All these plaudits for you are opportune. (7)

Consorting with Lakshmi, abiding in heaven,
Agreeing to fish and tortoise incarnation,

[+] Lord of Maya.
* milkmaids fond of Krishna.

Of beautiful looks, indulging in wondrous marvels,
What You ordain is done. (8)

Abstinent, Rancourless, Pervasive charm,
In a playful mood adopting four arms.
Adopting beautiful darkish complexion.
Your flute and its enchanting tune! (9)

Who wears *banmala*,* with eyes like lotus mute,
Your bewitching curly locks, crest and flute,
Bearing conch, disc and mace,
Associate of the holy, Charioteer Supreme. (10)

Wearing saffron robes, supporter of the Three Worlds,
Lord of the universe, Provider who is called, P-1083
Wielder of the bow, Cherished Master,
Beyond count are whose virtues and esteem. (11)

Immaculate, Immune from suffering,
Prosperity-incarnate, in land water pervading.
Close to the earth, nether region,
With His own immutable station and regime. (12)

Redeemer of the fallen, reliever of suffering and fear,
Killer of ego, of the world the Saviour,
Cherishing devotion, Compassionate to the needy,
Would no other virtue assume. (13)

Formless, Guileless, Unwavering,
Image of enlightenment, the world invigorating,
He is united whom He unites,
Himself no one can himself exhume.(14)

*garland going upto knees which Lord Krishna wore.

Himself he is *gopi,** Himself Krishna,
Himself in the jungle he grazes kine.
Himself He creates, Himself destroys,
Attracted not at all to any boon. (15)

With one tongue how could one ever laud the Lord?
The *Sheshnag*** with its thousand hoods cannot applaud.
The novice recites day and night,
Not one virtue of Lord can he croon. (16)

I have sought shelter with the Father of the universe,
Fearing the terrible Yama and Maya, perverse.
Pray do be gracious and save me.
In the company of the holy may I bloom. (17)

All that is visible has no reality,
I ask in charity, dust of the feet of holy.
Pasting one's forehead with it attains supreme status,
He who is granted, he alone can assume. (18)

He on whom the Lord is kind,
He has feet of the holy in his mind enshrined.
He attains the entire treasure of Name,
In his heart the unstruck melody is in tune. (19)

My tongue has remembered You with Your assumed Names,
That You are Truth-Incarnate, this Name from the Primal Time came.
Says Nanak, Your devotees seek Your audience,
Grant them a glimpse, their hearts are in anxious zoom. (20)

Your ways only You know,
You state and then Your light throw.

* the milkmaid associated with Krishna ** legendary serpent

Pray, let Nanak be slave of Your slaves,
In Your grace let me with Your slaves bloom. (21) 2.11

Maru V

Oh you! The follower of Allah, the Inaccessible Divine,
Forget *your* worldly design.
You should be the dust of the feet of the holy,
Only then you would be admitted at His door. (1)

Let truth be your *Namaz*[1] and faith be your *Mussala*,[2]
Kill *your* desires, that ought to be your *asa*.[3]
Your body should be the mosque and your mind *Maulana*,[4]
And your divine *Kalma*[5] a living pure. (2)

Your *Shar'a*[6] should be living the way of God,
And your *Tariqat*[7] your quest of the Lord.
Marfat[8] should discipline your mind
And association with the holy, your escape from death sore. (3)

Sayings of the *Qura'n* and scriptures should be lodged in your heart,
The ten mistresses of evil you discard.
And the five men with faith should be your associates.
Charity and contentment will make you acceptable at His door. (4)

P-1084

Let *Mehr*[9] be your Mecca, humility your *Roza*[10] of *Ramzan*,
And abiding by His Word, opportunity for heaven.
Let the *Houries* be enlightenment and musk the devotion to God,
And the exalted *Hujra*[11] your prayer. (5)

The *Qazi*[12] is he who practises truth.
The *Haji*[13] is the one whose heart is disciplined forsooth.

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1. Muslim prayer 2. prayer-mat 3. staff 4. priest 5. creed 6. code 7. pursuit of God 8. enlightenment 9. compassion 10. fasting 11. closet 12 judge 13. pilgrim

The *Mulla*[14] is he who steers clear of evil deeds.
And *Darvesh* is the one, whose adoration of God is his core. (6)

All the time, all the hours,
The *Maula*[15] must keep the Lord in his heart's bower.
Vanquishing the ten senses should be the *Tasbih*,[16]
Chaste and disciplined life his ritual *Sunnat*[17] to adore. (7)

We must realise that everything is *Filhalah*,[18]
It is a snare, the family called *Khulkhana.*
That the rich and elite are mortal,
God is the only One who lives for ever. (8)

Adoration comes first, contentment next,
Humility is the third and charity fourth at best.
Fifth is the discipline of five senses,
These are your five sacred hours *of yore*. (9)

Respect for every living being should be your *Maudifa*,[19]
*Refrain*ing from evil deeds your *Kooja*.[20]
Your *Baang*[21] should be a call for the unity of God,
And your trumpet subservience to the Guru. (10)

The food that you eat should be *Hq-hallal*,[22]
Your heart should be like a river in which you sink your offal.
He who venerates his Pir[23] goes to heaven,
Azrail[24] does not condemn him to hell any more. (11)

Your body should be good character and faith of a wife,
So that you enjoy a truthful life.
The *Hadis*[25] turning the impure into pure,
And complete faith in Him is *Dastar*[26] on your head you wear. (12)

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14. priest 15. master 16. rosary 17. discipline as practised by the prophet 18. lasting for a short time (a passing phase) 19. prayer 20. prayer jug 21. call for prayer 22. honestly acquired 23. elder 24. an angel 25. tradition of Prophet Mohammad 26. turban

He is a Muslim who is tender-hearted and kind,
He washes away impurities from his mind:
He does not involve himself in affairs of the world,
The way flower, silk and ghee[27] do ever.

He who is blessed by the Merciful,
He is the man among men resourceful.
He is *Sheikh*,[28] *Musaik*,[29] and *Haji*,[30]
He to whom He showers favour. (14)

Understanding the nature of the Creator and the kindly Doer,
Adoring the Limitless, Benevolent Master,
Accepting His command as truthful with faith,
Nanak earned his liberation and swam across to the other shore. (15) 3.12

Maru V

The Supreme Lord is enshrined at the loftiest spot.
He makes, unmakes and then does recast.
Coming to the Preceptor's protection lends peace.
Maya is no more a temptation. (1)

In the fire of the womb He who saved,
As a worm in the blood had not us raved.
Master of all souls,
Nourished us with His meditation. (2)

I come seeking shelter of his Lotus Feet,
In company of the holy his laudation I repeat.
I am free from the affliction of transmigration,
There is no fear of death in contemplation. (3)

27. clarified butter 28. hero 29 divine 30. pilgrim

He is accomplished, inexpressible, unknowable,
All the creation is at His disposal.
Those born out of egg, placenta, sweat and atmosphere,
In various ways He gives sustenance. (4)

P-1085

They alone attain His treasure
Who have tasted the Name elixir.
He pulls them out from the abysmal well extending His arm.
Rare are such guides for the destination. (5)

He prevails in the beginning, middle and end,
What He ordains must itself for the purpose lend.
One is free from fear and illusion in company of the holy.
No more penury and molestation. (6)

Let us take to the Provider's sacred laudation,
And seek dust of the feet of holy congregation.
Effacing temptation, let us be temptation free,
And have all the sins undone. (7)

The holy have a unique way,
They live in the Preceptor's sway.
They meditate on Him with every breath,
Why be lethargic in His contemplation? (8)

Wherever I turn, I behold the Knower of heart,
Not for a moment from Him I part.
Your slaves meditate on You and find life,
You pervade forest, land and ocean. (9)

Never do they come to harm,
Day and night in the Name, who are absorbed.
Contemplating the Lord they have bliss and joy,
Maya, the evil, they shun. (10)

He is afflicted not from suffering and malady,
Who lauds the Lord in the holy company.
Pray bestow me with Your Name,
Lord, do pay heed to my supplication. (11)

Your Name is a jewel, my Lord,
Untold devotees in which are absorbed.
Those dyed in Your dye are the like of You,
It is rare that across them comes one. (12)

I seek the dust of their feet,
Who forget You not for a heart beat.
In their company one attains the Supreme status,
And remains ever in devotion. (13)

He is a true friend and beloved,
Who by getting the Name repeated, helps evil-thoughts shed.
Also frees from lust, wrath and ego,
And bestows the sacred sermon. (14)

Other than You I have none,
The Guru led me to the feet of the Only One.
I am sacrifice unto my True Guru.
Who helped me shed the illusion. (15)

Let me not for a breath You forget,
Day and night by You should I be blessed.
Says Nanak, the devotees remain dyed in Your dye,
Yours is the Supreme station. (16) 4.13

Maru V

There is but One God.
He is realised through the grace of the True Guru.

With the Lotus Feet enshrined in my heart,
Every breath to the Guru Accomplished may I give my regard.
Dedicate my body and mind to Him,
And thus gain glory in the world. (1)

Why must one forget the Master from the heart,
Who has bestowed this adorable life as reward?
The Creator nourishes every breath,
What we sowed we have got. (2)

Besides Him there is none.
Day and night one should remain in meditation. P-1086
One should contemplate the Master Eternal in the holy company,
To gain glory at the Portal of the Lord. (3)

The four boons, eighteen occult powers,
Bounty of Name, joy of poise and peace of nine treasures,
It is all delight if He is enshrined in the heart,
And in the company of the holy the Lord one lauds. (4)

The *Shastras*, *Smritis* and *Vedas* maintain
That one can the boon of life attain,
If one shuns lust, wrath, calumny
And with the tongue lauds the Lord. (5)

He has no form or features and caste or community.
Day and night the Accomplished pervades everybody.
He is greatly fortunate who meditates on Him,
Transmigration he discards. (6)

He who forgets the Lord Creator,
Day and night he suffers torture.
The ungrateful finds shelter nowhere,
In an abysmal hell is he cast. (7)

The life fame and treasure of body who created,
And in the womb of the mother nourished,
Ignoring His devotion you are attached to another,
No one else is going to ferry you across. (8)

My Master, pray do be kind,
You are lodged in everyone's heart and mind.
There is nothing in our power,
You have the realisation whom You grant. (9)

He who has it inscribed on his forehead from Above,
Maya dare not catch him from the cuff.
Nanak, the humble, ever remains at His feet,
Considers none the like of his Lord. (10)

Weal and woe are as by Him ordained.
Few are there who the Name Ambrosial have strained.
His value cannot be assessed,
In everyone is He absorbed. (11)

He is the true devotee, great bestower,
Accomplished doer,
Protector ever since the childhood.
Whom you applaud. (12)

Death, weal and woe have already been recorded,
These cannot be enhanced nor shortened.
It happens what the Creator pleases,
That one can interfere with it is deception and fraud. (13)

It is He who pulls out of the abysmal well,
And sorts out those for ages gone pell-mell.
In His grace keeps them under His protection,
And in the holy company makes them laud the Lord. (14)

Your value is beyond assessment,
Supreme in greatness and mere wonderment.
Your devotee asks for devotion in charity,
Nanak hails the great Bard. (15) 1.14 22.24.2.14.62

Maru Var III

There is but One God.
He is realised through the grace of the True Guru.

Should we sell talent without proper customer,
It is sold cheap.
Were we to come across the one who appreciates talent,
It may fetch a heap. P-1087
Talent cultivates talent,
And we merge in the True Guru deep.
Such a talent is priceless, not available for sale,
Says Nanak, this bargain is fair, no loss in its retail. (1)

IV

Those devoid of Name are deluded,
They come and go everyday.
Some are bound tight, others have them loose,
Yet others remain in the divine sway.
Says Nanak, you devote yourself to the True,
It leads to holy deeds and life the true way. (2)

Pauri

From my Guru, I gained enlightenment like sharp edge of a spike.
It dismantled the citadel of duality, attachment, avarice and pride.
The Lord's Name came to be lodged in my heart; from the *Shabad* derived.
Truth, discipline and nobility of thought led to the love of Divine Guide.
It is truth that prevails all over, truth is the Creator Knight. (1)

Sloka III

Kedara is welcome as musical measure, if it inculcates devotion for the Guru's Word,
Cultivates company of the holy and fosters love of the Lord,
Helps shed foulness of the mind and one's entire community guards,
Garners the capital of virtues and misdeeds abhors.
Says Nanak, he alone should be considered united,
Who forsakes not his Guru,
And pays obeisance not to any other god. (1)

IV

Seeing the vast ocean I am afraid,
But with your fear in the heart I need not dread.
Contented with the Guru's *Shabad*,
Nanak to a state of bloom is led. (2)

I embark the boat in the arduous ocean.
The True boat comes not to grief,
Were the Guru in his grace to show compassion.
It ferries to the Portal where one finds the Guru in His glory.
Says Nanak, if He is kind one meets Him,
And on the Portal one is lionised by the Deity. (3)

Pauri

May you enjoy a trouble-free rule, living a truthful life guided by the Guru.
Occupying the true throne, may you do justice and cultivate the company true.
Meditating on the true sermon, may you the Lord imbue.
With Bestower of peace in the heart here, in the end He would be with you.
With the Guru to enlighten, devotion to the Lord you pursue. (2)

Sloka I

Strayed from truth, I knock about, no one shows me the true path.
I go and ask the wise, who can free me from this sloth?
There does the Beloved reside, should the True Guru be lodged in the heart.
Says Nanak, the mind gets contented with laudation of the Lord God. (1)

III

Himself He is the doer, Himself He ordains,
Himself He forgives, were He to deign.
Says Nanak, meeting the Guru is enlightenment,
One is free from suffering and the vicious chain. (2)

Pauri

The stupid, self-possessed, do not by Maya get misled.
It accompanies not while departing, it is all false as it is said.
The unenlightened understands not in ignorance with Yama's sword on his head.
Blessed by the Guru, they are saved, with the ecstasy of Name who are fed.

P-1088

Himself he makes us do, Himself He does, by the Lord is everyone led. (3)

Sloka III

Those who have propitiated not the Guru,
And have entertained not an iota of fear,
They suffer severely in transmigration,
Never do the anxieties they forbear.
The way cloth is beaten and clock struck every moment.
Says Nanak, without the Name True, they escape not chastisement. (1)

III

Friend, I have looked around the Three Worlds.
Ego is malicious malady,
Yet you need not be disheartened,
Speak truth and keep its company.

Pauri

The devotees are pardoned and bestowed Name.
They take to meditation with Name as their marked flame.
They are ever in divine presence and a seat at the True Portal they claim.
They are liberated here and hereafter, who imbibe the Name.
Hailed are those who serve the Lord,
I am sacrifice unto the same. (4)

Sloka I

She who is unaccomplished, self-possessed, black in looks and dark at heart.
Should she be virtuous, she would meet the Spouse,
Says Nanak, not the one with misdeeds on her part.

I

She who is truthful, suave and disciplined,
She has a happy family life.
Says Nanak, day and night she is in peace,
As a beloved wife. (2)

Pauri

As I searched my identity, I realised the divine treasure.
In His benign grace, the Word Holy I came to discover,

The nectar of Guru's Word, its essence devour.
Those who taste the ecstasy of Name,
For any other delicacy they don't care.
Having sipped the essence of Name, they are ever content.
The urge for thirst or hunger they don't share. (5)

Sloka III

She who has the Name enshrined in her heart,
In His pleasure by her Spouse she is blessed.
Says Nanak, she is above all and also known best.

I

Whether at her parents or in-laws,
She belongs to her Spouse who is Unknowable and Without Limit.
She is blessed and happily married, says Nanak,
Who is cherished by the Spouse uncommitted. (2)

Pauri

Amongst the kings he alone occupies the throne who is qualified for the throne.
Those who have realised righteousness, they are the true kings known.
They need not be called sovereign kings, with the torture of duality who are torn.
Why cherish the created one who takes not a moment to be worn?
Immutable is the True One alone, the devotee who realises it is immutable sworn. (6)

Sloka III

He is the Spouse of all; without Spouse there is none unattached.
Says Nanak, she has the conjugal bliss, who to the True Guru is latched. (1)

III

The mind is given to far too many impulses,
How at the Master's Portal get it released?
Those who are dyed in the dye of truth,
Their hue is wondrous indeed.
Says Nanak, one is liberated if blessed by the Guru,
And if the mind has the Truth perceived. (2)

Pauri

P-1089

The Lord's Name is invaluable, how can one evaluate?
Himself He creates the universe and Himself does felicitate.
Guided by the Guru, laud the Lord and determine His true state.
The lotus of heart blossoms with Guru's Word, with divine nectar your sate.
You will be free from transmigration and in peace you rest and create. (7)

Sloka I

Neither dark, nor grey, nor ochre, nor light,
Says Nanak, His hue is fast vermillion, who is in the truth's grip tight. (1)

III

The entire vegetation, including flowers and fruits, is anxiety free,
In which the humming bee sans fear abides.
Says Nanak, Himself He is the tree and also the humming bee. (2)

Pauri

He who wrestles with his mind, he is elect,
He meets the Lord to Whom his self is manifest.
The distinction of the enlightened is that they contemplate and vet,
They gain admission into the Lord's Mansion as on truth they reflect.

Blessed by the Guru who conquer their heart, the world too is their subject. (8)

Sloka III

If I were a *yogi*, I would go about the world begging alms every day.
When it comes to reckoning at the Portal Divine, who and how many would I repay?
Name is my alms, contentment my shelter with truth my company.
The dissemblers don't arrive at truth, they have Yama as their destiny.
Says Nanak, all else is false talk, one should meditate on the Divine Entity. (1)

III

The door where one has to account for, need not be supplicated.
Look for the True Guru, the like of whom there is no duplicated.
In His shelter one is liberated, no reckoning has to be calculated.
He inculcates truth, with truth in the heart, one gets to the truth related.
He who has truth in his heart, his body and mind get with truth amalgamated.
Says Nanak, should one carry out the true ordinance, truth gets felicitated.
He gets absorbed in truth who in His grace is congratulated. (2)

Pauri

They are no heroes who die in ego while bearing suffering.
The purblind realise not themselves; in duality remain buffeting.
They have to contend with wrath, ever they are worrying.
The Lord likes not pride, the *Vedas* keep telling.
Theose who die in ego, go waste.
They die to be born again and multiplying. (9)

Sloka III

The crane cannot be washed clean,
Nor a steel boat can ferry across.

He who has faith in devotion of God,
He is blessed and obliged by the Lord.
The one who abides by the holy ordinance,
The iron on a boat of wood can be taken across.
He who sheds longings and lives in fear,
Says Nanak, what he does earns applause. (1)

III

Those who went into wilderness their mind to subdue,
The simpletons failed this to do.
Says Nanak, the mind can be subdued,
Had they Word Holy pursued.
The mind cannot be subdued,
Everyone may like to do so.
Says Nanak, it is the mind which subdues the mind,
If one were the Lord God to imbue. (2)

Pauri

P-1090

He created both the types
And contrasted them between Shiva and Shakti.
The followers of Shakti never attained realisation;
They suffered between birth and death without *mukti*.*
Serving the Guru is gaining peace,
Meditating with every faculty.
The study of the *Smritis* and *Shastras* reveals
That noblest are the Lord's devotees.
Says Nanak, devoid of Name nothing lasts.
I am sacrifice unto Name of the Deity. (10)

* salvation

Sloka III

Had I been a learned astrologer who the four *Vedas* can recite,
Venerated in the nine continents for my performance of ritual rites,
I must not forget the truth that nothing pollutes the kitchen.
Says Nanak, all kitchens are polluted
Only the Lord is clean and solemn. (1)

III

Himself He creates and fosters,
Himself He takes kindly.
Himself He confers exaltation,
Says Nanak, He is Himself the True identity. (2)

Pauri

Kaliyug is the most tortuous age, none other.
It goes about in arrogance, chastising the sinner.
With the Guru's Word we realise and imbibe the divine as His Name we utter.
He is liberated in His shelter, his mind who can conquer.
Contemplating in the mind and meditating on the Lord.
At the Divine Portal He is a victor. (11)

Sloka I

Acceptance of the Lord's ordinance makes for His grace,
And at the Divine Portal one's infusion.
The Master must ask the reckoning,
Don't you forget this in the worldly illusion.
Guarding the heart and keeping it under discipline is being a *Darvesh*,*
Of love and devotion the account is with the *Naresh*.** (1)

* renunciate ** Creator-Lord.

I

He who withdraws himself like a humming bee,
And in every one around beholds the Lord,
The jewel of his mind is pierced by the jewel of Name,
Says Nanak, he is clasped to the heart. (12)

Pauri

Attached with Maya the self-possessed asks for death.
He who is stricken with duality,
In an instant he is undone and reduced to earth.
The opportunity doesn't repeat itself,
Of Yama's baton he is worth.
They are not subjected to Yama's baton,
Who are attached to His girth.
All are the Lord's creation who must redeem,
Everyone seeks to get close to His berth. (12)

Sloka I

You should behold the Immutable in everyone, others it is affliction.
Laden with saltpetre you have to cross ocean, there is no gain in this transaction.

I

The capital of True Name is inexhaustible,
And the liquidity Wondrous.
Says Nanak, the goods are all genuine,
Blessed is the trader and blessed the commerce. (2)

I

Availing of the primal devotion, adore the Supreme Lord,
It would scare away Yama,
Says Nanak, and bring about union with the Lord. (3)

Pauri

Himself He has designed the body,
And enshrined in it the Nine Treasures of Name.
There are some misled in delusion by Him,
They are failures in life's game.
Guided by the Guru, some came to realise Him,
Who is pervasive in their physical frame.
There are others who listen and come to have faith in Him,
And would themselves for noble tasks tame.
Their inside is dyed in the divine dye,
They indulge in the laudation of Name. (13)

Sloka I

He who is innocent has the Lord's fear lodged in his heart,
Which is the only straight way.
Envy spells affliction,
And all the three faculties are in disarray. (1)

P-1091

I

He who is involved in much too controversy,
Finds peace not even in the scriptures.
Says Nanak, one should be devoted to the Name,
There is no other anchor. (2)

I

He is the vast ocean of virtue,
Who has known His depth.
He is Mighty without any care,
Meeting the True Guru helps assess His worth.
There is suffering no end in the world,
Says Nanak, devoid of Name, none is content, it is heard. (3)

Pauri

With the guidance of the Guru's sacred Word,
Who have sought within their heart,
They get whatever they wish,
Meditating on the Lord.
He who is blessed meets the Guru,
And his Lord he does laud.
He cultivates amity with Dharmaraja,
Never on Yama's path he is hauled.
He contemplates the Name day and night,
And in the Name he remains absorbed. (14)

Sloka I

In *swarga*,* earth and underworld, he is known and manifest.
His writ must run with whatever he has blest.
Who dies? Who takes away life? Who comes? Who departs?
Who is constant, says Nanak, and in whom is he going to be absorbed? (1)

I

Ego kills, pride undoes, breath like a stream continues to flow.
Desires exhaust themselves, says Nanak, when the mind is in ecstatic glow.
The eyes are set on His sight and the ears in His consciousness do,
The tongue saturated with the elixir of Name turns into vermilion in hue.
The heart is soaked with music of which the value one cannot know. (2)

Pauri

Name is the treasure in this world, the Name alone abides,
It is inexhaustible, exhausts not, one may relish it as one might.
The minions of death come not near the devotee in fright.

* heaven

He is the well-to-do trader who has on the Name his grip tight.
It is gained by the Lord's grace, when He bestows as He might. (15)

Sloka III

The self-possessed knows not how to go about in commerce.
He deals in vice, stocks vice and vice he likes,
He is known to be learned but his mind lacks insight.
To the Lord he is not devoted, in argument he is found alright.
He indulges in tales about disputation,
Falsehood is his daily diet.
The Lord's Name is immaculate in the world,
The rest is an entirely soiled site.
Says Nanak, those who meditate not on Name,
They die in filth and *fright*.

III

He who serves Him not suffers.
Abiding by His ordinance, suffering allays.
Himself he is the bestower of peace,
And Himself He flays.
Says Nanak, let us understand
That all these are His divine ways. (2)

Pauri

Devoid of Name, the world is poor.
Without the Name there is no satisfaction.
Duality is mere delusion,
In ego one suffers affliction.
One gains nothing without His grace, P-1092
One may long as much in frustration.

One comes and goes, is born and dies,
It's the Guru's *Shabad* that frees from transmigration.
He does, whom to attribute?
There is none other in transaction. (16)

Sloka III

The holy alone earn riches in this world,
Who have an access to the True Guru.
The True Guru inculcates truth,
Which is beyond any value.
Gaining this wealth satiates every hunger,
Comes to lodge in the heart peace true.
Those who have it inscribed it at the Primal Time,
Only they come it to pursue.
The self-possessed suffers penury in the world,
For Maya he makes *hulla balloo.*
He keeps on knocking about day and night,
Never with his longing he is through.
He is never content,
Nor is he ever in peace too.
He is always involved in worries,
With doubts about to rue.
Says Nanak, in the absence of True Guru one is misled,
Meeting the True Guru one gains *Shabad* True.
Ever and ever is one in peace,
And the True he comes to imbue.

III

He who has created the world,
He must take care,
Brother, Meditate on Him alone,
Other than Him there is no one there.

If one has to consume, one should do so with *Shabad*.
Imbibing *Shabad* is ever a rare fare.
One's robes should be those of His laudation,
They are ever clean never impure.
The riches earned in quiet, truthful transaction
Never are found to be scare.
Shabad is the make-up of the body,
Which is the sosurce of peace rare.
Says Nanak the devotee comes to realise it,
Who is guided by the Seer. (2)

Pauri

Meditation, anusterity and discipline are found in man,
With the Guru's Holy Word are these sustained.
One should contemplate the Lord's Name,
Thereby ego and ignorance are restrained.
There is abundance of *Amrit* in man,
He who tastes it he finds the joy ingrained.
Those who taste it become fearless,
And with the essence of Lord's Name are maintained.
In His grace the Lord offers the sip,
No more is one by the fear of death pained. (17)

Sloka III

People collect loads of misdeeds,
No one acquires good deeds.
Says Nanak, seldom one comes across one,
Who cares for the creed.
He on whom He is gracious,
Him the Guru to good deeds does lead. (1)

III

Good and bad deeds are alike,
They are introduced by the Creator.
Says Nanak, they are in peace who abide by His ordinance
And contemplate the Guru's Scripture. (2)

Pauri

Inside is the sovereign sitting on His throne,
Who dispenses justice.
Blessed by the Guru, one is led to the Divine Portal.
Inside the Mansion one finds one's edifice.
The genuine coins are tested and put in the treasure.
The spurious have nowhere a space.
It is truth and the True who prevail all over,
Ever true is His justice.
When the Name comes to be enshrined in the heart,
It tastes like Nectar essence. (18)

Sloka I

If it is ego you are not there.
When you are there the ego disappears.
Let the learned solve this mysterious affair. P-1093
Without the Guru the truth is not known.
The Inaccessible is lodged in the heart's layer.
He is realised either when the True Guru meets,
Or the *Shabad* when in the heart one bears.
Where one sheds ego, doubts and illusions,
The fear of transmigration disappears.
The Guru-guided comes to the Inaccessible,
And with exalted wisdom can *in the ocean of life* steer.
Says Nanak, repeat the spell 'I am He ; He is myself,'
In the Three Worlds He does adhere. (1)

III

Those who have tested the jewel of mind contemplating the Guru's Holy Word,
Rare are such devotees in the *Kaliyug* heard.
He meets Himself when ego and duality are annulled,
Says Nanak, devoted to Name swim across the arduous ocean of world. (2)

Pauri

The self-possessed seeks not within, misled by ego and arrogance.
He knocks about in all the four quarters,
His inside burns like a furnace.
He studies not the *Smritis* and *Shastras,*
Suffering the ego menace.
Without the Guru none has attained the Name Divine and His grace.
The essence of wisdom arrived at is
That in meditation lies the solace. (19)

Sloka II

Himself He is the Knower; Himself the Doer,
Himself He carries out corrections.
Says Nanak, I stand before Him
And make my supplication.

I

He who has created, he takes care,
Himself He is aware of the task.
To whom should we complain? Says Nanak,
When everything in oneself is lodged. (2)

Pauri

Forget all other considerations,
Make Him alone your friend.
Your mind and body would be in bliss,
Your sins annulled would come to an end.
Free from transmigration,
Neither would you be born,
Nor to Yama lend.
Truth as your support,
Neither to sorrow nor to attachment tend.
Says Nanak, the treasure of Name alone
In your heart should you fend. (20)

Sloka V

He forgets not Maya and asks for more and more.
He meditates not on the Lord of which deprived is his core.

V

Maya never keeps company.
The purblind! Why get with it attached.
You should on the Guru's feet meditate,
Your bonds with Maya would be snapped. (2)

Pauri

As He wishes, He has His command carried out.
As He wishes, He blesses with felicity.
As He wishes, one meets the True Guru.
As He wishes, one meditates on the True Entity.
There is no other blessing like His pleasure.
This is a sermon of the Deity.

Those who have it inscribed in their lot from the Primal Time,
Truth is their destiny.
Nanak seeks His shelter,
Whose is the world a testimony. (21)

Sloka III

He who is unenlightened and has not an iota of fear,
Says Nanak, why kill the dead?
He is already undone by the Seer. (1)

III

Reading inscription of the self greatly excites.
He alone should be called learned,
Who does the divine truth realise.
Lauds the Lord, studies the holy scriptures,
And himself of the essence of *Shabad* does apprise.
Welcome is his birth, his clan who does aggrandize. P-1094
Caste is no consideration hereafter,
It is deeds as reflected in *Shabad* which are a prize.
False is all other reading and activity,
It is merely cultivating vice.
If there is no peace in the heart,
The egotist's life is a failure in dice.
Says Nanak, those devoted to Name are saved,
In their wondrous devotion of their Guru, *the wise*. (2)

Pauri

Himself He creates, Himself keeps a watch, the Lord True.
He who doesn't abide by the Master's ordinance,
He is an immature brew.
What He pleases, He assigns the devotee of the Guru.

He is the one Master of all,
All those the Guru's *Shabad* who imbue.
Guided by the Guru, He should be ever lauded,
He is pleased with every hue.
The way He directs, says Nanak,
He serves His theatrical crew. (22)1
(correct)*

Maru Var V
Dakhne (Shlokas in South Western dialect) V

There is but One God.
He is realised through the grace of the True Guru.

If You were to demand, my Love,
I'd sever my head and offer it to You.
My eyes yearn,
When do I have a glimpse of my Beau? (1)

V

If I am committed, it is to You,
All other attachments are false.
Dressing and eating for me become dreadful,
If I don't have a glimpse of the True. (2)

V

To see You, my Love!
I get up early in the morn;
Kohl, necklace and the delight of munching betel,
Without seeing I have no charm. (3)

* as recorded in the original text

Pauri

You are the True Master,
You sustain the truthful ever.
You created and embellished the world,
For the righteous to savour.
You had the *Vedas* produced,
Which dwell on good and bad ever.
You created Brahma, Vishnu and Shiva
Who propoagated the *gunas* three+.
Brought about the earth with nine continents,
Shaped every part of it,
And produced varieties of creatures,
Endowed them with life.
No one knows Your limit,
You are the True Creator.
You are in the know of all the ways
And You liberate those devoted to the Liberator. (1)

Dakhne V

If You are a friend, distance me not for a moment.
My heart is enamoured of You, my Beau.
When do I have a glimpse of You? (1)

The evil-minded should burn and those causing separation extinguish.
Come my Love, bless my bed,
And rid me of all anguish. (2)

'Evil-minded' is the duality and 'separatist' is ego, the malady.
My Love is the True King,
Meeting Him is a sheer rhapsody. (3)

+ Three Qualities, *tamas* (sloth), *rajas* (passion) and *sattava* (poise)

Pauri

You are Inaccessible, Gracious and Limitless.
Who can measure Your virtues?
You created the world.
You are the Master of the Universe true.
No one understands Your ways, P 1095
My Lord who pervades all over through.
No one dare approach You,
My Immortal Master, who ferries us through the ocean blue.
You established the four *yugas*.
You are the Maker of the world true.

Coming and going is Your doing,
It makes not the slightest difference to You.
He to whom You are kind,
Takes him in His shelter the True Guru.
There is no other way to imbibe You,
My Immortal Master, Creator of the world true. (2)

Dakhne V

If You were to be in my courtyard,
The whole world will look pretty.
In the absence of my Master,
No one cares to look at me. (1)

V

Everything appears fine
When my Lord graces my premises.
Whoever visits this house
Does not go empty-handed. (2)

V

I laid out the bed for my Spouse
And dressed in rich garments.
I would not wear a garland
Lest it distances me from my Charmer. (3)

Pauri

You are the Lord God, You are Immortal.
The Universe is created by Your command,
And maintained after creation.
No one can visualise Your image,
How does one contemplate You?
You prevail everywhere,
And reflect in Nature Divine.
Your devotees have their treasures full,
There is no lack of anything,
Gems, jewels and diamonds,
Which are beyond any price.
He takes to the service of the True Guru,
To whom You take kindly.
He who adores the Lord and His praises chants,
He forsooth suffers no want. (3)

Dakhne V

When I peep within I find my Love with me.
I'd be relieved of all my sufferings,
Says Nanak, were You to gracious be. (1)

V

Serving long at His Portal, Nanak awaits His Master's tidings.
Beloved, you should know for what am I waiting. (2)

V

What rot you talk?
Don't you stare at others wives as a groom.
Says Nanak, the orchard is laden with flowers,
The way the world is in bloom. (3)

Pauri

You are accomplished, suave, good-looking, everywhere you pervade.
You are Yourself the Deity and devotee
And arrangements for worship who makes.
You are wise with keen eye and essentially immaculate.
You are content, righteous, and ever pure in state.
All the world is Your expanse in which you play with Your mate.
You have created transmigration as your wondrous trait.
He doesn't have to be born again who is blessed by Guru, the Great.
We do what You ordain, man can play not with his fate. (4)

Dakhne V

Travelling on the river edge, beneath your feet is the slippery soil.
Watch, lest you stumble and with slush yourself you embroil.

V

Taking falsehood as truth, fast you go ahead.
Says Nanak, it is like butter in fire or water weeds fallen dead. (2)

V

My simpleton self, you are sluggish in devotion.
It would be long after that again would come this season. (3) P-1096

Pauri

You have no form or features, beyond caste or clan.
They consider You far; You are manifest as any man.
You pervade all hearts, yet You are uninvolved as best You can.
You are the blessed Lord, Limitless, bewitching with Your charm.
Creator, You are the Supreme Deity, adopting Narsingh form.
With what tongue do we repeat Your Name? You are Eternal, beyond norm.
He whom You unite, my True Guru, liberated is his clan.
All the devotees remain in Your devotion, Nanak stands on Your Portal as *darban*. (5)

Dakhne V

Mindless! Having raised a hut of straw, you play with fire.
He who has it inscribed in his forehead, he has the Master's shelter. (1)

V

Having cooked elaborate food and presented it for feast,
Until the blessings of the True Guru,
You have to wait, says Nanak before you may eat. (2)

V

Says Nanak, delicacies cooked and presented in dishes
He who adores his Guru, he alone relishes. (3)

Pauri

You have launched a play in the world with ego in its cast.
There are five robbers in a temple, everyday in misdeeds lost.
Ten females with one man, tempting him to delicacies of different sort.
Bewitched by Maya, the charmer, he goes distraught.

Shiva and Shakti are the two antagonists wrought.
As desired by You, Shakti has ever to Shiva lost.
Saved are those who to the holy company are brought.
A bubble you raise from water and in water it is dissolved. (6)

Dakhne V

Look ahead.
Bother, not about the past in vain.
Says Nanak, live your life in a manner
That you do not have to be born again. (1)

V

My Love is such a fine sport,
He is a friend of all.
Everyone treats Him as his own,
He does not hurt any heart. (2)

V

I have discovered the Lord who had hid Himself.
I was destined I must say.
Says Nanak, blessed is the station
Where my Love has come to stay. (3)

Pauri

When You are on my side,
I lack nothing.
I am Your slave.
You endowed me with everything,
There is no end to wealth.
I keep consuming and spending.

The lakhs of people in the Universe
Serve You, with devotion loving.
The foes have turned friends;
No one speaks ill in cunning.
When God has absolved,
Nobody dare ask for reckoning.
I am in bliss, I have gained peace,
I met the Supreme Being.
If He is pleased,
Turns out to be in form with ease everything. (7)

Dakhne V

I longed to behold how my Master appeared.
Wandering in this miserable condition,
I had a glimpse of Him and was endeared.

P-1097

V

I suffer many an affliction; Master! You alone are the apothecary.
I may try a million remedies,
Yet by seeing You alone I find felicity.

V

As the river flowed I saw the bank being eroded.
Only those remained intact, their True Guru who propitiated. (3)

Pauri

He who hungers for You suffer no pain.
He who is guided by the Guru, in all the four quarters He is known.
He who comes to their shelter, sins would him disown
His impurity of ages is washed, who in dust of feet of the Guru is strewn.

Those who abide by His wishes, they suffer no affliction.
Lord, You are a friend of all, to You everyone is known.
The devotee is as much glorified as his Guru is blown.
He introduces His devotee to everyone, Himself by His devotee he is known. (8)

Dakhne V

Those who I looked up to,
They seemed to seek me.
Those who I thought of asking for assistance,
For my help they make plea. (1)

V

Here is an unbaked bit of molasses,
They come flying in droves.
Those who sit on it are caught;
He who can get away, his luck to him this bestows. (2)

V

I have looked around everywhere,
There is no one without You.
He who contemplates on God,
I consider him blessed by the Guru. (3) 1

Pauri

I would sing praises at His Portal,
If it pleases God.
My Lord is Eternal,
The rest come and depart.
I ask the master for a boon
Which quenches my heart.

Dear Lord, grant me a glimpse
Which should satisfy Your bard.
The Gracious Lord heard the prayer
And summoned the bard to His courtyard.
A glimpse, and the bard's hunger was satisfied.
The bard knew not what to ask for.
All his desires were met.
Falling at feet of the Lord.
The Lord God was softened,
The bard without virtue was pardoned as a reward. (9)

Dakhne V

When relieved you will be dust,
The empty shell, you have cultivated not the Lord.
Attached to evil-doers,
How can you anjoy the Divine ecstasy of God? (1)

V

Says Nanak, without Whom one can live not for a moment,
Who cannot be forgotten for an instant,
Why be indifferent to Him,
Who is our sustainer constant? (2)

V

Dyed in the vermillion of Supreme Lord,
One's mind and body get dyed in deep red.
Says Nanak, without getting merged in Name,
Waste is all that thinking with which one is fed. (3)

Pauṛi

Lord! When you are my friend,
I need have no anxiety.
The thugs who have cheated the world,
You drive to nonentity.
The Guru had me ferried across the ocean,
Relieved of every worry.
Guided by the Guru I enjoyed every pleasure,
In the world's vast country.
All the senses have been brought under control
By my Truthful Deity.
I do what I am ordained.
There is no contention, no controversy. P-1098
Whatever I desire, I attain.
The Guru has guided me into piety.
Brother, Guru Nanak has been gracious,
The Lord has come to live closeby. (10)

Dakhne V

When I meditate on You,
I have all the felicity.
Says Nanak, my mind gets dyed
With the Name of my Beloved Deity. (1)

V

Dainty dresses, delicious dishes, all are trite.
I seek dust of the feet of those who are absorbed in Your sight. (2)

V

Why do you look around?
Keep Him alone in the heart.

Become dust of the feet of holy,
Which would fetch you peace of the Lord. (3)

Pauri

Without *karma*, there is no meeting the Lord.
Without the True Guru, the mind is not in accord.
In *Kaliyug dharma* is the anchor,
Otherwise to discipline the misled mind is hard.
What you do here, you find recompense there,
It takes not a moment to decide upon the reward.
I have studied all the four ages.
Ego is never shed unless in the company of men of God.
Pride doesn't die without the holy help to discard,
One has no peace until from the Master one remains apart.
He who serves the True Guru, immutable turns the devotee's heart.
Peace comes with the Lord's grace, seeking the True Guru's feet as prop. (11)

Dakhne V

I look for Him everywhere, He who is the Supreme Potentate.
He lodges in my heart, from His mouth He does Himself state. (1)

V

Mother mine, The Lord Himself has bestowed me with the jewel of meditation.
My heart is at poise as I take to contemplation. (2)

V

Let me be His bed and my eyes sheets of the Lord.
Should He cast His glance once, it would be beyond any cost. (3)

Pauri

I long to be with my Lord, how do we meet?
I would have millions accounted for,
If for a moment to Him I could speak.
I have looked around the four quarters,
There is none the like of Him I come to seek.
The holy, pray, show me the way,
How does one the Lord entreat?
Dedicate yourself and shed your ego,
This is the way to His Retreat.
Serve your Lord day and night,
In the company of the holy and meek.
All your dreams would be met,
The Guru will invite you in the Mansion for a treat.
There is none the like of You,
My Master Sweet! (12)

Dakhne V

Let me be the throne of my Love, the King,
When He puts His foot on me I would blossom like a lotus. (1)

V

When my Love is hungry I should be His sauce.
For His sweet I should be a sugarcane, remaining sweet with repeated crushings. (2)

V

I should snap my ties around considering the world will-o'-the-wisp.
Joy of a couple of hours with Him for a traveller is a life in several incarnations.

Pauri

Not by manoeuvering is realised the Lord who is unknowable and beyond calculations.
The followers of six orders knock about, P-1099
He is attained not by manipulations.
Fasting to propitiate the Moon
Is of little stipulation.
Studying the *Vedas* in full
Gives no clue to their essence and inflections.
He who paste-marks his forehead after holy bath,
His inside is too dark for manifestation.
The hypocrite finds not God
In the absence of true education.
The misled comes to the right path,
From the True Primal if he has it in his inscription.
They have their birth redeemed,
Who have their Guru's *darshan*.* (13)

Dakhne V

Cultivate Him who is not in transitory state.
Give up false deal, on the Lord Holy contemplate.

V

His light is all-pervasive like the Moon in vessels filled with water,
He manifests Himself, says Nanak, if it is recorded in one's charter. (2)

V

He who lauds the Lord day and night and repeats His Name,
He has an attractive face.

* seeing in person

Says Nanak, at the Divine Portal he is admitted,
Displaced, he finds a space. (3)

Pauri

Gained not with garbs of guile, He is the knower of heart.
Those distanced from the Preceptor,
Wander about as a wasteful lot.

Attached to their family they are in pride cast.
They go about in ego in the world because of riches they have got.
It accompanies not while departing and in a moment it is lost.
That they hanker after it, is also under an ordinance of the Lord.
Fortunate are they who meet the Guru who guides them to God.
He who serves the Lord, the Lord attends to his tasks. (14)

Dakhne V

Everyone boasts about it, but of the truth of death not many are aware.
Nanak seeks the dust of their feet, who my Lord do revere. (1)

V

He lodges in You only the rare one knows.
If you propitiate the Guru, it will be no more a secret for you.

V

He who primes me about the Lord, I wash his feet and drink the wash.
I have unlimited longing to have a glimpse of the True Master. (3)

Pauri

Forgetting the Name of the Fearless,
You are in Maya involved.

You come and go and whirl,
In transmigration hauled.
He who keeps not his Word,
What he says is false.
The false is hollow within,
In falsehood he remains involved.
He bears rancour for those without rancour,
In petty greed devolved.
He is peanalised by the True Guru,
Finding his *karma* hard.
He is surrounded by the minions of Yama,
In sufferings he is mauled.
The justice does prevail,
Says Nanak, at the Portal of the True Lord. (15)

Dakhne V

Meditate on the Name at the ambrosial hour,
And contemplate the Feet of the Lord.
As you laud the Lord,
Your impurity of the life would be washed.

V

Devoid of Name the body is blind, in darkness and deserted,
Says Nanak, fruitful is the life of those who have the True Lord lodged in their heart. (2)

V

Having had His glimpse, my thirst is got quenched.
Says Nanak, blessed are the eyes which have beheld the Lord. (3)

Pauri

P-1100

Those who, guided by the Guru, have served the Lord,
They gain every felicity.
They are liberated with the holy,
And get the whole world liberty.
They garner the Name as treasure,
They are no more thirsty.
They are free from worldly temptations,
And they are devoted to the Divine Entity.
They are ever and ever in bliss,
The Lord is their associate, their company.
They are equable with their friends and foes,
With everyone they live in amity.
He alone feels fulfilled in the world,
Who has been enlightened by his Deity.
He gets what is inscribed at the Primal Time,
He is in tune with the Divinity. (16)

Dakhne V

Truth is glorified, the false has poor reputation.
Says Nanak, there are only a few who have truth in their posession. (1)

V

The wondrous looks of my Love, I long to behold day and night,
I saw Him in my sleep, I am sacrifice unto my dream. (2)

V

Friend, Truth should be lived,
It's no avail talking too much.
Keep yourself attached to Him,
The Beloved is never far from you.

Pauri

Earth, sky, nether region, the Moon and Sun must desist,
Kings, monarchs, courtiers and potentates must cease to exist.
Pauper, rich, poor and those drunk with power,
The entire world must not persist.
Kazis, Sheikhs and their lieutenants,
All of them must make an exit.
The elders, prophets and occults,
None of them would subsist.
Fasting, call of the muezzin, prayers and scriptures,
Without having been realised desist.
The world of eighty and four lakh species
Would in transmigration drift.
Immutable is only truth, the Lord.
And the men of God who don't have to death submit. (17)

Dakhne V

I have looked all over,
Other than Him there is none.
Love, pray come and meet me,
My mind and body yearn for quiet peace. (1)

V

A lover is ever desireless,
But my mind is full of longings.
You alone are devoid of desires,
I am sacrifice unto You many a time. (2)

V

Separation is a torture.
I die without a sight.
Without the Love there is no solace for the bride. (3)

Pauri

River banks of places of pilgrimage, deities, their shrines, Kedar, Mathura and Kasi holy,
Must perish with thrity-three crore gods and Indra, the chief of their species.
Also be undone *Smrities*, *Shastras*, the four *Vedas*, together with six systems of Philosophy,
And learned scholars of scriptures, poets, composers and bards with their melody.
The celibates, righteous and recluses
Must succumb to the mystery.
With monks, *yogis* and *digambars** many,
All that is visible must cease to exist.
Immutable, Eternal is the Lord, the Supreme Deity. (18)

Sloka Dakhne V

Says Nanak, should He cast His gracious glance,
Hundreds of naked, thousands of hungry and lakhs of afflicted
Will be ameliorated in a trance.

V

P-1101

Should one have all the joy of life and be master of the entire earth,
Says Nanak, without the Name all these are of no worth.

V

You should be devoted to the One and propitiate Him alone.
Says Nanak, He should attend to your tasks.
It is a shame to beg of any clone. (3)

* unclad monks

Pauri

Immutable is the Creator, inaccessible and without limitation.
Immutable is the treasure of Name,
Meditating on which does one gain divination.

Immutable is chanting Lord's laudation.
Gained by the Guru's intervention,
Truth, *dharma*, austere living,
And day and night contemplation.
Compassion, righteousness, and asceticism are immutable,
Which one comes by if they are in inscription.
Immutable is the fate recorded at the Primal Time,
Which knows no negation.
Immutable is the company of the holy,
Immutable is their Word Divination.
Those who have it inscribed at the Primal Time,
They are ever and ever in contemplation. (19)

Sloka Dakhne V

He who is drowning himself, how can he any other rescue?
Says Nanak, devoted to the Lord, he liberates himself and others too. (1)

V

Where the Beloved's Name is utterd or heard,
I go there and hearing His Name get into bloom. (2)

V

Why do you display possessiveness, attachment to progeny and spouse?
Says Nanak, devoid of Name, it is all hollow without foundation. (3)

Pauri

May I behold my Guru with my eyes,
And at His feet my forehead I lay.
Walk on foot to Him and wave the fan if I may.
Meditate on the Supreme Lord in my heart,
And contemplate every day.
I have shed all other possessiveness,
With faith in my Accomplished Guru's stay.
The Guru blessed me with the treasure of Name,
No more of sufferings I am a prey.
Fellow travellers, let us consume and enjoy,
The Name of the Lord beyond expression that we pray.
Let us to Name, chanting and purity be committed,
And also the Lord's sermons and lay.
It has brought poise, the Lord I've realised,
And the fear of death does no more flay. (20)

Sloka Dakhne V

My eyes are set on my beloved,
Beholding Him they are not content.
My Lord pervades in all,
I see none other. (1)

V

The discourses of the Holy lead to joyful paths.
Says Nanak, only they come by these
Who have it inscribed it in their lot. (2)

V

On mountains, water, land, earth, forests, fruits and caves,
In the nether region, sky and every living being He pervades.
Nanak beholds Him and lives finding everything woven with single thread. (3)

Pauri

The Lord is mother, the Lord is father,
The Lord is provider.
We are His children,
The Lord takes care.
He treats us in His steady manner.
Never does he slacken.
Notices not our lapses,
Clasps us to His bosom.
Whatever we ask He gives,
Ever is He soft-spoken. P-1102
Has blessed with enlightenment and Name as capital,
And made the deal betoken.
With the Guru he made us His partner,
And bestowed us with joy and fun.
May I never part with Him.
The father who is ever accomplished. (21)

Sloka Dakhne V

Says Nanak, break with the immature,
Look for the holy who are mature.
While the former forsake you in life,
The latter abide by you until after death. (1)

Says Nanak, the lightning flashes with thundering dark clouds,
It rains in torrents,
It's an hour of union for those who have their beloved beside them. (2)

It is water all over pools and land and cool breeze blows,
Beds are decked with jewels and rubies.
Brides are dressed in their ritual raiment,
Says Nanak, without the Beloved it is all a torture. (3)

Pauri

What the Creator has ordained, must happen.
Man may knock about, he gets what at the Primal Time has been written.
Without the *Karma,* nothing is obtaining, one may wherever run.
Meeting the Guru cultivates fear of God, which helps one all other fears shun.
Fear gives brith to dispassion and one goes looking for the solemn.
In this search one gains a state of poise, which frees from transmigration.
Meditation leads to the company holy and contemplation.
Says Nanak, pray, grant me a boat embarking which I cross the ocean. (22)

Sloka V

Accept first the death,
Forget the longing for life sweet.
Before you come to us
You should be as humble as dust of everyone's feet. (1)

V

Consider yourself dead in life.
Those living must die.
He who loves the Lord God,
He is exalted and gains accord. (2)

V

He who meditates on the Preceptor,
He comes not to harm.
He is not tortured by hunger or thirst,
Neither is he tormented by Yama's storm. (3)

Pauri

He is beyond measure,
My Immortal, True Master.
The ascetic, the enlightened,
Those absorbed in meditation and the miracle-maker,
No one His worth can measure.
He makes and breaks,
Produces and tears.
He does and makes others do.
He breathes in every soul to steer.
Why must you vacilate?
He provides for every creature.
He is deep, profound and unfathomable,
Full of enlightenment and virtues rare.
I do what the Master ordains from above,
Beyond Him there is nothing, Nanak tells the truth
For everyone must hear. (23) 1.2

Raga Maru
Composition of Revered Kabir

There is but one God.
He is realised through the grace of the True Guru.

O Pandit, you are misled,
You'll drown along with your family,
Remembering not the Name, you accursed! (1) *Refrain*
P-1103

Wasteful is your reading of the *Vedas* and *Puranas*,
It's like the load of sandalwood on an ass.
Without acquaintance with the secret of the Name,
How would you land on the shore across? (1)

You slaughter the living creatures in the name of *dharma*,
If it's true brother, what is non-*dharma karma*?
If you style yourself pious, and swear,
Whom would you call a butcher, my dear? (2)

Blind in mind you understand not,
How would you teach the other?
Your life goes utterly waste,
When you sell your knowledge for lucre. (3)

Vyas thus quotes Narad, you may also ask Shuk.*
Says Kabir, the Name of the Lord will liberate you,
You will otherwise drown in the brook. (4) 1

What use living in the forest,
While the evil in the mind is not shed?
Those who treat home and forest alike,
They are perfect in the world, it is said. (1)
True peace is in remembering Lord's God's Name,
Dyed in His colour the soul should claim. (1) *Refrain*

What use smearing the locks with ashes,
And dwelling in a cave?
Conquering the mind is conquest of the world,
No more the self is deprave. (2)

Collyrium is used by everyone,
But their motives vary.
Those who use it for enlightenment,
Only they His approval carry. (3)

Says Kabir, I was enlightened,
When He made me ponder.

* son of Vyas

I propitiate Him in my heart,
No more does it wander. (4) 2

He cares for none,
He who has the miraculous power attained.
What do I say about what you claim?
To speak about it I am ashamed. (1)
He who has attained the Lord God,
From door to door he begs not hard. (1) *Refrain*

They throw about their weight,
With wealth for day or two.
He who has sipped the Lord's Name,
He is no more thirsty true. (2)

He who has realised with the grace of the Guru,
He is relieved of desire.
He sees the Truth all around,
Not even the Divine he would aspire (3)

He who has tasted the essence of Name,
He sees the Lord in every direction.
Says Kabir, he turns into gold,
Shedding doubt he swims across the ocean. (4) 3

Like water in ocean and waves in water,
We get merged and become the same.
The void of self absorbed in the cosmic void of Lord,
We become air and take its name. (1)
Why must I be born again?
Coming and going is at His command,
I shall follow the command and absorption gain. (1) *Refrain*

The way creation of the five elements dissolves,
No more would my doubts remain.

Discarding figures we become equable,
And devote ourselves to His Name. (2)
We shall do what He wishes,
And follow whatsoever He claims.
If the Lord is gracious and kindly inclined.
Absorbed in the Word we ever remain. (3)

P-1104

If you die while living, you live in death,
And not at all be born again.
Says Kabir, he who meditates on the Name,
In the cosmic void he would sustain. (4) 4.

The way you distance me from You,
Do You call it liberation?
You are the same in one and all,
Then what for is this delusion? (1)
Lord where will You take me for salvation?
What sort of liberation and where would You give?
I am already blessed with emanicipation. (1) *Refrain*

We talk about the Liberator and liberation,
As long as we are ignorant of the secret.
I have attained the Immaculate in my heart,
Says Kabir, my heart is all set, its perfect. (2) 5

He who had forts and castles of gold,
Ravana had to leave them and go. (1)
Why on earth, whatever you fancy, you should do?
When Yama comes and catches you by hair,
It's God's Name which could your liberation vow. (1) *Refrain*

Death and birth are in the hands of the Master,
The world is all a mere show.
Says Kabir, only they are liberated in the end
Who in their heart would the Name Divine sow. (2) 6

In the village of body of which I am the headman,
There live five peasants I see.
The eyes, nose, ears, tongue and other,
But they would not listen to me. (1)
Friend! I'll abide in this village no more.
Asked to account for every moment,
When do I attend to the divine chore? (1) *Refrain*

When the Dharamraja asked for reckoning,
I had a lot for me to account.
I saw the five peasants run away,
Instead I was bound (2)

Says Kabir, listen ye Godmen,
Let's do the sharing itself in the crop.
Lord God, grant me liberation this time,
So that no more in the ocean I've to hop. (3) 7

Raga Maru
Composition of Revered Kabir

There is but One God.
He is realised through the grace of the True Guru.

Oh, renunciate, none has ever beheld enlightenment,
Without His fear enlightenment is not significant. (1)

Oh renunciate, if you realise the Master's presence,
To such a fear you succumb.
And if you abide by His command, fearless you become. (2)

Oh renunciate, He is no hypocrite, my Lord,
It's the world devoted to this fraud. (3)

Oh renunciate, Desire doesn't leave your company,
Attachments have turned you a mere mummy (4)

Oh renunciate, the virus of anxiety has eaten into you,
The solution is killing the impulsive mind true. (5)

Oh renunciate, there is no dispassion without the Guru.
You may look for it the world through (6)

Oh renunciate, it is *karma* that makes you meet the Master,
Dispassion follows in poise thereafter. (7)

Oh renunciate, I have only one plea to make,
Across the ocean Kabir you take. (8) 1.8

Excellency, who would wish to come to you. P-1105
Having known Bidur's affection,
I've become his lover true.
Seeing the elephant I was misled,
And the Lord I forgot.
Here your milk and there his water,
It tasted like *Amrit* I thought.
His bare vegetable was like milk pudding,
I sang the night long.
Kabir's Master is a delightful Lord,
To no caste He does belong. (2) 9

Sloka Kabir

A kettledrum is beaten in the heaven,
It has hit its mark.
The heroes who are in the battlefield,
For attack must embark. (1)

He is the hero who fights for his *dharma*,
Maybe he is decimated but he would flinch not from his *karma*. (2) 2

Raga Maru
Composition of Namdev Ji

There is but One God.
He is realised through the grace of the True Guru.

As I came in the care of my Divine Groom,
The four liberations and the four occult powers I gained.
That I was liberated, all the four *yugas* came to know,
His adulation like a canopy on my head I attained. (1)
Who has not been liberated meditating on the Lord's Name?
Listening the Guru's sermon and the holy company, I am known as a saint.
Refrain

Adorned with conch, quoit, rosary and paste-mark,
Yama took fright to see my state.
Unafraid, I display the Divine prowess,
With the torture of transmigration I am no more pained. (2)

Ambrik was bestowed with fearlessness,
And Babukan was given of a government reign.
Sudama was granted nine occult powers,
And Dhru the state of deathlessness obtained. (3)

The Lord destroyed Harnyakashyapu for the sake of His devotee,
The guise of Narsing He had attained.
Says Nanak, to save His devotee,
The Lord of charming tresses still at the Bali gate is retained. (4) 1

Maru Kabir Ji

Mad, you have forgotten your *dharma*,
Your *dharma* you have forgotten.

With your stomach full you sleep like a beast,
Wasted the human birth you had begotten. (1) *Refrain*

Never have you sought company of the holy,
In false concerns you are lost.
Like dog, hog and raven you falter,
In the manner of a camel you'll go past. (1)

You consider yourself big and others you consider small,
With this thought, word and deed in hell you'll fall. (2)

Lustful, bad tempered, cheat, trickster and idler,
Talking ill of others, you spent your life,
Remembered the Lord never. (3)

Says Kabir, your remembering not God,
Is being stupid, illiterate and mean.
Without remembering the Lord,
How would you go across the stream? (4) 1

Maru
Composition of Jaidev Ji

There is but One God.
He is realised through the grace of the True Guru.

Through the *Ida* channel I made an assault,
Arrived at the *Sukhmana*.
And underwent the sixteen-measure exercise in the *Pingla* trunk.
Thus the restive was arrested, the restless quietened,
The shapeless given shape,
And I drank the undrunk.
On the Lord of the Eternal Virtues when I meditated,
My duality of vision was invalidated. (1) *Refrain*

I adored the One to be adored,
I lauded the One to be lauded.
And then found the water mixing with water.
Says Jaideva, I remembered Jaideva,
And I realised the All-Pervasive Liberating Master. (2)

Kabir Maru

Man, remember God, lest you regret.
Evil-minded, you are given to greed,
In a day or two you'll be put to rest.
In greed you have lost your life,
Maya has made you all forget.
Don't you be proud of your wealth and looks,
You'll disintegrate like paper gone wet. (1)

When Yama comes and holds you by hair,
You must find yourself hard-pressed.
You've remembered not God, nor shown compassion,
You will receive many a buffet. (2)

If Dharmaraja were to ask for reckoning,
With what account would you be left?
Says Kabir, listen ye men of God,
Along the holy company you'll be swept. (3) 7

Raga maru
Composition of Ravidas

There is but One God.
He is realised through the grace of the True Guru.

Lord, who else other than You can do it?
Protector of the poor, Master, You provide the cover.

Those whose touch would pollute the world,
You alone give them shelter.
Master, You raise the low high.
Afraid You are not of any other. (1)

Namdev, Kabir, Sadhna and Sain,
You ferried them across as a carrier.
Says Ravidas, godman do pay head!
Whatever He desires can be done by the Master. (2)1

Maru

The ocean of peace, magic tree, miraculous stone,
Under Whose discipline is the wish-fulfilling cow.
He who has in his power four boons*, eighteen marvels** and nine treasures,
Why must your tongue not His Name utter,
Giving up all other frivolous measures (1) *Refrain*

Various commentaries of *Puranas* and expositions of *Vedas,*
All in the thirty four alphabets are contained.
That no other objective is as sacred as the Lord's Name,
Vyas, the sage, after due contemplation maintained. (2)

Free from impediments who are fortunately in tune with Divination,
Says Ravidas, they get enlightened and free from the fear of transmigration. (3) 2.15

* these are – *dharma*, *artha*, *karma* and *moksha*, ** *yoga*-induced miraculous powers.

The Holy Granth

SRI GURU GRANTH SAHIB

Volume 4

The Holy Granth

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Volume 4

Transcreated
by

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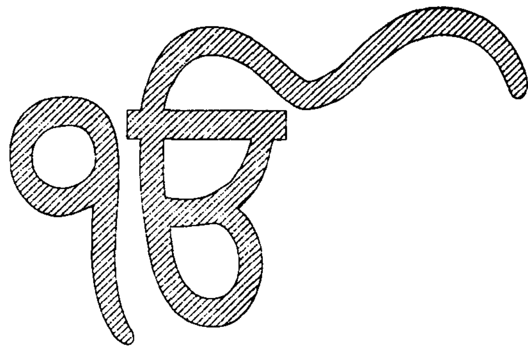
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Barahmah (Calendar Songs)

There is but One God.
He is realised through the grace of the True Guru.

Listen my beloved Lord!
One reaps fruits of one's past deeds.
Albeit sorrow and happiness are Your rewards.
The entire creation is Yours,
I am nobody,
I may live not for a moment without You.
Without You, my Love, I am miserable.
Friendless, with the Guru-conscious I sip the Nectar brew.
The Formless! You are contained in Your creation.
Those who meditate on You,
Do only what is good.
Nanak, the bride has set her eyes on Your path,
Master! You must take notice of my lot. (1)

The sparrow hawk calls her love,
So does the cuckoo.
The bride enjoys every joy,
Clung to her beau.
Blessed as she is,
She, indeed, is a happy bride.
Locating the nine houses,
With Your mansion, (the tenth), above them,
In which You reside.
Enemy of Evil!
Everything here belongs to You.
I am intoxicated in Your company, day and night.
The sparrow hawk calls to her love;
So does the cuckoo. (2)

Listen, my beloved Lord!
I am lost in Your love.
I am absorbed in You every moment in body and mind.
I forget You not for a moment,
How can I forget You?
You, unto Whom I am a sacrifice!
I live by singing Your praises.
None belongs to me,
Nor do I belong to anyone.
I can live not without You for a moment,
I come to You for refuge.
Your feet are my seat.
My body is thereby sanctified.
Nanak has found lasting peace,
The Guru's Word is his heart's retreat. (3)

It rains Nectar
In delightful drops.
By an happenstance, I met the Master,
And I fell in love with Him on the spot.
He comes home when He pleases;
Overjoyed, the bride sings His praises;
The brides enjoy their grooms under every roof,
How is it that my Master has left me aloof?
The clouds have gathered low,
They pour as they please.
It gladdens my mind and soul.
Says Nanak, when the Ambrosial Word rains,
The Master comes home with graceful ease. (4) P-1108

The month of *Chet* is welcome,
It comes with spring and the pretty bumblebee,
The plants in the orchard are in bloom,
My Lord must now come home to me.

Without the Spouse, how can the bride feel happy?
She wastes away, suffering the pangs of separation.
With the kokil singing her melody in the mango tree,
The ache in her body becomes an affliction.
The bumblebee flitting the flowering bough;
I can bear it not,
I am dying, my mother!
Says Nanak, *Chet* can bring joys galore,
If the bride finds her spouse back on the shore. (5)

B*aisakh* is pleasant,
With boughs laden with fresh leaves.
The bride wistfully looks at the door,
Waiting for her Lord to make retreat
And cruise her across the turbulent sea.
Without Him, she is worth not a shell.
If You were to cherish me,
Who would dare measure my quality?
I glance at You longingly
And make of it a spectacle of it.
You are not far,
You live within me.
I've come to recognise my Master's mansion.
Says Nanak, whoever meets the Lord in the month of *Baisakh*,
It is because of the, Divine Lord and His meditation. (6)

Propitious is the month of *Jeth*.
How can one forget one's love?
In supplication, her being burns like a furnace.
As she implores, she sings His praises.
Singing praises she endears herself.
The Revered Recluse resides there.
She can go to Him only if He permits.
How can the helpless, the meek, arrive at the Palace of Pleasure.

Unless the Lord admits?
Says Nanak, She who resembles Him in looks
The fortunate one meets her Lord in the month of Jeth. (7)

Frightful is the month of *Asad*
When the Sun blazes in the sky.
The earth is in agony,
Parched with burning fury,
They worry themselves no end,
And yet the Sun doesn't relent.
Its chariot must move as the bride looks for shade.
The grasshoppers in the forest kick up a wail.
She who goes loaded with her sins comes to grief.
The one who is truthful enjoys peace.
Nanak would live and die with Him
To whom he is dedicated for the ultimate release. (8)

Sawan is the month of rejoicing.
It is the time when dark clouds pour.
I long for my love but my Lord is away;
My Spouse being away, my pangs are galore.
The lightning flashes and frightens.
All alone in my bed I grieve,
The pain is killing, my mother!
Leave aside sleep or hunger
I wear not robes in the house.
Says Nanak, she is the happy bride,
Who is merged in the person of her Spouse. (9)

In the month of *Bhadon* her robust youth leads her astray;
And she regrets it.
There is water in pools and plains.
The rainy season is for rejoicing.
It rains during the dark night;

How can the young bride be at peace?
The frogs and peacocks cry aloud.
The pied cuckoo calls her sweetheart.
Snakes sting at every step,
Mosquitoes bite and the pools are full.
How can one feel happy without love?
Says Nanak, ask your Guru and do likewise,
Go the way He would direct and pull. (10)

Come my Lord, it's the month of *Assu*!
Your love pines for You.
One can meet You only if You so please,
It's no use asking anyone else.
Taking to falsehood is alienating the Spouse.
How on earth can a dry reed blossom?
Having weathered summer, I've winter in store;
My mind is in a peculiar predicament.
The boughs all around are in bloom galore. P-1109
That which ripens steadily is sweet.
Says Nanak, do meet me in *Assu*, my love!
I have my Guru for me to plead. (11)

In *Katak* you get what is destined for you.
The lamp lit with truth burns steadily.
Love is the oil in the lamp,
It unites the bride with the groom.
The bride is blessed and rejoices.
Dying in misdeeds she dies in vain.
Death in virtue earns true liberation.
Meditating on the Divine Word,
She sits still at home
With hope resting on the Lord God.
Prays Nanak, my Master, come and meet me at once,
Untying the locks of evil.
A moment now appears like long six months. (12)

The month of *Maghar* is welcome for those
Who, singing His praises, are absorbed in Him.
The virtuous sing His praises,
And endear themselves to the Lord for ever and ever.
My Creator is steady, sensitive and sagacious,
The world arounds is unstable.
Those who have realised, meditate on Him;
They get absorbed in Him
And become His favourites.
I've heard songs and music and poets reciting poems,
But it's listening to the Lord's Name that makes sorrows depart.
Says Nanak, only that bride is loved by her groom
Who meditates on His Name from the core of her heart. (13)

In the month of *Poh* it snows.
The trees and grass are sucked dry.
Why don't You come, my Lord?
You dwell in my heart, my body and on my tongue.
God, the Creator of the world, resides in me.
I enjoy meditating on His Name.
His light kindles in all,
Whether egg-born, foetus-born, sweat-born or self-born.
Do give me a glimpse, my Compassionate Lord,
Let me qualify for salvation.
Says Nanak, he who loves enjoys love,
He who is devoted endears himself to God. (14)

Realising that inside me I have a shrine,
I am sanctified in the month of *Magh*.
Imbibing His qualities, I've met my Love.
I've identified myself with His Person.
Listen, my Love,
Now that I have acquired Your virtues,
If You please,

May I have a dip in Your pool?
You are the confluence of the Ganga and Yamuna,
You also embrace the seven seas.
Charity, alms-giving and the worship of God
Remain the same from time to time.
Says Nanak, meditating on God in *Magh*,
Is the quintessence of bathing at sixty eight shrines. (15)

Those who are blessed with love in *Phagun*
Are at peace with themselves.
Rid of the ego, they are happy day and night.
I've quit my conceit as ordained,
Do be kind and come back home.
In Your absence, I dressed and groomed
And yet could not enter Your Room.
When it pleased You, however,
I adorned myself with necklace, strings of pearls, perfume and silk.
Thus did Nanak meet his Master,
The bride found her groom at home thereafter. (16)

If the Truthful were to visit me in His sublime grace,
All the twelve months, the seasons and the lunar days would be in place.
If the Lord were to come, all the problems would be solved.
The Creator knows best how to do it all.
I am His devotee and He has groomed me;
Having met Him, I relish His company.
Blessed is the bed with Him by my side.
It is good fortune for the Guru-conscious.
Says Nanak, she enjoys her love day and night;
With God as her groom, she remains an eternal bride. (17)

Tukhari I

P-1110

You, with the bewitching eyes,
Take care, the accursed one!

In the first watch the night is dark,
Your turn, too, can come.
When your turn comes,
Who will wake you?
Asleep, death would draw your blood.
In the dark night
Who would care for you?
The thief will break into your house.
O my Saviour, Inaccessible and Infinite!
Pray, heed my plight.
Nanak, the stupid, remembers You not,
How will he find his way in the night? (1)

It is the second watch.
You may be fast asleep when you should wake up.
Take care, the accursed one,
Your crop is being ravaged.
Look after your crop and keep faith in God.
If you are awake, the thief dare not enter your house.
The messenger of death will not waylay you,
Nor will you come to grief.
The dread of death would disappear.
The lamps of the Sun and Moon
Are lit at the Guru's door.
With a truthful mind meditate on the Lord.
Nanak, the stupid, will still not heed,
How would he find peace,
Given to someone other than God? (2)

In the third watch, you are still asleep,
Lost in money, progeny and spouse,
Endeared to the world.
Pecking your feed, you are caught in a net,

It is meditating on the Name
That will bring you peace.
The devotee is not devoured by death.
There is no escape from the agony of birth and death.
Without the Name it is unmitigated affliction.
Says Nanak, in the third watch,
All the three varieties of elements
Are engrossed in temptation. (3)

It is the fourth watch.
The day of death may dawn any moment.
They who are awake day and night,
Their houses remain safe.
Those who, under the Guru's advice,
Meditate on His Name,
Their nights are peaceful.
Those who repeat the Guru's Word
Are not born again.
They attain God, the Protector.
Their hands shake,
The feet and the rest of the frame flounder,
The sight is dimmed,
And the body reduced to dust in phases.
Says Nanak, without God's Name in his mind
Man is unhappy in all the four stages. (4)

The knot is loosened,
Get up,
The summons have arrived.
Enough of enjoyment and comfort.
You are to be shackled and led away.
You are to be manacled as ordained by God,
Whom you can neither see nor hear.
Everyone in his turn proceeds.

When the crop is ripe, it is mowed.
You will be asked to account for every hour, every moment.
And rewarded for good or bad deeds.
Says Nanak, God arranges in a way
That saints are united with the Lord
By the ties of the Word of God. (5)

Tukhari I

There is blazing trail of comet in the sky.
Lord! How with my eyes do I sight?
The devotee who is acquitted in his task,
The True Guru's *Shabad* would help him quite.
The Guru's *Shabad* helps, truth is imbibed,
Day and night, he is in a contemplative plight.
Vanquished are the five evils.
The curse of lust and wrath is no more a fright.
Their inside is enlightened as witnessed by the Guru,
The beloveds of the Lord they come to sight.
Says Nanak, their ego undone, they are at peace.
Their sky is flushed with a comet bright. (1) P-1111

The devotees remain awake, their ego shed.
Their day and night is like dawn, with truth they are wed.
Wed with truth the devotees are cherished and remain ever pledged.
The nectar of True Name bestowed by the Guru, to the Lord's feet they are led.
Says Nanak, when it is dawn, realisation comes and
one awakes with night having fled. (2)

Discarding misdeeds, I have taken to virtue.
I am committed to the One, none else I pursue.
He prevails everywhere, no one other,
To Whom my mind and heart are dedicated.
He Who has created earth, ocean and the Three Worlds,

The devotee in me has that Preceptor propitiated.
The Wondrous Lord is all accomplished,
The three evils He has castigated.
Says Nanak, my misdeeds have turned into good deeds.
Guided by the Guru I've such a virtue cultivated. (3)

I am free from transmigration, Lord, my doubts are dispelled.
Killed is my ego, I've realised my Lord, my being is excelled.
With pride shed by the guidance of the Guru, I am reputed.
My sorrow and torments have quitted.
My light has merged in the Divine light.
My identity has come to be spelled.
Because of *Shabad* I am cherished at my parent's house.
At the in-law's I am adored.
Says Nanak, the True Guru has brought about the union,
I am free from dependence on the horde. (4) 3

Tukhari I

Lost in illusion I have gone astray and regret.
Leaving me embroiled in misdeeds as I slept my spouse left.
Without the master the night of the deserted is distressed.
Given to lust, wrath and ego with the tensions of pride oppressed.
At the arrival of the Divine decree the swan left.
And ashes in the ashes were mixed.
Says Nanak, in the absence of the True Name,
The deserted is misled, and to regret she is left. (1)

Listen my love, I have a request to make.
You reside in your lodge, of the heap of ashes I partake.
Without one's love none else takes care,
What should I say? What should I do?
Essence of the nectar of Name should one sip,
Along with the Holy Word brew.

Devoid of Name, there is no friend, no companion,
It is a mere repeated rotation.
Says Nanak, one should return home with gain,
Of the True it is the sacred sanctum. (2)

My beloved being abroad, I send Him word.
Remembering the Love, my eyes with tears swirl.
With tearful eyes recalling His virtues
I long to meet my sweetheart?
I know not the arduous path,
How I relish company of the One living abroad?
With the Holy Word of the True Guru the separated meet.
To Him I dedicate my body and mind.
Says Nanak, the tree ambrosial has borne fruit,
In the company of the Love it is joyous I find. (3) P-1112

You have a call from the Palace, don't you delay.
Absorbed in Him day and night, let it come as it may.
Meet in peace and serenity and make no complaints.
Discarding pride, in Him you should find absorption.
Those devoted to truth are ever united.
The self-possessed suffer transmigration.
What use is the veil when one comes to dance?
Your pitcher you should smash.
Says Nanak, one finds Him in oneself,
The Guru-guided has this truth as a flash. (4) 4

Tukhari I

Wondrous is my Lord; of Him I am a slave.
My Guru has shown me the Unknown.
For none else I crave.
The Guru showed me the Unknown as His wont,

When the Preceptor was in grace.
He is the Sustainer of the world, Accomplished Creator.
I met Him in *Sahaj,* He who has forests as His necklace.
If He is gracious, He saves and we are saved.
The Compassionate Bestower favours with truth,
Supplicates Nanak, I am slave of His slaves.
He is the Provider of all forsooth. (1)

Reflected everywhere is my Beloved
The image of the Lord is embodied in the *Shabad.*
The image of the Beloved Lord reflected with Three Worlds,
But His limit is not known.
He has created a variety of species.
And multiplies them with every dawn.
Beyond limit, He makes and unmakes.
What He ordains does take place.
Says Nanak, a diamond has cut a diamond,
And a necklace of virtues knit with the lace. (2)

As the virtues with virtues merged,
My forehead was marked for Name.
As truth with truth was identified,
I was rid of transmigration frame
When truth recognised the True, they get dissolved,
Meeting the True is a treat,
There is nothing above truth.
The truthful the True does meet.
My Wondrous Lord has charmed my heart,
My bonds are snapped.
Says Nanak, the light has merged in Light,
And I meet my Master Unmatched. (3)

Looking for the True House, I have come across the True Spot,
Of which the Guru-directed is aware.

It is not in the egotist's lot,
The truth is bestowed to him whom He cherishes.
The Bestower is ever Compassionate,
Eternal, Immortal, Immutable,
His Mansion is holy and inviolate.
Where one is free from the routine reckoning,
And is blessed with devotion.
Says Nanak, the truthful is dedicated to truth.
The Guru-guided swims across the life's ocean. 94) 5

Tukhari I

My ignorant, thoughtless self, try to understand,
My self, give up company of the evil and among the virtuous land.
Indulging in pleasure and misdeeds done,
The alienated are not united.
How swim across the arduous ocean and escape Yama's terror,
Whose pathway is ever disquieted?
Day and night the mind to Lord God is not devoted,
Misled it is gone astray.
Caught in bonds how liberate it.
And the devotee diverted to Lord's way? (1)

My self, give up entanglement in worldly affairs.
Take to the service of the One P-1113
Who has no peer.
Meditate on the Lone True One,
Who has this world created.
Disciplined air, water and fire,
And had it as a play exhibited.
Were you to take meditation and asceticism as projections of
Ritual practices and contemplation,
The Lord's Name and laudation
Would be your associates and dear companion. (2)

My self, you should remain steadfast
So that you come to no harm.
My self, you should laud the Lord
And get into poise as Your form.
Lauding the Lord, you get in the Master absorbed,
And gain collyrium of the Guru's light
Which would enlighten the Three regions with the refulgence of *Shabad*,
And the five evils would snide.
Shedding fear you ferry across the arduous ocean, unafraid.
Meeting the Guru your tasks are set right.
Your features, colour of your skin are loving
Because of the Lord's gracious sight. (3)

My self, what is it that you brought with you?
And what is it that you would carry when you depart?
My self, you will be liberated
Only when your illusions you abort.
You should garner Name as your wherewithal,
And with the Guru's *Shabad* strike the bargain.
Shed impurity with immaculate Word,
Thereby admission with the True Mansion you gain.
The Name obtains you exaltation and takes you to your true home,
As you arrive at your house, you are hailed with Name.
And with the essence of *Amrit* you are acclaimed.
He who meditates on Name imbibes the spirit of *Shabad*.
Of great good fortune is he who is blessed with the Lord's Name. (4)

My self, how do you go up the temple without stairs.
My self, without a boat you cannot arrive at the yonder shore there.
The Wondrous Lord and the assimilation of the Guru's Word
Ferries one across to the other shore.
One has a pleasant time in the holy company
And doesn't have to regret any more.
In His grace the True bestows boon,
And the Name in the holy company is absorbed

Nanak supplicates, pray pay heed,
With the Word Holy my mind be sustained. (5) 6

Tukhari
Chhant IV

There is but One God.
He is realised through the grace of the True Guru.

Smitten with Love,
How can I live without lover?
Until I have a glimpse of Him
Even *Amrit* I cannot savour.
Sipping *Amrit* and sustaining myself,
In His absence I cannot exist.
Day and night I yearn for Him,
My thirst continues to persist.
He took kindly to me in His mercy,
I reflected on the Lord's Name.
I found my Love in the Guru's Word;
I am sacrifice unto the Guru I claim. (1) P-1114

When I behold my beloved Lord,
I sing His praises in delight.
My heart is then in full blossom
And I remember the Truthful day and night.
I repeat His Name, His Word liberates,
I have no peace without beholding Him.
The *Shabad* is the décor of the bride,
The Name she repeats for enchanting Him.
I pray for the mercy as charity,
Let me meet my God.
Day and night I remember my cherished Guru
I'm sacrifice unto the True Lord. (2)

I am a stone, the Guru is the boat.
Pray, ferry me across the vicious ocean.
Bless me with Your *Shabad* in grace,
Save the ignorant in me in compassion.
Thoughtless, stupid I know not Your extent,
Unapproachable, You are Supreme.
If You are gracious You effect the union,
Meritless, I am humble and mean.
Many a life I have sinned and strayed,
I now come seeking Your shelter.
Do be gracious and save me Lord,
I crave protection of the True Master. (3)

The Guru is *Paras*,* I am Iron.
Meeting Him, I am turned into gold.
The light has merged into light,
My citadel of body is painted bold.
Painted bold the citadel of body is enamoured of the Lord,
How can I forget Him even for a trice?
Invisible and inaccessible I encounter
With the Guru's *Shabad* unto which I am a sacrifice.
I would offer my head to the True Guru,
By the True Guru if I am told.
O Lord Benevolent! Do be kind
And embroil Nanak in Your fold. (4) 1

Tukhari IV

My Lord is Inaccessible, Unknowable, Beyond Reach and Without Limit.
Those who meditate on Him Master of universe,
They swim across the arduous ocean of life sans discomfit.
Unafraid, they swim across merrily the arduous ocean,
On the Name they who meditate.

* the philosopher's stone

As advised by the Guru who lead their life,
The Lord Himself brings about their union.
Their light merges with the light Divine,
With grace of the prop of dominion.
My Lord is Inaccessible, Unknowable, Beyond Reach and Without Limit. (1)

You are the Unknowable Fathomless Master,
You prevail in every heart.
You are the Unknowable, Impenetrable, Beyond Reach,
Obtainable only with the True Guru's Word.
Blessed are the accomplished lot
Who in the company of the holy laud the Lord.
Guided by the Guru they contemplate and cogitate deep,
And every moment are in the Guru's Word absorbed.
As they sit they recite Name,
The Name they repeat as they stand *apart*.
You are the Unknowable, Fathomless, Master,
You prevail in every heart. (2)

Blessed are the devotees who as guided by the Guru serve the Lord
Millions of their sins are condoned,
In an instant is this done by God.
Their sins and misdeeds are annulled, P-1115
Who engage in single-minded meditation.
Their life is fruitful as designed by the Creator,
Who as advised are engaged in true profession.
Greatly blessed are they who, as guided by the Guru,
The arduous ocean of the world swim across.
Blessed are the devotees
Who, as guided by the Guru, serve the Lord. (3)

You are the Knower of hearts, the way You direct we do,
There is nothing that we can do on our own,
If You so please, we come to You,

Those You unite, Master!
All their account is settled and righted.
They are free from any more reckoning,
Who by the Guru's Word are united.
Says Nanak, you take kindly to them
What the Guru desires who willingly pursue.
You are the Knower of hearts Yourself,
The way You direct, we do. (4) 2.

Tukhari IV

Master! You are the life's fire, Creator of the world and Provider of all.
They meditate on Your Name
Who have it inscribed in their lot.
Those who have been assigned Above by the Master,
On the Lord God's Name they meditate.
In an instant their sins are ameliorated,
Who the Word of Guru contemplate.
Blessed are the devotees who meditate on Name.
Seeing them I feel, that to someone I belong
Master! You are the life-force, Creator of the world
And Protector of all. (1)

You prevail on earth and ocean, the Master above all.
He who meditates on You with heart and soul,
He is certainly absolved.
Those who contemplate they are liberated,
At the Portal Divine they are installed.
Here and hereafter they are felicitated,
They are taken care of by Your guard.
In the company of holy they engage in divine discourse,
Guided by the Guru, their service fetches reward
You prevail on earth and ocean, the Master of all. (2)

Here and there You alone, none but You, prevail.
The glades and grass blades of three regions,
The entire cosmos does Your Name hail.
Creator! They hail Your Name and innumerable millions meditate on You,
Blessed are the saints and holy,
Whom the Creator, with Your pleasure You regale.
Pray bless me with Your graceful glimpse
Which helps me a hundred times the name retail.
Here and there You alone, none but You prevail. (3)

Endless is the treasure of Your devotion, Master,
He gets whom You bestow.
He on whose forehead You put Your hand,
The divine virtues in his heart make a show.
The divine virtues in one's heart are reflected, P-1116
Who cherishes His fear.
No one has cultivated love without fear,
Without fear no one has been able the ocean of life to steer.
Fear, love and devotion, says Nanak, are bestowed to them
Whom Your grace You show.
Endless is the treasure of Your devotion, Master,
He gets whom You bestow. (4) 3

Tukhari IV

I had a glimpse of the True Guru on the holy day of *Abhijit** bath.
The darkness of ignorance was shed.
My impurity of foul-thinking was washed.
At the sight of Guru dispelled was unenlightenment,
Lit was light in my heart.
My sufferings of age were annulled in an instant,
As the Lord Eternal I sought.
The Creator Himself celebrated the occasion.

* a particular solar eclipse day considered auspicious.

At the Kurukshetra the True Guru came for a solemn dip in His *rath*.
I had a glimpse of the True Guru on the holy day of Abhijit bath. (1)

For the pilgrimage along with the True Guru several devotees accompanied.
Day and night, every instant, every step,
It was devotion to the Lord as we journeyed.
It was devotion to the Lord God.
Several people came to see.
Those who had a sight of the True Guru,
It was, as if they met the Divine Entity.
The pilgrimage was organised by the True Guru Himself,
So that of their ills the people were remedied.
For the pilgrimage along with the True Guru
Several devotees accompanied. (2)

The True Guru came to Kurukshetra Himself first and it became a pilgrimage,
When the news spread all over.
Those from the Three Regions undertook the voyage.
Came to have a sight from the Three Regions.
Including godmen, monks and others.
Those who propitiated the Accomplished True Guru,
No more had they for their sins to suffer.
Yogis, *Digambars*,* renunciates and those of six orders
Came for a dialogue assemblage.
The True Guru came to Kurukshetra Himself first
And it became a pilgrimage. (3)

Then the Guru went to Yamuna where He chanted Name of the Deity.
The tax-collectors came with their offerings,
And the Guru was allowed to pass free.
Along with the Guru, several others were exempted,

* ascetic of Jain monks who remain unclad.

Who meditated on the Divine Entity.
Those who followed the path of the Guru,
The tax-collector at Yamuna came not near them wee.
Everyone chanted the name of the Guru.
The entire gathering named the Guru,
Named the Guru they were allowed free.
Then the Guru went to Yamuna,
Where He chanted Name of the Deity. (4)

As the third stage, He came to Sursari* where took place a miracle,
Nobody asked for even half the due.
Everyone being charmed with the Guru's Holy spectacle,
Asking not even for half what was due.
The tax-collectors with their cash box were wonder-struck.
Brother, what should we do? Ask whom for tax?
Everyone is rushing for the True Guru amuck! P-1117
The tax-collectors broke the cash box and disappeared.
They thought of this way the situation to tackle
As a third stage He came to Sursari,
Where took place a miracle. (5)

The elders of the town came to pay homage to the True Guru.
They asked questions of the Guru True.
Who from His memory gave them the replies due.
They discoursed on *Smritis, Shastras*, Sukdev and Prahlad,
And meditated on Rama as the Lord.
Thus the five robbers were chased out of the township of body,
They left behind no trace, no word.
They started their sittings of the holy music daily,
And devotion to Nanak's Words as due.
The elder of the town called
To pay homage to the True Guru. (6) 4.4

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* the Ganga

Tukhari Chhant V

There is but One God.
He is realised through the grace of the True Guru.

I am sacrifice unto You, my Lord,
For blessing me with the Guru.
Listening to Your Holy Word,
My heart has moved, True.
It is an attachment as of fish with water.
Dyed in the dusky colour of the Master,
I fail to appraise You, my Lord.
Your status remains splendid.
My dear Purveyor of every virtue,
Listen to the plea of the one abandoned.
Pray, let me have a glimpse of my Beau,
Nanak is sacrifice unto You. (1)

This body is Yours, also the mind.
If I am good, it is because You are kind.
I would fain give my life
To see You for the twinkling of an eye.
Listen, O Lord! Seeing You for a trice
Gives a purpose to my life.
Your Name is said to be *Amrit*,
I drink it if only You permit.
I live, longing for my Preceptor,
Like a *chartrik* thirsting for a drop of water.
Says Nanak, I am sacrifice unto You,
Let me have a glimpse of You, my Beau! (2)

You are the True Master, beyond any limit,
The Dear Beloved, to my life You are knit.

Known to the Guru-conscious, You are the Purveyor of peace,
Reflected in many colours,
Man does only what You please.
To whom the Creator is kind,
He endears himself to godmen.
Says Nanak, they are indeed a source of joy;
I remain ever sacrifice unto them. (3)

The Invisible cherishes the ardent devotees,
The True Guru covers the sinner's frailities.
He who gives shelter is the Creator,
Sustainer of life breath and a peaceful living.
He is Immortal and Eternal Master;
A Perfect Entity, Maker and Ever Giving.
No one can praise Him enough,
Nor know from where He came.

Nanak, the humble, is sacrifice unto Him
Praying for a fraction of His Name. (4)

Kedara IV Score I

There is but One God.
He is realised through the grace of the True Guru.

My self, ever be devoted to the Name Divine.
The Inaccessible, Unknowable is beyond recognition.
Meeting the Accomplished Guru
Is the way to realise the sublime. *Refrain*
He to whom my Master shows grace,
He gets attuned to the Lord Kind.
Everyone is devoted to the Preceptor.
He to whom He pleases, His Name does chime. (1)

The Lord's Name is priceless.
When He grants only then it is thine.
He whom my Master bestows the Name,
He is free from reckoning prime. (2)

Blessed are those who meditate on Name
They have it inscribed in their forehead at the Prime Time.
Meeting them my mind is in bloom.
The way seeing her son the mother clasps and strokes his spine.
We are children, You are like father Master!
Pray guide us so that we attain the Divine.
In the manner a cow feels pleased seeing her calf,
Nanak be hugged by the Sublime! (4) 1

Kedara IV Score I

There is but One God.
He is realised through the grace of the True Guru.

My self, the Lord You should ever laud.
Wash the True Guru's feet and propitiate.
This is how one realises the Lord. *Refrain*
Lust, wrath, avarice, attachment and ego are essence of vice,
Their company you should discard.
Involve yourself in divine discourse in the holy company. P-1119
The Name is an elixir,
Get absorbed in the Name of the Deity. (1)

Shedding the ego in your person,
Which you lay store by,
You should discipline your entity.
Pray, do be gracious to Nanak, Master,
Let him be the dust of the feet of the holy! (2) 1.2

Kedara V Score 2

There is but One God.
He is realised through the grace of the True Guru.

Mother mine, in association with the holy am I awake.
Beholding the spectacle of the Beloved,
To the treasure of Name I take. *Refrain*
Longing for His glimpse,
My eyes His image can't forsake.
I've cast off thirst for anything fake. (1)

I have now found my Guru, the Bestower of peace.
Beholding whom my thirst is slake.
A glimpse of Damodar* and my mind is in poise.
Nanak is in the Beloved's wake. (2) 1

* Lord Krishna

Kedara V Score 3

There is but One God.
He is realised through the grace of the True Guru.

The humble makes supplication to the Compassionate Lord.
Pray pay heed.
There are five foes and three evil-minded enemies,
And the poor me, I am alone,
To the Gracious I plead. *Refrain*
I make endless efforts; go on pilgrimage,
According to the six rituals pay my homage.
I am defeated in all my endeavours,
I've failed to get rid of the dreadful beasts. (1)

I come to the shelter of kindness-incarnate,
Who frees from bondage as the Lord Compassionate.
He alone is the Helper of Helpless
Of Whose feet Nanak has sought to propitiate.
Let him be rescued in the ocean of illusion and attachment.
With holy feet as the sacrament. (2) 1.2

Kedara V Score 4

There is but One God.
He is realised through the grace of the True Guru.

I come to the shelter of my Master who is like a treasure—
I long for Name,
It may please be bestowed as a charity measure. *Refrain*
Purveyor of peace, the Lord Accomplished
Pray save my honour as You favour.
Master, let me be fond of the holy company
And I should laud the Lord ever. (1)

Lord Compassionate, Gobind,* Damodar,*
Whose discourse is enlightening and pure
Pray, dye Nanak in the Divine dye
And he should be absorbed in the Lotus Feet of the Preceptor. (20 1.3

Kedar V

P-1120

I long to see my Lord!
Pray, grant me Your Holy company, *Refrain*
Where I hear the Name of God.
Let me serve my Truthful Beau.
Listening to Him rejoices my heart.
I am ever sacrifice to You,
Who resides in a fair resort. (1)

You nourish and cherish one and all,
You give us all shelter.
You are Nanak's Lord Creator.
In every face he finds his Master. (2) 2.4

Kedara V

I cherish my Beloved God;
Contemplating and full of dreams
My eyes long to see the Lord. *Refrain*
Blessed are the days, hours and minutes,
Blessed indeed are the seconds.
Enlightened in a moment with hopes bright,
I now live to have His nod. (1)

To attain Him what effort and what measure,
What service do I contemplate?

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* names for God.

Says Nanak, give up ego, conceit and attachments,
It is the Holy Company that liberates. (2) 3.5

Kedar V

I long to chant praises of God.
Dear my Lord,
In Your grace let me ever and ever You laud. *Refrain*
Pray pull me out of odd vices.
And let me be within the holy absorbed.
With the Guru's Word rid me of illusion and fear
And grant me a glimpse of my Lord. (1)

I should be the dust of feet of people,
My ego I should have abhorred.
Lord Bestower, favour me with Your devotion
Nanak be blessed with this reward. (2) 4.6

Kedara V

Devoid of Lord's devotion, the life goes waste.
Giving up God and getting dyed with another colour.
Meaningless is what one wears and what one ate. *Refrain*
Wealth, youth, property and the peace one enjoys.
They accompany one not a bit, not a trace.
It is like a mirage or shade of a tree,
The impression, indulgence of wealth does create. (1)

Man is lost in false pride and attachment,
Lust and wrath must ever frustrate.
With Your arm, pray pull him out,
Nanak the humble asks for help at the Gate. (2) 5.7

Kedara V

Other than the Lord no one with you shall last.
Helper of the helpless, Compassionate Master of the forsaken!
Progeny, wealth, indulgence in vicious pursuits,
While on the way to Yama none will be found steadfast.
Meditate on the treasure of Name and laud the Lord
Lest you are in the ocean lost. (1)

Contemplating in the shelter of Accomplished, Inexpressible, Unknowable,
All the sufferings are cast off.
Nanak, the humble, seeks dust of the feet of devotee,
Which one gets if it is inscribed in one's lot. (2) 6.8

Kedara V Score 5

P-1121

There is but One God.
He is realised through the grace of the True Guru.

I can no more get the Lord out of my mind.
This attachment has become fast,
Shed is the infatuation of every other kind. *Refrain*
How can *chatrik* live without drop of water,
Or the fish its life without water find?
Uttering the Name of Lord from the tongue,
Seems to me has come to bind. (1)

The deer gets pierced by sharp arrows
When the high notes of music charm him blind.
With the Lord's cherished feet
Nanak has come his fate to bind. (2) 1.9

Kedara V

The Lord has come to lodge in the niche of my heart,
Dismantling the wall of doubt.
The Master has drawn me towards His mart. *Refrain*
Many a man drown in the ocean of life,
In Your grace to the shore do me cart.
With feet of the Lord as my boat in the company of holy,
I have been ferried to the yonder part. (1)

He who takes care in the cistern of womb,
In the jungle of vice He is the only guard.
Nanak finds inspiration under His accomplished shelter,
There is no other God. (2) 2.10

Kedara V

Let the tongue recite the Name of Lord.
Laud the Master day and night,
And thereby all your sins abort. *Refrain*
You have to leave behind your entire wealth
Of death hovers on your head the dart.
False are attachments and there is no end to desires,
It is all a mythical mart. (1)

The True Lord, the Eternal Incarnate
In your heart keep absorbed.
The Name is the treasure, says Nanak
It is life's gainful reward. (2) 3.11

Kedara V

The Lord's Name is my anchor.
I suffer no ill or affliction.

My dealings with the holy alone enter. *Refrain*
Himself He protects in His grace,
Nothing untoward does occur.
He who is blessed, he contemplates,
No harm on him can incur the world. (1)

He has peace, joy, bliss awarded from Lord,
Together with essence of *Amrit* and Guru's feet elixir.
Nanak, the slave, remains in His presence,
Dust of the feet of devotees as if he were. (2) 4.12

Kedara V

Accursed is listening other than the Name of Lord.
Those who live forgetting the Life-force.
Their's is a life without reward. *Refrain*
They eat many a delicacy like beasts of burden in the yard.
Day and night they are involved in activity,
As a bullock in grinding a machine is hauled.
Forsaking the Lord who take to others,
They wail and rave as mauled.
Nanak begs a boon with folded hands,
Pray, clasp and keep me near Your heart. (2) 5.13

Kedar V

With dust of the feet of holy, my face I smeared.
Because of the endless virtues of the Accomplished
No one in *Kaliyug* have I feared. *Refrain*
Blessed by the Guru my objectives are fulfilled, P-1122
No one have I to be geared.
He who considers the Lord pervading in all,
He is not in the vicious fire seared. (1)

He pulled me out with His arm,
And light in the light got reared.
The helpless has come seeking shelter of the Preceptor,
Nanak has the Lord endeared. (20.6.14)

Kedar V

He who cherishes the Name of Lord,
Millionfold peace and bliss he enjoys
And the burning sensation in his chest is resolved. *Refrain*
Treading the path of holy,
Many a sinner has been absolved.
Dust of the feet of holy on the forehead
Equals bath at innumerable pilgrimage spots. (1)

With mind attuned to the Lotus Feet,
One finds the Master in every heart.
Nanak asks for the wondrous shelter
So that Yama may contend not. (2) 7.15

Kedara Chhant V

There is but One God.
He is realised through the grace of the True Guru.

My Beloved Lord! Pray do come and meet. *Refrain*
The Creator Supreme does all over pervade.
The path to Lord, the holy indicate.
Indicated by the holy, Creator Supreme,
He can be identified in every heart.
He who comes to His shelter, he gains every felicity,
Not a bit of his endeavour goes without reward.
He who chants praise of the Treasure of Virtue spontaneously
He is caught in ecstasy.

Nanak, the humble, seeks His shelter
He is the Accomplished Entity. (1)

He who is pierced with the barb of Lord's love and devotion.
Whom else may he espy?
The fish bears not separation,
Without water it must die.
How can one live without the Lord?
One suffers like *chatrik* crying for a drop of rain water.
Or when the night should pass and *chakor* is at peace
Beholding the Sun its rays shower.
My hart yearns for the Lord's sight,
Blessed are the days when I meditate on the Lord daily.
Nanak, the slave, supplicates,
How can I live without the sight of Deity! (2)

The body without breath appears not confortable.
To live without a glimpse of the Lord,
The devotee is not able.
Living without the Lord is being in hell;
The heart is pierced by the Lotus Feet.
He who is given to intensity of dispassion,
He remains absorbed in meditation,
From which he does never retreat.
Meeting the Lord and living in the company of the holy
Is a joy that is beyond the capacity of body to bear.
Pray do be gracious, the Master of Nanak,
That at Your Holy Feet he abides ever. (3)

After prolonged search, He was gracious and the Lord I met.
I have no merit, mean, without any master;
He paid no heed to my fault.
Paid no heed to my faults and bestowed every felicity in perfection.
He is known for reforming the misled.

Finding Him fond of devotees I held His apron, P-1123
Who is to every heart wed.
I attained the ocean of peace and was in poise,
My suffering of ages were ameliorated.
He stretched His arm and pulled out His slave
And blessed the Lord's Name in his heart to be reinstated. (4)

Raga Kedara
Compositions of Revered Kabir

There is but One God.
He is realised through the grace of the True Guru.

Forbidden are both cajoling and calumny,
Honour and dishonour should you discard.
He who considers iron and gold alike,
He is indeed in the image of God.
It is rare to come by a true devotee, of late.
He who rids himself of lust, wrath, avarice and attachment,
He alone can the Divine status contemplate (1)

Sloth, passion and poise as qualities,
Reflections of Maya remain.
He who seeks the Fourth State
Must the Supreme Status attain. (2)

He is above going on pilgrimage,
Fasts, ritual vows, discipline and purity,
He is rid of avarice and illusion of Maya,
And is devoted in his heart to the Divinity. (3)

The abode where the lamp is lit, its darkness would flee,
He becomes fearless, his doubts dissolved.
Such a one, says Kabir, is the Lord's devotee. (4) 1

Some trade in brass and copper,
Others in clove and betel-nuts deal.
The holy trade in the Name of God,
As their stock-in-trade on wheel.
I am a trader in the Name of God,
A priceless jewel I've come across.
All attachments I discard. (1)

Invited by the True one I've taken to truth,
And in the truth I deal.
Loaded with nothing but truth,
I've arrived at the court of appeal. (2)

Himself is He diamond, gem and jewel,
Himself He displays.
Himself He directs the ten constituents,
He is there always. (3)

My mind is the ox, devotion my path,
Enlightenment my merchant pack so fine.
Says Kabir, listen ye men of God,
The merchandise has arrived at the destination Divine. (4) 2

You silly vendor of wine, thoughtless and stupid,
I've changed the mind, which to the wrong side would hop.
It is now inebriated with the distillation of *Amrit*
Dropping from the still at the mountain top.
Fellow travellers! Seek the Lord's aid,
The holy drink, the rare wine,
Which helps the thirst satiate. (1)

There is love in fear, not many understand;
The devotee drinks the love-divine.
Every vessel contains *Amrit*,
He drinks whom He would assign. (2)

The town is one, albeit it has nine doors;
One should restrain oneself from wandering.
As the bond of three qualities snaps, the tenth door opens,
And the inebriated mind starts squandering. (3)

Arriving at the stage of fearlessness all ills disappear,
Says Kabir, after contemplation.
I turned the mind and quaffed this drink,
It tastes indeed like your distillation. (4) 3

P-1124

Caught in lust, wrath and lure,
You have tried not the One Lord to know.
The blind, you can see not,
And find yourself in the ignominy's throe.
What for are you vain and proud?
Your bones and flesh are folded in filth,
Foul odours are your shroud. (1)

Misled, why don't you contemplate on the Lord,
Your death is not at all far away.
You nourish this body with many an endeavour,
Which in the end must give way (2)

Nothing is accomplished on one's own,
You may try what you may.
If He is gracious, you meet the True Guru,
Remembering Name is the only way (3)

Living in an abode of sand,
It's childish to throw one's weight around
Says Kabir, who remember not God,
Many a clever one has drowned. (4) 4

Turban at the rakish angle, walking with swagger,
Chewing betel as a sport.

He has nothing to do with love and devotion,
His only concern is the court.
Proud, he has forgotten the Lord God.
Seeing gold-coloured beauties and charming damsels,
He does them real regard.
Intoxicated with greed, falsehood and misdeeds,
His life he would pass.
Says Kabir, when the end comes,
With death he must cross. (2) 5

Having beaten their kettledrum for four days,
They depart.
All that they have earned, collected in sacks and buried underground,
Accompanies them not. (1)

At the threshold the wife weeps and the mother goes, crying until the doorstep,
Family and folk accompany him until the cremation ground,
Alone the swan has then to trot.
To the sons and riches, the village and town,
No more is he brought.
Says Kabir, why don't you meditate on the Lord?
Your life goes waste for nought.(2) 6

Raga Kedara
Compositions of Revered Ravidas

There is but One God.
He is realised through the grace of the True Guru.

Were you to perform six ceremonials and belong to high caste,
Without the Name of Lord in your heart,
Love of the Lotus Feet and cherishing the Lord's discourse,
You will be a low born, meanly sort. (1)

My self, do give it careful thought—
Why don't you remember Balmik's loft?
From which caste to what status he got,
Because the Lord's Name he sought? (1) *Refrain*

Krishna cherished Ajamal, the one who killed dog.
What to speak of the poor people's appreciation,
The Three Worlds would him laud. (2)

Ajamal, Pingala, the hunter and the elephant
Had an approach to the Lord.
If thus could be redeemed, such a misled lot!
Why can't you not be saved Ravidas? (3) 1

Raga Bhairon I
Score I

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Nothing happens unless You permit it.
You do what You desire. (1)

What should I say?
I can't say much.
It's all as per Your desire. *Refrain*
If I have to ask for anything
It is You I approach.
To whom else shall I address my prayer? (2)

I talk about You,
Listen to Your Word.
You are the greatest of all. (3)

You alone know Yourself,
You do everything Yourself,
And make others do as You desire.
Thus does Nanak see his Creator and Destroyer. (4) 1

There is but One God.
He is realised through the grace of the True Guru.

Raga Bhairon I
Score I

Many a sage has been saved with the Guru's *Shabad*,
The lives of Indira and Brahma, too, have been saved.
Sanak,* Sanandan* and several ascetics,
With the Guru's blessings could to the yonder shore wade. (1)

Without *Shabad*, how swim across the ocean of life?
Devoid of Name, the world is afflicted with maladies,
It drowns in duality again and again to die. (1) *Refrain*

The Guru is God, the Guru is Unknowable, an Impenetrable Mystery.
The Guru's service lends illumination of the Worlds Three.
The Guru Bestower made this offer in His grace,
And I realised the Inaccessible and Him of Impenetrable Mystery. (2)

The mind is supreme, mind listens to mind alone,
And the mind gets absorbed in mind.
The mind is *yogi*, it distances and disintegrates,
The mind is also understanding and lauds the Lord Kind. (3)

Those who have killed the mind and meditate on *Shabad*,
Rare are such in the society.
Says Nanak, the Lord is pervasive all over,
The Word Holy obtains eternal felicity. (4) 1.2

* Brahma's sons

Bhairon I

The eyes have lost sight, the body is frail,
The age has taken over, death hovers over head.
It is no more the original looks, glow and cognition,
How to avoid Yama's net?
Man, meditate on the Lord before you lose your life.
There is no liberation, without the Word Holy
Goes waste all your strife. (1) *Refrain*

Your body suffers from lust, wrath, ego and attachment,
It is a severe affliction.
Guided by the Guru, you should recite the Name with your tongue,
This is how you swim across the ocean. (2)

Hard of hearing, feeble thinking, you follow not the Word Holy.
The self-possessed loses the boon of life,
The purblind remains misled without the Guru's remedy. (3)

Should he remain detached, sans desire and in poise,
Meditating like a renunciate,
Says Nanak, the Guru-guided is liberated,
Who on the Lord's Name does meditate. (4) 2.3

Bhairon I

Unsteady gait with frail feet and hands, and the body worn.
Eyes bleary, ears hard of hearing,
The self-possessed would still not the Name own. (1)

What did the purblind gain in the world?
Devoid of Name in the heart and Guru's service,
He goes having lost his wherewithal. (1) *Refrain*

His tongue not dyed in the divine dye,
Every time he speaks it is unpleasant utterance.
Relishes slandering the holy,
The beast in him refuses any furtherance. (2)

Not many are there who have imbibed *Amrit*,
And are united by the True Guru.
As long as one realises not the essence of the *Shabad*,
The fear of death must one rue. (3)

Never should one knock at other doors,
Only one door is True.
Blessed by the Master one attains the Supreme Status.
Says Nanak, the meek guru. (4) 3.4

Bhairon I

The entire night you lose with the noose of sleep around your neck,
And the day caught in the net of affairs.
Not for a moment you are reminded of the Lord,
Who is of the universe Creator. (1)

Man! How would you escape this severe affliction?
What have you brought and what would you carry?
Better devote yourself to the Lord who blesses with the boon of devotion. (1)
Refrain

With the lotus turned upside down and of the egotist's understanding shallow,
His mind is blind and head in worldly affairs does wallow.
Birth and death hover over him,
And devoid of Name, it is a spectre of gallows. (2)

Unsteady steps, blinded eyes,
In the absence of the absorption in the Word Holy,

The *Vedas* and Shastras are like the Three Qualities.
The Blind collects worthless articles only. (3)

What to speak of profit, he loses the capital.
Unenlightened, he is misled with foul understanding.
Contemplating the Holy Word, he tastes the elixir of Name,
Says Nanak, and finds himself on a truthful landing. (4) 4.5

Bhairon I

He who lives in the Guru's company day and night is dyed in the divine dye,
Excepting the *Shabad* naught else he accepts,
His mind is attuned to the Almighty. (1)
I cherish the One who disciplines himself,
And absorbed in the transcendent carries out His behest. (1) *Refrain*
P-1127

Inside and out is the Immaculate Lord,
To the one of Primal True I pay my homage forsooth.
Lodging in every heart all pervasive,
Is reflected everywhere as truth. (2)

Those devoted to truth with the taste of *Amrit* on their tongue,
Who have not a spot of impurity,
Sipping the nectar of sacred Name
They remain absorbed in the Word Holy with dignity. (3)

When the virtuous meet the virtuous, they profit by it.
The Guru-guided gains the Divine glory.
All the woes are remedied in the Guru's service,
Says Nanak, Name is the testimony. (4) 5.6

Bhairon I

Name, the repository of all wealth, by Guru's grace in the heart is lodged.
Those possessing this eternal boon are gratified.
In poise they get in the Lord absorbed. (1)
My self, to the Lord's devotion divert your heart.
Guided by the Guru, meditating on the Name,
In poise does one for the True Home depart. (1) *Refrain*

Doubts, differences and fear are never cast off,
Nor the transmigration
Without the Name no one attains salvation,
They die in utter starvation. (2)

Involved in affairs, they lose all their regard.
Their stupid doubts are not dispelled.
Without the Guru's Shabad there is no liberation.
For the blind it is all darkness of the hell. (3)

As one gets attuned to the Casteless, Immaculate Lord,
The mind disciplines the mind.
Within and without one finds the Lord,
Says Nanak, none other does one find. (4) 6.7

Bhairon I

You may perform *homyagya*,* give charities, undergo austerities,
And torture your body,
Without the Name there is no liberation.
Liberation is obtained by the Guru-guided with the Name of Deity. (1)
Without the Lord's Name waste is the life in world.
What one eats is vicious, what one utters is vicious
Without the Name in wasteful doubts is one hurled. (1) *Refrain*

* sacrificial ritual

One may study scriptures and expound grammar,
And perform worship three times a day.
Man, where is liberation without devotion?
Without the Name one has to dearly pay. (2)

One may carry the staff and vessel of a *yogi*,
wear leaf with sacred thread and loincloth,
Go about places of pilgrimage,
Without the Lord's Name there is no peace,
He who meditates on the Name,
He is ferried to the yonder stage. (3)

You may wear your hair in a knot at the top and smear the body with ashes,
And discarding vestures you may remain naked.
Without the Lord's Name you will feel not content,
Bound by deeds you may go in guises faked. (4)

All the creatures on earth and water
Wherever they are, in them the Lord pervades.
With the grace of Guru, pray save your slave
So that Nanak in the Divine elixir wades. (5) 7.8

Raga Bhairon III
Quartets Score I

There is but One God.
He is realised through the grace of the True Guru. P-1128

Because of caste don't you yourself superior deem.
He is Brahmin who has cultivated the Supreme. (1)
Ignorant fool, don't be vain about your high caste,
Many a malady has this vanity wrought. (1) *Refrain*

That there are four castes, it is believed.
But it's the Lord alone who has them conceived. (2)

The entire universe has the same clay,
Only the potter employs many a way. (3)

The five elements make the human form,
Some have more while others have less than the norm. (4)

Says Nanak, you are reckoned by your *karma.*
Without devotion to the Lord, none may escape Yama. (5) 1

Bhairon III

Yogis, householders, pandits and those in garbs,
Sleep in their respective pride. (1)
Those given to Maya remain asleep,
He who is awake, no one may deride. (1) *Refrain*

He is awake who has realised the True Guru,
The five agents of evil who can subdue. (2)

He is awake who meditates on truth,
Rather kills himself than harm anyone forsooth. (3)

He is awake who has realised the Lord,
Giving up wasteful pursuits does the essence record. (4)

He who is awake in all the four castes.
He is free from Yama and death's knock. (5)

Says Nanak, He alone is awake,
For his eyes the collyrium of enlightenment who does take. (6) 2

Bhairon III

He whom He takes into His care,
Devoted to the True, truth is his share. (1)
My self! For whom do you shout?
When it is all His doing, no doubt. (1) *Refrain*

This outfit is sustained by You
It doesn't take You an instant to undo. (2)

In His grace He has played circus,
With the Guru's favour granted us special status.
Says Nanak, he kills and also does rejuvenate.
It is true, I don't exaggerate. (4) 3

Bhairon III

I am a wife, the Creator is my husband,
The way He pleases myself I tend. (1)
If He so desires we meet,
My mind and body are His treat. (1) *Refrain*

What purpose, praise and censure,
When everything is the doing of Creator? (2)

Blessed by the Guru, I am in passion deep,
With the full fanfare, by my Bestower I sleep. (3)

Says Nanak, nothing much can one do.
He alone meets who according to Him is due. (4) 4

Bhairon III

He is a real monk who abjures the duality of his heart;
And having shed duality, he meditates on the Lord. (1)

Brother, let us explore this mind P-1129
Exploring the mind you find the Treasures Nine. (1) *Refrain*

With love as its basis the world was created.
Man turned it into attachment,
And was in illusions inflated. (2)

To the mind one owes limbs and life.
Contemplation in the mind lends understanding
Of His ordinance in the strife. (3)

If in His grace the Guru were to be kind,
The mind remains awake,
And its duality is behind. (4)

The mind by temperament is inclined to contemplate,
In everyone lodges the unattached renunciate.
Says Nanak, he who knows this mystery,
He is the image of the Eternal, Immaculate Deity. (6)

Bhairon III

The Lord's Name the world liberates,
To the yonder shore of life it takes. (1)
Blessed by the Guru, the Name should one imbibe,
Which does ever by You abide. (1) *Refrain*

The self-possessed yokel, to Name doesn't take,
How would he across the shore of life make? (2)

The Bestower Himself offers the bounty.
Due to the Donor is all the glory. (3)

In His grace, with the True Guru He introduces.
Says Nanak, and Name in the heart infuses. (4) 6

Bhairon III

All over people by the Name have been saved,
By the grace of the Guru who have made the grade. (1)
The Preceptor Himself does favour,
To the devotee in the name bestows honour. (1) *Refrain*

Those who cherish Name of the Lord,
They are saved themselves and save the entire world. (2)

Devoid of Name, the self-possessed for Yama are destined,
They are put to hardships and punished. (3)
The Creator Himself grants,
Says Nanak, and the devotee gets Name that he wants. (4) 7

Bhairon III

The Lord's devotion earned liberation for Sanak and brothers,
They did the Lord's Name and Holy Word utter. (1)
When the Lord God takes kindly,
The disciple is devoted to Name of the Deity. (1) *Refrain*

Should one's devotion be true,
One comes to meet the Accomplished Guru. (2)

He who lives in peace and perfect accord,
The Name is found lodged in his heart. (3)

He who keeps a watch over all will take your care,
Says Nanak, should the Lord's Name in the heart you bear. (4) 8

Bhairon III

In *Kaliyuga* the Lord's Name should you cherish,
Devoid of Name, you would have dust on your face. (1)

The Lord's Name is difficult to come by,
Blessed by the Guru, the heart comes to occupy. (1) *Refrain*

He who goes out in the Name's quest,
From the Guru Accomplished he does it get. (2)

He who abides by the Lord's wishes is accepted.
Because of Guru's *Shabad* and Name he is respected. (3)

One should serve the one who is Almighty.
Says Nanak, as guided by the Guru, one should be devoted to the Deity. (4) 9

Bhairon III

P-1130

In *Kaliyuga* performing many a ritual is infructious.
Neither time nor the ceremonial are found propitious. (1)
In *Kaliyug* the Lord's Name is true,
Which one imbibes as guided by the Guru. (1) *Refrain*

Exploring the body and mind he finds it in his heart lodged.
The Guru-devoted in the Name gets absorbed. (2)

The collyrium of Name is obtaining with True Guru.
The Lord's Name is reflected in the Three Regions through. (3)

In *Kaliyuga,* the Lord God is the only reality
Says Nanak, guided by the Guru have in your heart lodged the Deity. (4) 10.

Bhairon III
Score 2

There is but One God.
He is realised through the grace of the True Guru.

The self-possessed suffers from the malady of duality and burns with desire.
He is born and dies again and again finding no place,
Wasting life in this quagmire. (1)
My Beloved Lord! Pray, in Your grace, grant me the realisation.
The world is given to the ill of ego,
Without the Holy Word, the malady has no extermination. (1) *Refrain*

I've studied the *Smritis, Shastras* and several sages,
Without the Word Holy there is no realisation,
I have all the ills including the Three Qualities,
Attachment has deprived me of cognition. (2)

Some are saved by the Preceptor Himself,
And engaged to serve the Guru.
They are blessed with the treasure of Name Divine,
Truth making their heart its habitation. (3)

The devotee, gaining the Fourth Stage of poise,
Arrives at his destination.
The Guru Accomplished showers His grace
That helps his ego's elimination. (4)

He is the sole monarch of this world,
Who created Brahma, Vishnu and Shiva.
Says Nanak, He is immutable,
Neither He does nor He comes again to live. (5) 1.11

Bhairon III

The self-possessed is afflicted with duality—
A malady with which the entire world suffers.
The devotee whose realisation is free from this malady,
He contemplates on what the Guru utters. (1)

The Lord blesses with the company of the holy,
Says Nanak, he bestows glory to them,
Who are devoted to the Divine Entity. (1) *Refrain*

Attachment is death and suffering maladies,
Which are Yama's regime.
Yama dare not come near the devotees,
Who have the Lord in their heart's seam. (2)

He who has not acquired Name from the Guru,
Why was he ever born?
He who has never served the Lord,
Waste his life has gone. (3)

Says Nanak, they are of great good fortune
Who are engaged in the service of the True Guru.
They get what they desire,
They are at peace with the Word True. (4) 2.12

Bhairon III

P-1131

In affliction is man born, in affliction he dies,
As long as he lives in affliction he remains involved.
He is never rid of the incarnation of womb,
In filth he is ever absorbed. (1)
Accursed is the egotist's life that he has wasted,
He has served not the Guru Accomplished,
The Lord's Name he has not cultivated. (1) *Refrain*

The Guru's Word frees from all maladies,
He gets whom He grants.
From the Name comes every glory,
The Name in his heart who plants. (2)

He attains peace who serves the True Guru,
The pursuit of truth is the essence of felicity.
They are holy who are devoted to the Lord.
And remain attached to the Name of the deity. (3)

Should the dust of their feet be obtaining, one should paste one's forehead,
They who meditate on the True Guru.
Says Nanak, it is with great good fortune that the dust of their feet is got.
Who are absorbed in the Name True. (4) 3.13

Bhairon III

He who contemplates the Holy Word is holy,
He has the Lord Holy in his heart.
He meditates on the True day and night,
His body knows no suffering at all. (1)
Everyone talks about devotion,
Devotion is not to be acquired without serving the True Guru.
It is with great good fortune that He consummates the union. (1) *Refrain*

The self-possessed looking for profit loses the capital.
How can the profit he gain?
The threat of Yama is ever on his head,
In duality his reputation he does stain. (2)

In various disguises they go about day and night,
But they are not rid of ego, their malady.
They study and get into arguments,
Involved in Maya, their thinking is unsteady. (3)

Serving the Guru one attains the Supreme status,
And the Name fetches glory.
Says Nanak, those who are blessed with Name,
They are exalted at the Portal of the Deity. (40 4.14

Bhairon III

The self-possessed is never free from desires,
Involved in duality he is slighted.
His thirst like a stream, is never quenched,
In the fire of desires, he is blighted. (1)
They are ever in bliss who are devoted to Name.
With Name in their heart, their duality is shed,
With the Ambrosial Amrit they suppress their flame. (1) *Refrain*

The Supreme Lord who created this universe,
Himself He assigns tasks.
Himself He creates the temptation for Maya,
And also for duality asks. (2)

One would complain had there been someone else;
Everyone under Him basks.
The Guru-guided contemplates for the essence of reality.
And his light in the light Divine is lost. (3)

The Lord is true, ever true,
True is His Creation.
Says Nanak, when the True Guru enlightens,
The True Name obtains liberation. (4) 5.15

Bhairon III

In *Kaliyuga* they are goblins who meditate not on the Name.
In *Satyuga* they were supremely impeccable who contemplated.
In *Dwapar* and *Treta yugas* they were just human beings,
A few of whom could have their ego abdicated. (1)
In *Kaliyuga* the Name Divine gains glorification. P-1132
The devotee realises the Lord to prevail in all the *yugas*,
Without His Name there being no liberation. (1) *Refrain*

The true have the Name lodged in their heart,
Which they owe to their Guru.
They are liberated themselves and liberate their clan,
Who are devoted to the Name True. (2)

My Preceptor is the purveyor of virtue,
The *Shabad* undoes the faults.
Those who have the Lord enshrined in the heart are glorified,
They are ever in the Name absorbed. (3)

The True Guru imparts realisation of the Eternal Abode,
Portal and the Mansion,
Where one has bliss, a fine time.
Where whatever the Lord does is welcome,
Says Nanak, one remains absorbed in Divine. (4) 6.16

Bhairon III

Contemplating on the *Shabad* the desires are met in the mind.
Where the Guru Accomplished enlightens,
One doesn't have to die many a time. (1)
My self, let Name be Your anchor,
Blessed by the Guru one gains supreme status.
He is the fulfiller of every desire. (1) *Refrain*

That the One is pervasive in all,
Unless through the True Guru,
One gains not this realisation.
Guided by the Guru, He manifests,
The Divine in one day and night gets engaged in laudation. (2)

The Lord alone is the Bestower of peace,
There is none other.

Those who have not served the True Guru, the Bestower,
Regret in the end, they must suffer. (3)

There is peace ever in the service of the True Guru,
No ill would to one occur.
Says Nanak, when one takes to devotion,
The light in the Divine light does enter. (4) 7.17

Bhairon III

Without Guru all men are crazy, in ignorance they suffer,
They are born and die and are ever in misery.
They have no knowledge of the Divine Door. (1)
My self, ever you be in the True Guru's shelter
With Lord's Name cherished in the heart ever,
And by dint of the Holy Word ferry across to the other shore. (1) *Refrain*

Given to guess, the mind wavers a lot,
With lust, wrath and ego in the heart,
Athirst and hungry from door to door it knocks. (2)

Those who die with the Guru's *Shabad*, they live for ever,
They attain the door of liberation.
They have peace at heart and are ever in poise,
With the Lord in their heart for meditation. (3)

It works the way He pleases,
No one has any say.
Says Nanak, guided by the Guru who take to *Shabad*,
The Lord's Name fetches glory if He may. (4) 8.18

Bhairon III

Lost in ego and attachment to Maya,
Man invites suffering and gets in it involved.
With the curse of rabid greed in the heart.
Without understanding, he goes astray and is lost. (1)

Accursed is the life of self-possessed in the world.
Not in dream he meditates on the Lord,
Nor does he cherish the Lord God. (1) *Refrain* P-1133

He behaves like a beast without understanding,
He indulges in falsehood, lives a life false.
Meeting the True Guru, he distances himself from the world,
And the mystery itself solves. (2)

With the Lord's Name in the heart,
One finds the treasure of virtue.
Blessed by the Guru one realises the Accomplished,
And is free from ego blue. (3)

The Creator Himself does and makes us do,
And puts on the right path.
Himself He glorifies the Guru-guided,
And Nanak, in the Name is cast. (4) 9.19

Bhairon III

My Lord, cherisher of the world! Pray, trace my tablet.
Given to duality, I am caught in Yama's net.
The True Guru alone does me protect.
The Provider of peace ever is my contact. (1)
Guided by the Guru Prahlad utters the Name of Lord,
He is not afraid of chastisement of any sort. (1) *Refrain*

The mother advises – Prahlad, dear child!
Son, give up Name and save your life.
Says Prahlad – listen my mother!
Lord's Name I cannot give up, bestowed by the Preceptor. (2)

Sandaand* Marka* went and complained:
Prahlad is himself spoilt and has the rest stained.

* Prahlad's teachers

At this the evil company on *chastisement* resolved,
But Prahlad had his Protector in the Lord. (3)

With sword in his hand, he came in terrible pride,
Where is your Lord to save your hide?
In an instant the pillar split and a ferocious figure appeared
And Harnakashyap was torn with nails,
With Prahlad did He abide. (4)

The Lord attends to the tasks of his devotees.
Prahlad saved his twenty one generations.
The Holy Word kills ego, the evil minion.
Says Nanak, the Lord's Name gets the holy liberation. (5) 10.20

Bhairon III

Himself the Lord sets demons after His devotees,
Himself He is their Protector.
Those who come to His shelter,
Never in their mind do they suffer. (1)
From age to age by His devotees He does abide.
Prahlad, the son of demon, who knew not Gyatri nor the holy sprinkling,
With the Word Holy came to survive. (1) *Refrain*

Those who contemplate day and night,
The *Shabad* dispels their duality.
Those devoted to truth are ever immaculate
In their heart lodges the Deity. (2)

The stupid given to duality realise not the reality,
Their life they waste.
They slander the saints
And had the evil demon* agitate. (3)

* Hiranyakashyap

Prahlad given not to duality, would not give up Name,
None could him intimidate.
Of the holy the Lord took care,
The demon had his death in wait.
Himself He saves honour and exalts His devotees.
Says Nanak, Hiranyakashyap was torn with nails,
The purblind knew not what awaited him at the door of the Deity. (5) 11.21

Raga Bhairon IV
Quartets Score 1

P-1134

There is but One God.
He is realised through the grace of the True Guru.

Should the holy be gracious, to their feet the devotee should himself dedicate,
Inspired by the *Shabad*, he should with his heart on the Lord meditate.
My self, the Lord God you should contemplate.
When the Preceptor, the Bestower of peace is gracious
The devotee by dint of Name does the ocean of life navigate. (1) *Refrain*

And in the company of the holy, Lord's greatness he relates.
Guided by the Guru Above, the essence of divinity he tastes. (2)

With the Guru, the holy in the pool of *Amrit* bathes,
And thereby all his sins and evils he mitigates. (3)

The Lord is Himself Creator of the universe and the anchorite
Says Nanak, the humble, let me with the slave of your slaves associate. (4) 1

Bhairon IV

Blessed is the hour when one utters Name of the Lord,
With the Guru's sermon all the sins depart. (1)
My self, the Lord Himself you should laud.

Graced by the Guru meet the Lord Accomplished,
In the company of the holy, the ocean of life you cross. (1) *Refrain*

Meditate on the Life-force in the niche of your heart,
Millions and more your misdeeds would abort. (2)

By touching with your lips the dust of feet of men of God,
It would be like the Holy Ganga bath.
We, the thoughtless, were blessed by the Lord,
Nanak, the humble, was granted liberation by the Divine Sea-guard. (4) 2

Bhairon IV

Doing good deeds is essentially like telling the beads.
Done in the mind; it accompanies when one proceeds. (1)
Meditate on the Lord of forest's flowers and weeds.
In His grace when the holy company He accedes,
From the deadly noise of Maya is one freed. (1) *Refrain*

The devotee, the divine service whose is creed,
His utterances in the mint of the holy are steeled. (2)

The Inaccessible, Unknowable by the Guru is revealed.
He finds Him in the township of body who follows His lead. (3)

We are Your children, the father does feed.
Says Nanak, the humble, pray save me in Your grace, I plead. (4) 3

Bhairon IV

All the beings are Yours, You are pervasive in all.
There is none beyond Your call. (1)
You are the Bestower of peace on whom I meditate.
I laud You, You are my mother, father and *mate*. (1) *Refrain*

Wherever I see, I find my Lord
Everything is under His control, there is none apart. (2)

He whom He wishes to save,
No one dare him brave. (3)

He prevails on earth and ocean, everywhere,
Nanak, the humble, meditating finds Him ever near. (4) 4

Bhairon IV Score 2

P-1135

There is but One God.
He is realised through the grace of the True Guru.

The Lord's devotee with Lord's Name in his heart is in the image of Lord.
He who has it inscribed on his forehead
Guided by the Guru he has the Name in his heart lodged. (1)
We should have Madhusudan* enshrined in the heart
There are five robbers in the township of body
Whom with the Guru's *Shabad* can one thwart. (1) *Refrain*

Those who are devoted to the Lord,
The Lord Himself attends to their tasks.
They don't have to look upto anyone else,
The Creator to His bosom keeps them clasped. (2)

One should entertain fear
Should anything be beyond His guard.
What He does is for good,
Day and night let us contemplate on God. (3)

What the Lord does is on His own,
He neither consults any one nor seeks accord.

* killer of Madhu - Vishnu

Says Nanak, such a Preceptor should ever be remembered
Who in His grace unites with the one who is True Guru called. (4) 5

Bhairon IV

Lord! Let me meet the holy, meeting whom I am liberated,
Seeing Whom one's heart blooms.
Every moment Who is hailed and celebrated, (1)
Every heart to the Lord should be dedicated.
Master of the Universe! Pray do me a favour,
Let me be the water-carrier of the slaves of slave of the Creator. (1) *Refrain*

Their understanding and reputation is worthy,
Who in their heart have the Banwari* habilitated.
Master, pray let us serve them.
Serving whom we are liberated. (2)

He who has not come across such a True Guru,
At the Lord's Portal he is disgraced and segregated.
They are slanderers who are respected not,
They are condemned by the One who had them created. (3)

Himself the Lord makes us utter, Himself utters Name,
Himself He is Immaculate, Formless and Recuperated.
Lord, he meets You whom You let come and meet You,
Nanak, the humble has much placated. (4) 2.6

Bhairon IV

It is a truly holy company where one has Lord's laudation.
He who listens the Name and is charmed,
I would ever have his feet for propitiation. (1)
One should meditate on the Life-force for liberation.

* Master of forests, God

Lord, Your Names are many, countless,
They are beyond my tongue's enumeration. (1) *Refrain*

The devotee should utter and laud the Lord's Name,
Guided by the Guru he should take to meditation.
He who listens the Lord's sermon,
He has no end of felicitation. (2)

He who meditates on the Lord with every breath,
He has his abode in Heaven. (3) P-1136
Lord, Your Name is inaccessible,
To which the devotees alone have admission.

Says Nanak, the humble, those who have been guided by the Guru,
By contemplation they gain liberation. (4) 3.7

Bhairon V

There is but One God.
He is realised through the grace of the True Guru.

All other dates were set aside,
For the Lord's birth, eigth was reckoned right.
Deluded, they indulge in thinking without any worth as such,
The Lord God is beyond death and birth. (1) *Refrain*

In confidence is He made the offerings and fed.
He is neither born nor is He ever dead,
What he should know the misbeliever, misled. (2)

Singing lullabies to the Lord is source of all misinformation.
Burn the mouth that says the Lord gets in transmigration. (3)

He is neither born nor dies, He comes not, nor He goes.
Nanak's Preceptor prevails all over the wondrous! (4) 1

Bhairon V

Standing I am happy,
I am happy sitting.
He who has realised God,
Afraid he is not. (1)

My only anchor is my Consort,
Primed of every heart.
I sleep without anxiety,
Without anxiety I wake. (2)

Finding God here and there,
Everywhere without mistake.
Peace at home,
Peace outside.
Says Nanak, it is my Guru's sake. (3)

Bhairon V

I observe no fast, nor any rituals of the *Ramzan* month.
I serve Him who comes to my rescue at length. (1)
For me Gosain* and Allah** are the same.
Away from them I remain. (1) *Refrain*

I don't go to Kaaba for Haj+ nor to any temple for homage to offer.
I serve only One, none other. (2)

* Master of the universe according to Hindus ** God according to Muslims
+ pilgrimage according to Islam

I worship not nor offer prayer,
The Formless alone I adore. (3)

I am neither a Hindu nor a Musalman.
My body and breath are Allah and Rama. (4)

This is what Kabir has sermonised
Meeting the Guru and *Pir*# the Lord I've recognised. (5) 3

Bhairon V

Ten does have we easily caught,
And five bucks the arrows sought. (1)
I went for hunting in the company of the holy boss,
And captured a deer without weapon and horse. (1) *Refrain*

Won't to hunting I would rush out,
Now I've found the game in the house. (2)

I captured many a deer and brought them home on return,
Which my companions carried in bits in turn. (3)

This is how has gone this game.
Nanak is left alone with Name. (4) 4

Bhairon V

What they cherished I fed them with it,
But the retrobates would heed not a bit. (1)
He who is guided by the godmen, P-1137
In the company of the holy he attains salvation. (1) *Refrain*

Muslim holyman

Should the stone be in water drenched,
Its dryness would never be quenched. (2)

Were the stupid to listen six *Shastras** in sermons,
It's like the wind blowing in ten directions. (3)

Like harvesting straw without grain,
The reprobate remains ever sans gain. (4)

As guided everyone takes direction,
Says Nanak, it is as per Lord's dispensation. (5) 5

Bhairon V

He who has created our life, breath and body,
He who has brought us about, we are his anxiety. (1)
It is the affair of my Beloved Master,
Here and hereafter who looks after. (1) *Refrain*

Meditating on the Lord is a cherished practice.
In the company of holy one sheds what is offensive. (2)

Friends, associates, wealth are not one's anchor.
One should hail again and again one's Master. (3)

Nanak tells the ambrosial truth,
Other than the One there is none forsooth. (4) 6

Bhairon V

The Lord is in front, behind too is the Lord,
In between also is the Treasure of Word.

* six systems of Hindu philosophy

The Preceptor is my *Shastra* and happy omen,
Peace, poise, bliss of heaven. (1) *Refrain*

My tongue utters the Name and ears on the Name are sustained,
Contemplating and meditating, I am ever maintained. (2)

My sufferings of many a life are ameliorated.
The unstruck melody in the *darbar*** is orchestrated. (3)

In His grace the Guru has brought about the union,
Nanak is with the Preceptor in communion. (4) 7

Bhairon V

A million objectives are achieved,
On Yama's path with a companion is one relieved. (1)
The Lord's Name is the holy Ganga water
He who bathes in it is liberated.
He doesn't have to be born hereafter. (1) *Refrain*

He against, ritual repetition of Name, austerities and holy bath,
Meditating on Name proves of real worth. (2)

Compared to royalty, estate, mansions and court,
Meditating on Name is of real import. (3)

Nanak, the slave, has given it thought,
Without the Name everything is myth and of dust wrought. (4) 8

** heart

Bhairon V

Not a trace of poison worked,*
The wicked Brahman with colic pain was struck. (1)
The holy was by the Preceptor Himself saved,
The sinner died as the Guru laid. (1) *Refrain*

On his Master he meditated,
And thereby the stupid sinner was annihilated. (2)

The Preceptor protects His devotee like father and mother,
The calumniator has his face blackened here and hereafter. (3)

Of Nanak, the humble, the Lord paid heed to the entreaty. P-1138
The evil-minded foe was defeated in his design and was struck with ignominy.
(4) 9

Bhairon V

Superb indeed is Your Name,
False is all the worldly fame.
Your creation is charming,
Your sight is warming.
Without Your Name,
The world is a bane. (1)

Your nature is beweildering,
Your movements a marvel.
The righteous serve You,
Your virtues are unequalled. (2)

* it relates to Guru Arjan's foes attempting to poison his son Hargobind.

You are Shelter of the shelterless,
A Protecting Lord.
Sustainer of the poor,
Day and night I remember You, O God! (3)

Says Nanak, the Master Himself took kindly to him,
He forgot him not even in His dream. (4) 10

Bhairon V

Get the gift of truth from the Guru,
And accept the Lord's will verily true. (1)
Live ever and ever happily,
Sip the elixir of Name daily,
And with the tongue recite Name of the Deity. (1) *Refrain*

In *Kaliyuga* the only anchor is devotion.
Says Nanak after due reflection. (2) 11

Bhairon V

Serving the True Guru, I obtained all my wages,
And shed my impurity of several ages. (1)
Lord! Your Name is Redeemer of the fallen,
As ordained I take to Your laudation. (1) *Refrain*

The company of the holy bestows liberation
At the Portal Divine one receives exaltation. (2)

At the feet of the Preceptor lies liberation,
Of which the dust, seek ethereal, worldly and those with divination. (3)

Nanak has found the treasure of Name,
Reciting which the whole world has liberation attained. (4) 12

Bhairon V

His devotees He clasps to His heart,
The slanderer in fire He casts.
From the evil-doer Lord God saves.
The evil-doer is welcome nowhere,
Committing evil, himself he depraves. (1) *Refrain*

The slave has come to cherish Lord,
The defiler is served with a different lot. (2)

The Preceptor has kept His word,
The evil-doer in evil is hurled. (3)

He who neither comes nor goes, remains always pervasive,
Nanak, the slave, is ever in His service. (4) 13

Raga Bhairon V
Quartets Score 2

There is but One God.
He is realised through the grace of the True Guru.

Charming Sridhar,* Creator of all, Formless, Purveyor of joy!
Giving up such a Master, you serve others,
In what evil ways yourself you employ?
My self, you should meditate on the Preceptor.
I have tried many a measure,
Following which it leads to failure. (1) *Refrain*

Thoughtless, purblind, ignorant, egotist,
Giving up the Master you are with handmaid** involved. P-1139

* Vishnu, the spouse of Lakshmi, God ** Maya

You slander those who serve the Lord,
Without a guide, like those who are beasts called. (2)

Your self, your body and your riches, you owe to the Lord,
The misbelievers maintaining they are theirs.
Misled with foul thinking in the absence of the Guru
They return to the ocean they emanated from where. (3)

With fire offerings, sacrifices, recitations, austerities, disciplines,
And holy baths, He is not realised.
Effacing ego and seeking His shelter,
Says Nanak, the Guru-guided has the world survived. (4) 1.14

Bhairon V

In forests, grass blades, at home and in a spirit of renunciation
I have him sought.
Also as a staff-bearing recluse, a hermit with matted locks.
In disciplines and places of pilgrimage fasts. (1)
I have looked around for Him with the holy
And also in the niche of my heart.
He who prevails in the upper and nether regions
In gusto and bliss I would laud. (1) *Refrain*

In the guise of *yogis*, anchorites, I searched,
As celibate, wandering minstrel and robed recluse I caught.
Again as ascetic in asceticism contemplating.
In unethical activity and dancing hard. (2)

I sought Him the Four*, Six** and the Eighteen,+
With *Smritis* all.
All of them in unison declare Him as One Alone,
Then whom to consider far? (3)

* four Vedas ** six Shastras +eighteen Puranas

Limitless, endless is He beyond value,
Nanak is sacrifice unto Him many a time,
In whose heart does manifest the Lord. (4) 2.15

Bhairon V

He who considers Him close, how can he do evil?
He who gathers vice, ever he fears devil.
He is close yet, His mystery is not disclosed,
Devoid of the True Guru, in Maya is one foreclosed. (1)
Everyone says — He is close.
Yet a rare, Guru-guided His truth knows. (1) *Refrain*

Finding not Him close and going to others' doors,
Collecting riches and living on the vicious store,
Under the influence of drug# realising not the company of the Lord,
Devoid of the Guru, in illusions getting lost, (2)

Considering Him not close, indulging in falsehood,
In the attachment of Maya is lost the stupid.
He goes hunting all over with the boon in his heart,
Without the Guru in illusions is he lost. (3)

He who has it inscribed in his lot,
He serves the True Guru with an open heart.
Within and without He is ever close.
Says Nanak, the humble, He neither comes nor He goes. (4) 3.16

Bhairon V

He whom You protect, who can do harm?
The whole world in You alone does form.

Maya

Man contemplates a million means,
It happens what Your Wondrous Self please. (1)
Pray, save me with Your favour,
I come to Your *Darbar* seeking Your care. (1) *Refrain*

He who serves the Fearless, Bestower of felicity,
His fears are dispelled by the Divinity.
What You do must take place.
None else can destroy or save. (2) P-1140

What you contemplate as a man,
The Omniscient does ever can.
Let there be one prop and one anchor.
Everything is known to the Creator. (3)

He whom the Creator views with favour,
All his tasks He takes care.
He whose Protector is the Lord,
Says Nanak, to equal him is for anyone hard. (4) 4.17

Bhairon V

We should worry if beyond our approach He were.
We should worry if we forget the Narhar.*
We should worry if duality invades.
Why worry when everywhere He pervades? (1)
In an unsightly pursuit of Maya one is blasted.
Roaming without Name in delusion is one exhausted. (1) *Refrain*

We should worry if some one else tries.
We should worry if uncalled for one dies.
We should worry if He were not aware.
Why worry when he is everywhere? (2)

* Narsing - God

We should worry when someone commits aggression.
We should worry if it is a misconceived suppression.
My Guru said that everything is done by the Lord.
I quit worrying and slept, the sleep fast. (3)

Lord, You are the Master, its all Your outfit.
Pray, do whatever You deem fit.
There is none other, You are everywhere.
Vindicate my honour, Nanak seeks Your care. (4) 5.18

Bhairon V

How can one dance without music of one's choice?
How can one sing without a suitable voice?
How can one play upon *rabab* without *jeel**?
Devoid of Name, it is all a worthless deal. (1)
Without Name who did swim across?
Without the True Guru who could the ocean pass? (1) *Refrain*

Without tongue how can one talk?
Without ears hear one cannot.
Without eyes how can one peer?
Devoid of Name one is nowhere. (2)

How without learning can one be called a Scholar?
Without authority, how can one rule with honour?
How can mental steadfastness without realisation be had?
Without the Name the world is mad. (3)

Without dispassion, how can one be a recluse?
Without shedding ego, how can one the world refuse?
How without controlling the five evils, mind can be subdued?
Without the Name one is ever depressed and confused. (4)

* finer cord of string instrument producing seventh note of octave.

Without the Guru's guidance, how can one enlightenment gain?
Without enlightenment, how can one the mind tame?
Without the Lord's fear whatever one says is waste.
What Nanak says is the truth of the Divine Gate. (4) 6.19

Bhairon V

Ego is a human vice,
Lust of the elephant.
The moth goes to light and dies,
And sound nets the deer tight. (1)
Whomsoever I see, suffers from some malady.
Without suffering is my Guru, the Mighty.

The fish is caught for taste of the tongue,
The bumble bee for the sense of smell.
Attachment is the bane of us all, P-1141
The Three Evils make living a hell. (2)

You die in suffering,
In suffering are you born.
Condemned to suffering, the soul transforms,
Afflicted with maladies, the man has no peace.
Without the True Guru the malady won't cease. (3)

He to whom the Creator takes kindly,
He pulls him out of the malady.
Snapped are Nanak's bonds,
Company of the Holy he has gained,
And freedom from suffering he has obtained. (4) 7.20

Bhairon V

Remembering the Lord is bliss supreme.
Remembering the Lord, all sufferings are a dream.
Remembering the Lord, desire are met.
Remembering the Lord, one is never in a state of regret. (1)
When the Lord comes to be manifest in one's heart,
The Guru Accomplished dyes one in the colour fast. (1) *Refrain*

Remembering the Lord, one rules over all
Remembering the Lord, one's objectives are achieved, big or small.
Remembering the Lord, one is dyed in red.
Remembering the Lord, one is ever blessed. (2)

Remembering the Lord, one has an opulent clout.
Remembering the Lord, one is ever free from doubt.
Remembering the Lord, one enjoys all delights.
Remembering the Lord, one lives under no fright. (3)

One is in a state of poise, remembering the Lord.
Rememdbering the Lord, one is absorbed.
Remembering the Lord, one does ever laud.
Says Nanak, one is attuned to God. (4) 8.21

Bhairon V

My Father lives ever.
My maker dies never.
My friends are immortal.
My family is ever hospitable.
I am in peace, all others are excited.
The Guru Accomplished has us with Lord united. (1) *Refrain*

My mansions are towering,
My kingdom endless, sovereign.
My rule is ever stable,
My estates limitless and immutable. (2)

I am known the world over,
My reputation is everywhere.
I am praised in every home,
As a devotee I am everywhere known. (3)

My Lord is in me manifest,
The father and son have come to coalesce.
Says Nanak, with the father as guide,
The father and son are in the same dye dyed. (4) 9.22

Bhairon V

My True Guru, the Bestower, disdains none,
We, the sinner, by Him are forgiven.
The evil-doer who is given nowhere quarter,
Coming to Him, he is turned pure. (1)
It is peace propitiating the True,
Ever gainful is meditating on the Guru. (1) *Refrain*

I pay obeisance to the True Guru, my Lord.
To Whom belongs my mind and body and all.
As the veil was lifted it was revealed,
He is the Master and seat of supreme appeal. (2)

Should Him it please, the dry wood gets green.
Should Him it please, the waste lands are laid with streams. P-1142
Should Him it please, all the objectives are achieved.
Banished are anxieties at the True Guru's feet. (3)

To the ungrateful and worthless he is gracious,
Their mind and body at peace with Amrit salacious.
As the Preceptor, the master is Kind,
Nanak himself in bliss does find. (4) 10.23

Bhairon V

My True Guru depends upon none.
My True Guru is the instrument of holy resonance.
My True Guru is everyone's Purveyor.
My True Guru is the Grand Creator. (1)
There is no deity like the True Guru.
He who is destined serves the True. (1) *Refrain*

My True Guru fosters everyone.
My True Guru destroys and then undoes the undone.
The glory of my True Guru
Is manifest everywhere true. (2)

My True Guru is of the poor, an anchor.
My True Guru redresses grievances.
I am sacrifice unto my True Guru many a time,
Who showed me the path sublime. (3)

He who serves the Guru, need have no fear.
He who serves the Guru, no suffering does bear.
Nanak has studied *Smritis* and *Vedas*,
No difference between the Guru and Preceptor is laid. (4) 11.24

Bhairon V

Repeating the Name one is manifest
Repeating the Name evil does the body detest.

Repeating the Name performed are rituals one sought.
Repeating the Name is holy bath at sixty eight spots. (1)
The Lord's Name is our place of pilgrimage.
The Lord's sermon is the essence of knowledge. (1) *Refrain*

Repeating the Name sufferings are ameliorated.
Repeating the Name the stupid are educated.
Repeating the Name one gains enlightenment.
Repeating the Name one is free from entanglement. (2)

Repeating the Name Yama comes not near
Repeating the Name at the Portal one is in cheer.
Repeating the Name one gets Lord's approval.
Repeating the Name is true capital. (3)

Of the Guru's sermon this is the essence—
The Lord's laudation should be one's mission.
Says Nanak, one is saved by Name as expiatory ritual,
All the rest is for the world a misleading visual. (4) 12.25

Bhairon V

A million times to Him I supplicate,
This self of mine to Him I dedicate.
Meditating on Whom relieves affliction,
Ever in bliss there is no oppression. (1)
Such a jewel is the immaculate Name,
Repeating which is fulfilment of tasks they claim. (1) *Refrain*

A glance of whom and the wall of suffering does collapse,
And the mind in cool does the Name Ambrosial grasp.
Innumerable devotees Whose feet propitiate.
Fulfilling all the objectives Who does satiate. (2)

In an instant the empty He fills to the extreme.
In an instant the shrivelled are turned green. P-1143
In an instant to one without shelter, He gives shelter.
In an instant to one without honour, He gives honour. (3)

In everyone He alone pervades,
He realises whom He persuades.
The Lord's laudation is their anchor,
Says Nanak, to whom the Lord does favour. (4) 1.26

Bhairon V

A cast-off, He took care,
Blessed with Name which gave charm and figure.
My suffering and affliction are no more,
The Lord has become my mother and father
Sister friend! There is bliss in my house,
With His grace I have met my spouse. (1) *Refrain*

No more tension, my desires are fulfilled,
Darkness dispelled, with light I'm thrilled.
Unstruck melody and wondrous ecstasy,
It is due to the Guru Accomplished's empathy. (2)

He whom the Lord Himself reveals,
A glimpse of him ever appeals.
He is the treasure of virtues,
Whom the Guru blesses with Name True. (3)

He who propitiates his Master,
His mind and body in peace, he adores the Preceptor.
Says Nanak, he who is cherished by the Lord,
The dust of his feet is a rare reward. (4) 14.27

Bhairon V

Contemplating evil, he suffers no sloth,
Rushing to the prostitute, no shame he hath,
The day long in labour he involves,
At the hour of meditation Bajar* over his head falls.
Attached to Maya, the world is misled,
The Lord who leads does it Himself,
With wasteful dealings is one wed. (1) *Refrain*

Imagining the pleasure of wealth he whiles away his time.
In greed for cowrie, he plays dishonest with dime.
Given to false dealing, his mind goes astray
From the thought of Creator, he remains away. (2)

Engaged in such dealings, he suffers a lot.
Of his involvement with Maya, there is no stop.
In lust, wrath, avarice and attachment his mind lost.
He dies wreathing like a fish out of water cast. (3)

He who has the Lord as Protector,
He does ever the Name utter.
He who in the company of the holy lauds the True,
Says Nanak, he realises the Accomplished Guru. (4) 15.28

Bhairon V

If He is gracious one attains,
One comes to realise Lord's Name.
With the Holy Word in the heart,
Freedom from sins of many an age one gains. (1)
The Lord's Name should be one's life's anchor.

* adamant stone

Blessed by the Guru, brother, you should meditate.
In the ocean of life, He is the Saviour. (1) *Refrain*

He who has the treasure to him assigned,
At the Portal Divine he is lionised.
He who in peace and poise lauds the Preceptor,
Hereafter the shelterless finds shelter. (2) P-1144

Of ages and eons it is the essence of truth,
Meditating on the Lord is the coarse smooth.
He whom He offers, he takes
Having slept for ages, he awakes. (3)

The devotees are Yours, You to the devotees belong,
You know best, how to sing Your song.
All the living creatures are at Your disposal,
Nanak is ever at the Divine Portal. (4) 16.29

Bhairon V

The Name* knows what is in my heart,
The Name comes to play my parts.
I have Name pervade every part of my body,
It is the True Guru's bounty. (1)
Of the jewels of Name I have a treasure,
Inaccessible, Invaluable, beyond measure. (1) *Refrain*

The Name is my immutable Master,
The glory of Name is spread all over.
The Name is our endowed banker,
With the Name one can be carefree There. (2)

* Divine reality

The Name is our livelihood and love.
The Name is our heart's trove.
With the blessings of the holy, one forgets not the Name.
The unstruck melody sounded when the Name came. (3)

Blessed by the Preceptor, the Nine Treasures I attained,
With the Guru's grace the Name itself, I gained.
They are wealthy and high peer,
Says Nanak, who have Name in their treasure. (4) 17.30

Bhairon V

You are my father, You are my mother,
You are my life-force and Peace Bestower.
You are my Master, I am Your slave,
Other than You, none else I have. (1)
Pray, do me a favour in Your grace,
Day and night I should chant Your praise. (1) *Refrain*

I am Your musical instrument, You are the Player.
I am a beggar asking for alms, You are the Bestower.
The life I have enjoyed, it is by Your grace.
In every heart I find You pervade. (2)

By Your grace, on You I meditate.
I laud You in the company of the holy mate.
If You are kind there is relief from pain.
The lotus does blossom if You deign. (3)

I am sacrifice unto my Guru,
Whose glimpse is bliss and whose service is true.
My Master! Pray do be kind,
Day and night Your praises should Nanak chime. (4) 18.31

Bhairon V

He whose *Darbar* is loftiest,
I pay Him my obeisance best.
He whose station is highest,
Devoted to Him one's sins are swept. (1)
There is peace ever in His shelter,
He whom in His grace He gives quarter. (1) *Refrain*

Whose ways can't be known,
Whose confidence every one owns,
He is realised in the company of the holy.
Day and night the devotees laud their Deity. (2)

He bestows, there being no depletion in His store.
In an instant He establishes, the Master of yore.
He whose decree none can alter,
He is King of the kings, True Master. (3) P-1145

He who gives shelter, our desire too, He attends,
Our weal and woe is for Him to tend.
Pray do vindicate Your slave,
Nanak does Your laudation crave. (4) 19.32

Bhairon V

The one given to wailing has made it a routine,
The bitter realities of life make her scream.
As far dispassion should one go for introspection,
No more would one fear transmigration. (1)
It is all the expanse of Maya, the wicked,
Rare is one with an anchor, Name, the sacred. (1) *Refrain*

Maya of Three Qualities all over pervades,
Who take to it, with affliction she assails.
There is no peace without meditation on Name,
They are of great good fortune who to Name came. (2)

He who delights himself with disguised actors,
When the guise is removed he feels dejected.
The way shadow of a cloud is evanescent,
The show of the world and its attachment is irrelevant. (3)

Should one a boon obtain,
Fulfilment of his objectives he would gain.
Those who have with the Guru's grace cultivated Name.
Their birth is welcome, says Nanak, they can claim. (4) 20.33

Bhairon V

Slandering the holy is getting into transmigration.
Slandering the holy is asking for maladies and affliction.
Slandering the holy is inviting suffering.
Yama does give the slanderer a hiding. (1)
He who nurses rancour for the holy,
The slanderer never enjoys felicity. (1) *Refrain*

Slandering the holy enervates the body.
Slandering the holy, hell is the custody.
Slandering the holy, in womb one is dissolved.
Slandering the holy, from sovereignty one is barred. (2)

The slanderer has no one him to tow.
The slanderer consumes what he sows.
He is worse than thief, lecher and gambler.
Others' loads the slanderer has to bear. (3)

Rancourless are the devotees of the Preceptor,
He is liberated, their feet who reveres,
The Primal Lord Himself the slanderer misleads.
Unavoidable, says Nanak, is the recompense of one's deeds. (4) 21.34

Bhairon V

The Name for me is the *Vedas* and mystic strain,
Fulfilment of my tasks the Name does claim.
The Name is my revered deity,
Repeating Name is serving the Divine Entity. (1)
The Guru Accomplished has Name in me inculcated,
Such an exercise is most exalted. (1) *Refrain*

The Name for me is the holy bath at Puri.
The Name for me is the act of charity.
Repeating the Name to purity one lends.
The Name is like my brothers and friends. (2)

The Name is our auspicious conjunctions.
The Name is our entertainment functions.
Repeating the Name is performing rituals perfect.
The Name is our transparent conduct. (3)

He who has Name enshrined in his heart,
The Lord's Name is of everyone's prop.
Says Nanak, he lauds the Lord with body and heart, P-1146
In the company of the holy whom Name He imparts. (4) 22.35

Bhairon V

The poor You give riches.
With heart immaculate and sins in stitches.

All his objectives are fulfilled, his task completed,
As Your devotee with the Name is treated. (1)
The Lord! Your service is ever a success
You are Almighty, other then You there is no redress. (1) *Refrain*

Of the sick, his malady You ameliorate.
He who suffers, his suffering You mitigate.
The shelterless, You provide an abode to live
Your devotees You grant Name in bliss. (2)

The humble, You bestow honour.
The thoughtless stupid becomes suave and clever.
One is free from all sources of fear.
The devotee has Name in his heart to endear. (3)

The Preceptor is a treasure of felicity.
The essence of enlightenment is the Ambrosial Name of Deity.
In Your grace, You get the devotees to serve.
Says Nanak, them in the holy Yourself you merge. (4) 23.36

Bhairon V

In company of the holy, Name Divine comes to lodge in heart.
In company of the holy, from sins one suffers not.
In company of the holy prevails purity.
In company of the holy, one is devoted to the Deity. (1)
That spot is called company of the holy
Where they laud the Divine Entity. (1) *Refrain*

In company of the holy, one is free from transmigration
In company of the holy, there is no Yama's intimidation.
In company of the holy, what one says is immaculate.
In company of the holy, on the Name they speculate. (2)

The company of holy is a permanent congregation.
In company of the holy shattered are sins.
In company of the holy there are sacred sermons
In company of the holy the affliction of ego abandons. (3)

There is no liquidation of the company holy.
The company of holy is a source of empathy.
In company of the holy rests the Master,
Says Nanak, it is the Lord here and hereafter. (4) 24.37

Bhairon V

There is no fear of a malady when His is the protection;
One need suffer not pain or affliction.
He who is in the Preceptor's favour,
Death does avoid him ever. (1)
The Divine Name is a constant friend,
He who meditates, he is ever in peace,
Yama comes not near him to offend. (1) *Refrain*

When he was not there, who brought him about?
What was the source from which he did sprout?
Himself He destroys, Himself revives,
By His devotees He ever abides. (2)

As it happens everything is in His hands.
Ever by the side of helpless my Preceptor stands.
Redeemer of pain is the Name of Lord.
He enjoys peace when the Lord does laud. (3)

Master! Pray pay heed to the devotee's plea,
His life and breath belong to Thee.
This universe is Yours, on You everyone meditates,
Says Nanak, if You are graceful, in peace one pulsates. (4) 2.38

P-1147

Bhairon V

Your faith it is that in *Kaliyuga* sustains.
Your faith it is that we laud You in Your strain.
Your faith and death one needn't fear.
Your faith and settled are ones' affairs. (1)
The spiritual and material world to Your faith resort,
The Lord prevails in every part. (1) *Refrain*

Your faith and it is all fun.
Your faith and one contemplates the Guru's sermon.
Your faith and one swims across the ocean of fear,
The Saviour being the treasure of peace to steer. (2)

Faith in You and one need have no fear.
Knower of heart, You are the True Peer.
Your faith is my mind's anchor.
It's Your writ that rains here and hereafter. (3)

Your faith and the trust in You,
Everyone contemplates the Treasure of Virtue.
Your slaves meditate and are in bliss ever.
Nanak contemplates of Virtue, the treasure. (4) 26.39

Bhairon V

As a first step, I quit slandering others,
It relieved me of the anxiety-fever.
From avarice and attachment myself I detached,
And to the distinguished *Vaishnava** of the Lord I got latched. (1)
Rare is such a hermit,
Who on the Lord's Name does meditate. (1) *Refrain*

* a devotee

As I get rid of egoistic mentality,
Of lust and wrath I shed the dye.
Meditating on the Divine I merged with the Lord,
And in the company of the holy I sailed across. (2)

Friends and foes I gave the same accord,
Pervasive everywhere I found the Lord.
Accepting the Lord's will I have gained peace and honour,
The Guru Accomplished has made me of the Name an offer. (3)

He whom in His favour he takes care,
The devotee of the Lord engages in prayer.
His mind is enlightened who is addressed by the Guru,
Says Nanak, such a one finds the fulfilment true. (4) 27.40

Bhairon V

There is no pleasure earning much lucre.
There is no pleasure witnessing dance performance and going to theatre.
There is no pleasure visiting many a country.
Pleasure lies in lauding the Deity. (1)
They are in peace, poise and bliss untold,
Of great, good fortune who gain the holy company,
Guided by the Guru, they are in the divine fold. (1) *Refrain*

Attachment to mother, father son and wife is a bond.
The ritual acts and devotional deeds done in ego
Also belong to the same strand.
When He who snaps such bonds comes to lodge in the heart,
One is in peace and in poise finds resort. (2)

All are seekers, the Preceptor alone is the Bestower,
Treasure of Virtue, without end and full of wonder.

He whom the Lord shows grace,
To meditation on the Lord Divine he takes. (3)

We make this supplication to the Guru,
Pray do be gracious, the Treasure of Virtue.
Says Nanak, I come seeking Your shelter
Pray, save me the way You would, my Master! (4) 28.41 P-1148

Bhairon V

Meeting the Guru I've rid myself of duality.
Guided by the Guru I meditate on the Deity.
Dyed in Name, my worries I have shed.
Asleep for ages, I have been awakened. (1)
In His grace He has me in His service engaged.
In the company of the holy every felicity I've been laid. (1) *Refrain*

Of my maladies and sufferings the Guru has relieved,
With the remedy of Name my heart to feed.
Propitiating the Guru I am in bliss,
All the treasures in the Name Divine exit. (2)

I am free from the fear of eternally menacing doom,
In the company of holy the upturned lotus is in bloom.
Peace constant I've attained lauding the Lord,
Attended to are all my tasks. 93

My rare human incarnation has been acceded,
Meditating on the Name I have succeeded.
Says Nanak, the Preceptor has been kind,
Every breath, every morsel, I have the Lord in my mind. (4) 29.42

Bhairon V

He Whose Name is above everyone else stated,
I sing the Preceptor's praises ever unabated.
Meditating on Whom all the sufferings depart,
And every sort of peace comes to lodge in the heart. (1)
My self, you should be devoted to the True,
Here and hereafter who takes care of You. (1) *Refrain*

Lord Immaculate is the Creator,
Of every creature, He is the Provider.
A million lapses He pardons,
And loving devotion attains liberation. (2)

The Name is true wealth, true glorification,
From the Guru Accomplished obtained as sacred sermon.
He whom the saviour shows grace,
All his misgivings he comes to efface. (3)

He who gets in the Preceptor absorbed,
Finds the Divine in everything involved.
His illusions dispelled, he realises the Lord.
Says Nanak, he is verily graced by God. (4) 30.43

Bhairon V

He meditating on Whom one is enlightened,
Annulled are sufferings, the mind is brightened.
He attains whom He bestows,
This he to his Guru Accomplished owes. (1)
The source of every felicity is the Lord,
Day and night Whom I laud. (1) *Refrain*

He attains what he desires,
Who has lodged in heart Name of the Sire.
Meditating on the Name,
Transmigration is no more a dire.
In loving devotion does one the Lord admire. (2)

Lust, wrath and ego are shed,
No more one is tied with Maya's thread.
Day and night he has the Preceptor as prop,
He whom the Lord comes to adopt. (3)

The Master is the mighty Doer,
Of all the hearts he is the Knower.
Pray, take me in as Your server,
Nanak, the slave, seeks this favour. (4) 31.44 P-1149

Bhairav V

He should die in shame,
He who does not recite His Name.
Without the Name how can one rest in peace?
Without the Name there is no release.
Shoots will not sprout if the soil does not release. (1)

I must remember my Supreme Lord
Who washes the filth of ages,
Snaps the bonds, ties me to God. (1) *Refrain*

Washed at a place of pilgrimage,
How could a brimstone be clean?
Like the mind smeared with ego,
Remaining ever conceited and mean.
Whatever he does, he remains bound,
Without the Name, it is all waste, unsound. (2)

Without eating, one's hunger is not quenched,
Until freed of malady, one continues to be wrenched.
Given to lust, temper, avarice and attachment,
One cares not for the Creator and the sacrament. (3)

Blessed are godmen, blessed is the Name,
Blessed are the day and night in acclaim.
Blessed is His devotion, blessed the Creator,
Nanak has adopted a wondrous Master. (4) 32.45

Bhairon V

As the Guru was pleased, my fears are dispelled,
And the Name Immaculate my heart I've held.
The Compassionate Lord is ever kind,
All my involvement I've came to wind. (1)
I am in peace, poise and blissful ecstasy,
My illusions and doubts are shed in the company holy.
The tongue utters the Ambrosial Name of the Deity. (1) *Refrain*

I have come to cherish the lotus feet,
The dreadful devil* is on the fleet.
Meditating on the Lord day and night,
The Protector is Himself by my side. (2)

He fosters His server ever,
Of His devotees weal He takes care.
What to speak of the worldly faction,
From Yama, too, he gives protection. (3)

One enjoys taintless reputation and immaculate Name,
As the Divine comes to claim.

* ego

He grants boon in His pleasure,
This is how Nanak attained of the Name a treasure. (4) 33.46

Bhairon V

My Guru is almighty and endowed,
The life, breath and felicities who has bestowed.
Dispeller of fear is the Eternal Lord,
A glimpse of Him, and all ills depart. (1)
Whomsoever I see is under His shelter,
I am sacrifice unto the feet of the True Mentor. (1) *Refrain*

Meeting the Eternal Guru, objectives are fulfilled,
Bestower of boons whose service is unequalled.
With His arm extended he saves His ward,
And His Name comes to be lodged in the heart. (2)

Ever in bliss, from sorrow free,
No affliction, no pain, nor any malady.
Everything is His, He is the Doer
The Preceptor is Inaccessible, a Wonder. (3)

His glory glistening, His sermons sacred,
The Preceptor is an image of perfection, ever cherished.
Prevailing on water and land,
Says Nanak, everything is in His hand. (4) 34.47

Bhairon V

P-1150

My mind and body are dyed in the dye of the Lord's feet,
All my objectives I find achieved.
Lauding the Lord day and night,
Is the *mantra** bestowed by Divine Light. (1)

*spell

He is of great good fortune who cherishes Name,
With him the universe does liberation claim. (1) *Refrain*

He is enlightened who meditates on the One.
He is wealthy who takes to cogitation.
He is of high caste, his Master who eulogises
He is respectable himself who realises. (2)

Blessed by Guru, the Supreme Status one attains.
Lauding the Lord day and night contact with the Guru maintains
His bonds snapped, his desires are fulfilled.
At the feet of the Deity his mind is stilled. (3)

Says Nanak, he who is supremely blessed,
He comes to the divine shelter to be addressed.
Himself he is clean, others he reforms
His tongue the ecstasy of Name informs. (4) 35.48

Bhairon V

Contemplating Name no ill can dare.
Listening the Name Yama is scare.
Contemplating the Name sufferings are ameliorated.
Repeating the Name one is at the Lord's feet located. (1)
Utter the Lord's Name uninterrupted
Lauding in gusto as it is recited. (1) *Refrain*

Contemplating Name no evil eye is cast,
No devil or demon dare blast.
He who contemplates is bound by no attachment or pride,
He who contemplates doesn't have in the womb to abide. (2)

Anytime is time for contemplation,
Amidst many he who contemplates is alone.

Of high and low caste whosoever contemplates,
He who contemplates, himself he liberates. (3)

The Lord's Name should be contemplated in company of the holy.
The dye of Name is perfect like that of Deity.
On Nanak, pray do be considerate,
With every breath he should the Name contemplate. (4) 36.49

Bhairon V

Himself He is *Shastra,* Himself the *veda*
In every heart, He is laid.
Whose every boon is flushed with light,
Doer and making others do with His might. (1)
My self, seek the support of Lord.
Contemplating on the Lotus Feet of the Seer,
No foe or fever ever comes near. (1) *Refrain*

Himself He is at the root of forests, grass blades and three regions,
Whose thread the entire cosmos fastens.
Himself He is Shiva, Shakti* and the one who unites,
Himself He is unattached and in indulgence who delights. (2)

Wherever I see, it is He.
Besides Him none else I see.
One can go across the ocean of life dyed in the divine dye.
Nanak lauds the Lord along with holy. (3)

He has under His control liberation, exultation and deliberation,
Never is there any deterioration.
He whom He bestows in His pleasure,
Says Nanak, the humble, he is blessed beyond measure. (4) 37.50

* eternal and mutable powers

Bhairon V

P-1151

In the heart of devotee there is bliss of Lord,
He becomes steadfast, his anxieties depart.
In an instant his fears and doubts he comes to dispel,
The Preceptor comes in his heart to dwell. (1)
The Lord God is ever a support of the devotee.
In and outside his house he finds, the Preceptor by him abiding,
Who is seen all over residing. (1) *Refrain*

The Provider is the wealth, property, youth and skill.
Day and night in his life and breath peace does He instill.
Extending His arm with His devotee He abides.
Abandoning him not for a moment, ever by his side. (2)

There is none beloved like the Preceptor,
The True One ever takes care.
The Lord is mother, father and progeny,
At the Time Primal and before they lauded the Deity. (3)

He is my support, He is my anchor,
Excepting Him I know not another.
This assurance has Nanak's heart,
That ever the Lord would attend to his tasks. (4) 38.51

Bhairon V

Meditating on Name, the fear itself gets afraid,
The curse of the Three Qualities is mitigated.
All that the devotee desires before him is laid. (1) *Refrain*
The men of God laud the Lord ever,
They find a permanent seat.
He who seeks the Lord's glimpse day and night,
To cleanse himself even Dharam Raja seeks him to meet. (1)

Lust, wrath, inebriation of avarice, calumny and pride,
Are shed in the holy retreat.
Fortunate is the one who propitiates men of God,
Nanak is sacrifice a hundred times unto his feet. (2) 39.52

Bhairon V

He who restraints not the five evils is compound of five sins,
Every time his tongue something false spins.
He who tattoos his body with circles and plays fraud,
Dies pining like a widow distraught. (1)
It is all false in the absence of Lord's Name.
Without the Accomplished Guru, there is no liberation.
The reprobate is robbed in solemn Heaven. (1) *Refrain*

He is untidy who knows not the Divinity,
By plastering with cowdung the spot acquires not purity.
With filth inside who washes his body daily,
At the Portal Divine, he is accorded no dignity. (2)

He who is hankering after wealth,
Every step he takes is in stealth.
He who created him, he remembers Him not,
Ever from his tongue he utters rot. (3)

He on whom the Creator is kind,
Blessed in the company holy he would find.
He who is in the Name absorbed,
Says Nanak, his path he never finds hard. (4) 40.53

Bhairon V

The slanderer everyone detests,
False is the slanderer's quest.

Unclean is the slanderer at best,
The Lord's devotee is ever blest.
The slanderer dies with the companion slanderer. P-1152
The Preceptor protects His devotee,
Death on the slanderer's head does thunder. (1) *Refrain*

Nobody listens to the slanderer's request,
The slanderer tells lies and regrets.
He writhes his hands and strikes his head with earth hard,
The slanderer is not spared by the Lord. (2)

Talking ill of others the man of God doesn't like.
The slanderer suffers stabs of the spike.
Like a heron his feathers he spreads,
The moment he speaks on tender toes he treads. (3)

The Creator is the Knower of heart,
What the man of God does is of immutable sort.
The man of God is declared pure at the Divine Darbar,
Nanak, the humble, says this after cogitation far. (4) 41.54

Bhairon V

With folded hands I supplicate,
My self and body are His estate.
He is my Master, the Doer Prime,
I'm sacrifice unto Him a million times. (1)
I have been cleansed by dust of the feet of holy.
My mind is free from foul thinking in meditation,
Of ages no more is left the impurity. (1) *Refrain*

He who has every treasure,
Whose service realises honour,
He is fulfiller of all desires.
And of life and breath the anchor. (2)

His refulgence provides every heart
Who is the life-force of godmen like Ravi Das.
Serving Whom never goes waste.
With mind and heart on Him I meditate. (3)

The Guru's sermon is the source of compassion and patience.
It is the treasure of Name Immaculate and Immense.
Pray, attach me to Your apron kindly,
Nanak meditates on Your Lotus Feet daily. (4) 42.55

Bhairon V

The True Guru my prayer heeded,
As all my tasks were completed
I meditated on the Preceptor in mind and heart,
And from all fears I was absolved. (1)
My Revered Guru is supremely endowed,
They are in peace ever, in his service who are avowed. (1) *Refrain*

Whatever happens is by Him ordained.
None may deny what in His Word is contained.
Wondrous is the Preceptor, my Supreme Lord.
An endowed figure, image of accord. (2)

He who has the Name in his heart lodged,
Whatever he beholds is the reflection of Lord.
He whose heart is fully enlightened,
He finds himself with the Lord fastened. (3)

I offer my obeisance a hundred times to the Guru,
A hundred times I am sacrifice unto the True.
I drink* the wash of His feet,
I live, says Nanak, as Him I entreat. (4) 43.56

* utter humility

Raga Bhairon V
Partal+ Score 3

P-1153

There is but One God.
He is realised through the grace of the True Guru.

My Compassionate Provider, which of Your virtues I should narrate?
You have varied colours, varied moods,
Of everyone You are a mate. (1) *Refrain*

Infinite is Your enlightenment, endless meditation,
Many a way to repeat Name and undergo austerities. (1)

There is no end to sages,
Singing Your praises in trance and ecstasies.
Many are the melodies in varied musical instruments,
Changing the tunes every moment,
Listening which are shed varied afflictions and anxieties.
Says Nanak in the service of such a Wondrous Divine are gained merits.
Like worshipping at river banks,
Performing six rituals, fasting,
And going about places of pilgrimage like *yatris*.* (2) 1.57.8.21.7.57.93

Bhairon
Octets I Score 2

There is but One God.
He is realised through the grace of the True Guru.

In self lodges the Lord, in Lord lodges the self,
Guided by the Guru it is realised.

+ in variable rhythms
* pilgrims

The Ambrosial text is revealed by the Guru's Word,
From the malady of ego one is revived. (1)
Says Nanak, ego is the malicious malady,
Wherever I turn I see this ill
Which the Lord Supreme alone can remedy. (1) *Refrain*

After one has been tested by a tester,
Any further probe one need not rue.
He whom He takes kindly meets the Guru,
And accepts the Lord's will as true. (2)

Sick with ego is the air, water and fire,
Sick is the earth and its beneficiaries.
The mother, father, Maya-afflicted human body is sick,
Sick are those in and attached to the family.
Sick are Brahma, Vishnu, Shive along with the world,
They alone are free from the sickness who contemplate on the Holy Word. (4)

Sick with the malady of ego are the seven seas with their
Continents and the nether regions.
Free are men of God devoted to truth,
Everywhere they enjoy His condescension. (5)

Sick with ego are followers of six monastic orders
And many who practise austerities.
What could the poor Vedas and Islamic holy texts do,
They realise not the Divinity. (6)

Those enjoying sweet delicacies are afflicted with this malady.
Nor is there any pleasure in eating wild vegetable and leaf.
Devoid of Name they take to odd paths,
And in the end come to grief. (7)

Going on pilgrimage one is not rid of this malady.
All that one studies goes waste.
Duality is a mere malicious malady
One has to beg at the Maya's gate. (8)

Guided by the Guru one contemplates on the Holy Word.
With the True in the heart the malady quits without trace.
Says Nanak, the devotee is ever immaculate.
Who is blessed with the Divine grace. (9) 1

Bhairon III
Score 2

P-1154

There is but One God.
He is realised through the grace of the True Guru.

The Lord has produced a play.
Employing His *Shabad*, His mystic message to convey.
The self-possessed are misled
While the devotees have a day.
It is all in the Creator's way. (1)
The Guru's Word is in my mind set.
Let me never the Lord's Name forget. (1) *Refrain*

His father sent Prahlad to learn, read and write.
With his tablet he came to the teacher alright.
Other than the Name no ritual I shall learn
Only the Lord's Name on my tablet I'll discern. (2)

Said his mother to Prahlad, "Don't you do anything unworthy, I advise".
"But the Fearless Lord is by my side,"
Said Prahlad. "If I give up God, it would be ignominious for the tribe. (3)

All the boys by Prahlad were led astray,
He wouldn't listen to anyone,
And swept them all who came his way.
In the entire township the Name Divine prevailed,
The coterie of the wicked in their designs failed. (4)

Sanda and Marka complained,
'Efforts' of all the giants haven't availed.'
Of His devotees the Lord vindicates honour,
Nobody in which may interfere. (5)

Because of his *karma* the giant came to rule,
He recognised not the Lord and was misled, the fool.
With his own son he entered into an argument,
The purblind would understood not that close was his end. (6)

He shut Prahlad in a cell and put a lock.
The fearless child was afraid not,
He had the Saviour Guru in his heart.
What had been done, the giant trying to share the credit for it,
And claim undeserved fame.
It happened what had been ordained from Above,
With the holy he played a losing game. (7)

The father raised his mace for Prahlad,
"Where is your Lord of the universe?", She said.
"The Life-force of the world is a friend till the last
I see Him where my gaze I cast." (8)

Splitting the pillar the Lord did Himself manifest.
The arrogant giant was duly redressed.
The men of God hailed.
The Lord's devotee was regaled. (9)

Brother, death and attachment are brought about by the Lord.
Transmigration is also devised by God.
In Prahlad's affairs Himself He took part.
What the devotee said proved a fact hard. (10)

The entire tribe of gods supplicated Lakshmi,
Asking her to have Narsing manifest.
Terror-struck Lakshmi dared not do so.
He condescended when Prahlad had his head on Narsing's feet rest. (11)

P-1155

The True Guru inculcated meditation on Name.
The authority and property are Maya's game,
Those greedy remain to them attached.
Devoid of Name from the Portal Divine they are sacked. (12)

Says Nanak, what happens is by Him motivated.
They succeed who with the Lord are affiliated.
With His devotees He remains associated.
And the Creator in them in His true form reflected. (13) 1.2

Bhairon III

Serving the Guru, I earned *Amrit* as wages and the urge for ego was assuaged.
The Lord's Name came to be lodged in my heart.
The longings were back in the mind laid. (1)
Lord Dear, pray do be kind,
Day and night the humble in me asks —
The Guru's Shabad should inspire my mind. (1) *Refrain*

Let Yama not look at the holy,
Not in a bit of harm should themselves they find.
He is liberated himself and liberates his tribe,
With You who comes to be aligned. (2)

You vindicate the honour of the holy,
Ever and ever You are kind.
You annul sins and suffering of ages,
Duality of not a grain of mustard does them bind. (3)

We are thoughtless, stupid devoid of cogitation,
Yourself You put Yourself in our mind.
We do, what You would have us do,
To nothing else are we inclined. (4)

You created the universe and set to task,
Yet in evil it gets entwined;
The boon of life is lost in gamble,
Never to the Holy Word itself resigned. (5)

The self-possessed die in ignorance,
Languishing in the darkness of foul-thinking.
Never do they go cross the ocean,
Without the Guru they are found headlong sinking. (6)

The truthful are absorbed in the True,
The Lord Himself brings about their union.
They realise essence of the Guru's Word,
And are ever given to devotion. (7)

Lord, You are immaculate, Your devotees are immaculate,
In the Word Holy they are absorbed
Nanak is sacrifice unto them a hundred times,
Who meditate on the Lord's Name in their heart. (8) 2.3

Bhairon V
Octets Score 2

There is but One God.
He is realised through the grace of the True Guru.

He who bears the Name in his heart, he is a mighty king.
He who bears the Name in his heart, perfect are his bearings.
He who bears the Name in his heart receives untold wealth in weight.
Devoid of Name the life goes waste. (1)

I adore him who has the Capital of Name in devotion.
He is of great good fortune who has the Lord's hand on his forehead in benediction.
He who bears the Name in his heart, he has citadel and army.
He who bears the Name in his heart, lives in poise and harmony.
He who bears the Name in his heart, he is cool-headed.
Devoid of Name, accursed is the life, one is as good as dead. (2) P-1156

He who bears the Name in his heart is liberated in life.
He who bears the Name in his heart, he is adept in every exercise.
He who bears the Name in his heart, the nine Treasures he attains.
Devoid of Name one is in delusion, comes and goes and back he comes. (3)

He who bears the Name in his heart, he is beyond care.
He who bears the Name in his heart, he has a hundred gains to share.
He who bears Name in his heart, he is of a family high.
Devoid of Name, he is self-possessed and petty. (4)

He who bears the Name in his heart, his seat is permanent.
He who bears the Name in his heart, of the throne he is occupant.
He who bears the Name in his heart is a man of credit.
Devoid of Name, one has no respect, no merit. (5)

He who bears the Name in his heart, he is known all over.
He who bears the Name in his heart is in the image of the Creator.
He who bears the Name in his heart, he is above all,
Devoid of Name, transmigration is the toll. (6)

Millions of places of pilgrimage are beneath His feet.
Millions are purified meditating on His Name sweet.
Millions of priests worship the Creator.
Millions have expanded without caring for another. (5)

Millions of holy souls Whom laud.
A million times Whom Brahma's progeny applaud.
In an instant Who effects creation and destruction of millions.
Whose merits are beyond count even in billions. (6)

Millions of the enlightened on His enlightenment discourse.
Millions of hermits to meditation take recourse.
Millions of ascetic in austerities stride.
Millions of sages in a state of silence abide. (7)

Lord Eternal and Unknowable!
In every heart is the Omniscient available. P-1157
Wherever I turn, I find His Presence.
Nanak has been blessed with His presence. (8) 2.5

Bhairon V

To me the True Guru a boon has doled.
Invaluable divine jewel of Name has bestowed.
Poise, endless joy and wonder.
Spontaneously has Nanak met the Preceptor. (1)
Says Nanak, holy is the laudation of Lord.
Because of which again and again the mind gets in the Name absorbed. (1)
Refrain

Spontaneously we love the Lord and eat.
Spontaneously do the Lord God we entreat.
It is spontaneously that *Shabad* has become our anchor,
Of which we have a full treasure. (2)

Spontaneously are our tasks attended.
Spontaneously are our sorrows shed.
Spontaneously our foes have become friends.
Spontaneously have we come the mind to find. (3)

Spontaneously the Lord our mind stilled
Spontaneously were our hopes fulfilled.
Spontaneously we realised the truth.
Spontaneously were we unfolded the Guru's spell forsooth. (4)

Spontaneously was our rancour allayed.
Spontaneously did the darkness fade.
Spontaneously we took to laudation.
Spontaneously in every heart we sighted divination. (5)

Spontaneously were we rid of illusion.
Spontaneously was our mind in peace and seclusion.
Spontaneously was the unstruck melody set.
Spontaneously became the Lord manifest. (6)

Spontaneously was our mind reconciled.
The Lord Immutable, free from anxiety was realised.
Spontaneously have we become wiser.
Spontaneously have we Lord as our anchor. (7)

Spontaneously has the Preceptor Above inscribed the order.
Spontaneously did we meet the Master.
Spontaneously have all our anxieties been shed.
Lord and Nanak have met and merged. (5) 3.6

Bhairon
Compositions of Kabirji
Score 1

There is but One God.
He is realised through the grace of the True Guru.

My wealth is the Name Divine.
I can hoard it not, nor sell the sublime.
The Name is my crop, the Name is the field.
I am Your devotee, before You I kneel. (1)

The Name is my earning, the Name is the capital.
If not You, my Lord, whom can I tell? (2)

The Name is my relation, the Name is my brother.
The Name will abide in the end, none other. (3)

He whom He keeps unattached in abundance,
Says Kabir, I remain His slave in attendance. (4) 1

Unclad you come and unclad depart,
Neither any *raja* nor supremo would last.
I have my Nine Treasures in the Lord God,
You have luxuries of wealth, woman and odd. (1)

Refrain
P-1158

They come not with you, nor would they go,
Why have elephants tugged at Your door in a row? (2)

Sri Lanka was once a citadel of gold.
In the end what did the foolish Ravana hold?

Says Kabir, you must some good deeds conceive.
Lost like a gambler may be empty-handed you leave. (4) 2

Soiled is Brahma; Indra, too, is soiled.
Soiled is the Sun, so is the Moon soiled.
Soiled is the world, soiled and filthy.
The One-of-Unknown-Extent is pure and healthy. (1)

Soiled are the planets with their monarchs of might.
Soiled are the months, day and night (2)

Soiled is the diamond, soiled is the gem here.
Soiled are the water, fire and air. (3)

Soiled is Shiva, Shankar and Mahesh supreme.
Soiled are the *yoga*-practitioners, ascetics and their streams. (4)

Soiled are *yogis*, wandering divines with matted hair.
Soiled is the body with swan of the self-enclosed there. (5)

Says Kabir, only those do find accord,
They are unsoiled and realise their Lord. (6) 3

Make your mind Mecca and Kibla* your body.
He who speaks in you is the Divine Identity.
Thou Muezzin, Give call so that devotees pour
In your mosque of body with ten doors.(1) *Refrain*

Slaughter for sacrifice, dark designs and doubts with rancour spent.
Your meal be the five evils, thus feel content.
The Lord of the Hindu and Muslim is the same.
Neither the *Mulla* nor the *Sheikh* can change. (3)

Says Kabir, I have gone mad
But slowly and gradually I am in a poise pad. (4) 4

* Altar

A tiny stream comes to the Ganga,
She becomes the Ganga Mother.
Kabir pleaded and came to Rama,
He became Truth, could go no further. (1) *Refrain*

A plant came in touch with sandalwood.
The common plant turned as good. (2)

As copper with *Paras** was mated
The copper came to be gold-plaited. (3)

Kabir met the men of God,
And Kabira became Rama, the Lord. (4) 5

With paste-mark on the forehead,
And rosary in the hand as a stall,
People have made God into a doll.
If I am mad, yet I am yours, Lord!
How would they know the secret of my heart? (1) *Refrain*

I don't pluck leaves for my deity to propitiate.
Without the Lord's Name all else is waste. (2)

I worship my True Guru and adore my Master,
With the sort of service I earn peace hereafter. (3)

People say, Kabir has gone crazy,
The Lord alone knows Kabir's malady. (4) 6

Caste and clan I no more perceive.
In the void of poise I sit and weave.
Now I am left problems no more.
Both *Pandit* and *Mulla* I abjure. (1) *Refrain* P-1159

---

* the philosopher's stone

I weave and I wear,
Rid of ego I sing there. (2)

What the *Pandit* and *Mulla* have scribed,
I have discarded, nothing have I imbibed. (3)

One beholds the Lord with loving devotion;
Searching within, Kabir struck the Union. (4) 7

None to the poor gives regard.
They bother not, he may try hard.
Should the poor to the rich ever go,
Sitting in front his back he would show. (1)

Should the rich to the poor visit,
He would give him regard
And have him respectfully sit. (2)

The rich and the poor are brothers;
None can change the Lord's order. (3)

Says Kabir, he is poor indeed,
The Name of Lord who would not heed. (4) 8

Serving the Guru, devotion to the Lord I gained,
Whereby the incarnation as a human being I attained.
For this incarnation even gods yearn.
In this incarnation towards the Master I turn.
Remember God, don't you forget,
Human incarnation only earns this return. (1) *Refrain*

Till such time the age doesn't overtake,
Till such time the life doesn't forsake,

Till such time you aren't incoherent,
Remembering the Lord your time be spent. (2)

If not now when would you do it?
When the end comes, you won't be able to pursue it.
Whatever you do, suffer no loss,
Lest you regret and not
Swim across. (3)

He is the devotee whom devotion He accords,
He alone attains the Immaculate Lord.
Meeting the Guru he gains realisation,
No more he need fear reincarnation. (4)

This is an opportunity, this is your turn,
In your mind the Lord discern.
Says Kabir, you may lose or win,
I've been trying in your ear to din. (5) 1-9

In the realm of Shiva obtains realisation,
Let us get together there and try contemplation.
May we gain knowledge of this world and that,
Acquiring assets why must we exhaust.
I concentrate on the essence of self examination,
Remembering the Lord God is my Supreme realisation. (1) *Refrain*

I have tied myself with the primary door,
I have pleased the Moon on the Sun's core.
The Sun blazes in the westerly direction,
I am host to the Master of Perfection. (2)

A slab lies on the door in the West,
It has a window on its crest.

Above the window is the tenth door,
The extent of which Kabir is yet to explore. (3) 2-10

Mulla* is he who battles with his ego,
Blessed by the Guru, challenge to death he would throw.
He who humbles the Yama absolute,
To such a Mulla I offer my salute. (1)
He is here; He is not far, P-1160
Restrain your mind and enjoy the charm of the Star. (1) *Refrain*

He is *Kazi*** who in the mind contemplates,
The fire of the self with the Lord illuminates.
He who would not have even a wet dream,
Such a *Kazi* would neither age nor in death scream. (2)

He is *Sultan* who shoots both the arrows,
Controls the uncontrollable in his mind narrow.
He who manoeuvres in the high sky,
Such a *Sultan* would have his flag of royalty fly. (3)

The *Yogi* invokes Gorakh Nath,
The Hindu would leave not Rama's path.
The Muslims have only one God,
Kabir's Master is the All-over-pervasive Lord. (4) 3.11

(In conjunction with the Fifth Guru)

Those who adopt stone as their God,
Their endeavour must go without a reward.
Those who propitiate idols,
Of waste indeed they are models.
My Master speaks ever,
Denies largesse to anyone never. (1) *Refrain*

* Muslim divine ** Muslim law -giver

The Lord within, the blind sees not,
Caught in delusion, his own noose he has sought.
The idol neither speaks nor grants any favour,
The rituals are hollow, waste is the endeavour. (2)

If the dead were to be applied sandalwood paste,
Who would profit by this utter waste?
If the dead were to be thrown in filthy gutter,
How would it to the dead body matter? (3)

Says Kabir, in loud voice,
Understand and behold the materialist your choice.
The duality would many a house destroy,
The Lord God's Name only makes for joy. (4) 4.12

Because of Maya, fish in water is caught.
Because of Maya, moth to the lamp is brought.
Maya in the form of lust does elephant assail.
Snake and humming bee Maya bewail.
Fellow traveller! Maya has such a charm,
It deludes everyone and does harm. (1) *Refrain*

Birds and animals in Maya are involved,
The way a fly in sugar is dissolved.
Maya seems to haunt horses and camels.
Even the eighty-four *Siddhas* in Maya gamble (2)

The six Celibates are Maya's slaves,
So are the Nine Supreme *yogis*.
The Sun and Moon for Maya crave,
The ascetics and master-yogis Maya would bedevil.
Maya is the image of death and five minions of evil. (3)

Dogs and jackals are in Maya engrossed,
As apes, leopards and tigers are foxed.

So do cats, sheep and foxes all,
Even the roots of trees are in Maya's thrall. (4)

Gods, too, by Maya are inveigled,
Ocean, Indra and earth are assailed.
Says Kabir, he who has a stomach, Maya does Lord,
One is released from Maya when one realises God. (5) 5.13

As long as with possessiveness he is obsessed,
Not with a single achievement he is blessed.
The moment possessiveness he would eschew,
The Lord would everything for him do. P-1161
One should cultivate such an understanding,
Why not remember the Reliever of Suffering? (1) *Refrain*

As long as tiger* in the jungle lives,
The jungle bears not a single twig.
The moment jackal** spells his doom,
The entire vegetation is in bloom. (2)

The winner sinks, the defeated swims across,
With the blessing of the Guru, he wears nor the cross.
Says Kabir, the humble, for you to realise,
Remembering the Lord should be your only exercise. (3) 6.14

He who has seven thousand army chiefs,
A lakh and a quarter prophets to brief.
Of eighty-eight crore He is known to be Master,
Fifty-six crore special attendants to look-after.
Who would my humble petition to Him present?
Far is His Court, a rare one can His Mansion attempt. (1) *Refrain*

Twenty-three crore run his errands,
Eighty-four lakh for Him go mad.

* ego ** humanity

To Father Adam He was kind,
He could the Heaven for ever find. (2)

Whose heart is perturbed and pale is face,
Forgetting scriptures who is in mischief race.
He finds faults with the world and blames mankind,
Whatever he does, its results he finds. (3)

You are the Provider, beggars we are,
Dare we question, must explain we for.
Kabir, the slave seeks your protection,
Lord God, keep me near-about heaven. (4) 7-15

Everyone wishes to go there,
But no one knows the heaven is where.
The secret of their own self they know not,
But about paradise they talk a lot (1) *Refrain*

As long as for heaven you crave,
A place at His feet you will not have (2)

I know not the moat of the fort, nor the rampant around,
Neither I know where the portal of heaven is found. (3)

Says Kabir, what more can I say?
Heaven is in the company of the holy
Where we meet to pray. (4) 8.16

Fellow travellers! How do we conquer this mighty fort?
With layers of two ramparts* and three channels** of moat. (1) *Refrain*
Afflicted with five evils, twenty five addictions,
Like attachment and ego and formidable Maya as trench.
Poor me cannot help it at all, which gives my heart a wrench. (1)

* ignorance ** Three Qualities

Lust its *darban*, pain and pleasure its gatekeepers,
Sin and deeds meritorious its gates.
Impetuous wrath as chief commander,
And the mind as king of the state. (2)

My armour being pleasure, attachment the helmet,
And ill-thinking the bow I've pulled.
With arrows of avarice rankling in heart,
This fort can't be annulled. (3)

Then with detonator of love and rocket of devotion,
The bomb of enlightenment I shot.
The divine light was ignited by poise,
With one stroke down the fort was brought. (4)

I fought with truth and contentment as armours,
And both the gates collapsed.
With the company of the holy and grace of the Guru — P-1162
The King of the fort was trapped. (5)

With the force of devotees and the strength of devotion,
Away the fear of death was driven.
Kabir, the slave, then occupied the fort,
And its rule eternal was given. (6) 9-17

Ganga, the goddess, is deep and profound,
In which stood Kabir with chains bound. (1) — *Refrain*

When the heart fears not, why should the body be afraid?
The mind ever remains at the Lotus Feet laid.
The chains in the Ganga waters were snapped,
Kabir was seen as if he on a deerskin sat.
Says Kabir, none other is your companion or server,
On the land and sea the Lord is your Preserver. (3) 10.18

Octet Score 2

There is but One God.
He is realised through the grace of the True Guru.

Inaccessible, hard to reach is the mansion in which He resides.
It is there the Lord His refulgence provides.
With lightning flashes and joy abound,
It is there my charming, Young Beau is found.
It is there they are devoted to remembering Deity,
Shedding the fear of old age and death where doubts flee. (1) *Refrain*

He who is obsessed with high and low caste in mind,
Singing himself songs of ego and pride he finds,
There strikes the unstruck melody,
Where is seated the revered Divinity Deity (2)

He who has continents and spheres created,
The Three Worlds and the Three Qualities defeated,
Inaccessible, unknowable lives in devotees' hearts,
He who supports the earth, none knows His many parts. (3)

The fragrance of plantation, and the Sun with its blooming shower,
He who meditates is like the dust in the lotus flower.
He blossoms like the twelve-petalled lotus,
And Lakshmi's spouse remains in his focus. (4)

Here and there he casts not his sight.
In the cosmic void he finds the Divine light,
Where there is neither the Sun nor Moon,
Where the Primal, Immaculate Lord is in joyous tune. (5)

He who finds the Pervasive Lord in him,
In Manasarovar he seems to swim.

He who utters the *mantra*, "I am He",
From good and bad he is free. (6)

High and low caste, sun and shade,
Excepting the Guru, none else he is afraid.
He remains attuned, never swerves,
In the poise of the void his Lord he serves. (7)

He who realises that the Lord lives in his heart,
Whatever he says, it must take part.
He who by the Divine *Mantra* steadies his mind,
Says Kabir, he indeed salvation finds. (8) - 1

Millions of Suns for Him their light provide.
Millions of Shivas and Kailashas by Him abide.
Millions of Durgas' massage His feet.
Millions of Brahmas the *Vedas* repeat.
If I ask, I ask for my Guru,
With none else I've anything to do. (1) *Refrain* P-1163

Millions of Moons for Him their light shed.
Thirty-three crore deities at his house are fed.
Millions of new-satellites wait at His Court.
Millions of Dharmarajas serve at His Fort. (2)

Millions of winds sweep His room.
Millions of serpents His couch groom.
Millions of oceans serve Him with water there.
Millions of eighteen-fold-load-of-vegetation
Are His body's hair. (3)

Millions of Kubers fill His treasures.
Millions of Lakshmis do up themselves for His pleasure.
Millions of good and bad deeds are at His command.
Millions of Indras His calls respond. (4)

Fifty-six crore cloud clusters are whose gatekeepers,
From town to town their lightning flickers.
At Whose gate demonic spirits with dishevelled hair report,
And millions of Lord's prowess disport. (5)

At Whose court millions of yagnas are performed,
At Whose gate hail the millions who are charmed,
Millions of scholars of learning try to define,
Yet His limit they cannot find. (6)

Fifty-two crores over Him their fly-whisk wave.
He who had Ravana's armies rave,
And a thousand Krishnas who is in the *Puranas* stated,
He who had Daryodahan's ego deflated. (7)

Millions of cupids who compare not Him in charm,
Who nurse in themselves longings in storm.
Says Kabir, my Armoured Lord, do pay heed,
Grant me fearlessness as a creed (8) 2-18-20

Bhairon
Compositions of Namdevji Score 1

There is but One God.
He is realised through the grace of the True Guru.

O tongue! I shall cut you into a hundred parts,
Should you utter not the Name of my Beloved Lord. (1)
I have dyed my tongue in the dye of Lord's Name,
Multiple colours it chants in the divine strain. (1) *Refrain*

Waste is the tongue uttering aught else frame,
Immunising spell is the Lord's Name. (2)

A million and billion times I said other prayers
Not one with the Lord's Name compares. (3)

Supplicates Namdev to his Lord Rama,
Let him have His glimpse in endless forms. (4) 1

From others' wealth and others' wife who abstains,
Narhari* by his side remains.
Such as meditates not on the Lord,
I would see not his face nor have a word.(1) *Refrain*

Those who have themselves distanced least.
Such human beings are like beasts. (2)

Says Namdev, without dignity,
No good are the thirty two features of beauty. (3) 2

With a bowlful of milk and potful of water,
Nama milked the *kapil*** cow and came to the altar.
Pray drink it my divine Lord,
Drink the milk to satisfy my heart.
Should you not drink, my father would be in wrath. (1) *Refrain*

A golden cup with milk he filled
And placed before his god as Nama willed. (2)

God smiled at Nama and observed
My heart is ever for my devotees reserved. (3) P-1164

Nama returned home after having the milk fed.
He had a glimpse of his Lord Beloved. (4) 3

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* man-lion, a god
** brown spotted

I am crazy, the Lord is my love,
With loving devotion for him I do the make up. (1)
Let me by the people be calumniated,
My body and mind to the Lord are dedicated. (1) *Refrain*

Not in argument with anyone I enter,
With my tongue I sip the Divine elixir. (2)

I have now reached a stage
When with great pomp I can meet the Mate. (3)

Let people praise or deride.
Nama with his Lord will abide. (4)

At times I relish not milk, sugar and *ghee*,
At others for a crust of loaf from house to house I make a plea,
And yet others I pick grain like bumble bee. (1)
Brother! One should live as He ordains,
The Lord's greatness cannot be explained. (1) *Refrain*

At times one has horses and steeds to confer,
At others one doesn't have for his feet the slipper. (2)

Sometime it is a bed with pleasant white sheets,
At others one doesn't have earth spread with straw to sleep. (3)

Says Namdev, the Name alone obtains liberation,
Meeting the Guru one is ferried to the yonder destination. (4) 5

Laughing and playing to Your shrine I arrived.
As I was praying, Nama was thrown outside. (1)
I am a low caste, you of Yadav pride!
Why did you have me with the dyer's tied? (1) *Refrain*

Picking up my blanket I came out
And sat at the back of the shrine. (2)

As Nama lauded the Lord,
Off the shrine revolved. (3) 6

Bhairon
Namdevji
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Yearns for food as the hungry.
Seeks only water, the thirsty.
As the stupid are attached to the family
Such is Nama's devotion to the Deity. (1)
As Nama came to the Lord attached,
Spontaneously he was from the world detached. (1) *Refrain*

As a wanton woman goes to a stranger,
The greedy hankers after lucre,
The way philanderer longs for a woman,
Nama is to his Lord given. (2)

True love is that which He Himself evokes,
Blessed by the Guru duality revokes,
It dries never, one is in it ever soaked.
Nama's heart was by the True Name provoked. (3)

As is the affection between the child and mother,
Thus does my heart for the Lord flutter.
Says Nanak in humility - I am in love with the Lord,
The Protector is enshrined in my heart. (4) 1.7 P-1165

His own spouse the purblind deserts.,
And with another's wife flirts.
As a parrot seeing a *simbal* tree* is pleased,
Albeit in the end he finds itself greased. (1)
The home of a sinner is on fire.
Ever it burns, never does it expire. (1) *Refrain*

He doesn't relish the Lord's devotion.
Giving up the right path,
He is inclined to wrong notions.
Forgetting his roots, he is lost in transmigration.
Giving up *Amrit*, he opts for poison. (2)

The way there is a gathering, at the house of a harlot.
She dresses and does her make-up and deck.
Her breath remains with the melody in tune.
She has Yama's noose around her neck very soon. (3)

He who has inscribed in his charter,
He hurries to go into the Guru's shelter.
Says Namdev after due consideration,
This is how the devotees attain salvation. (4) 2.8

Sanda+ and Marka+ went to complain,
He reads not, we have tried in vain.
Uttering 'Ram' he claps his hands,
All his class fellows have turned insane. (1)
He repeats the Lord's Name
And in the heart meditates on the same. (1) *Refrain*

The supreme queen supplicates, "The king has conquered the entire world."
But Prahlad, the son would not listen,
He has something else in his heart. (2)

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* a tree bearing cotton like flower + Prahlad's teachers.

The coterie of the wicked, then decided,
"Let us put an end to his life."
From falling from the mountain, drowning in water and burning in fire,
The Lord God abided by his side. (3)

Drawing his sword, then, the king frightened Prahlad with death,
"Tell me, who will you protect?"
"He who is yellow-robed, Lord of the three worlds
And in this pillar who reflects." (4)

The Lord's love tore Hiranyakasyap apart with his claws.
And protected gods and humanity.
Says Namdev, I meditate on the Lord
Fearlessness is Whose quality. (5) 3.9

The Sultan asked Nama,
I wish to test your Rama.
Nama was arrested by the Sultan,
To verify the skill of his Bhagwan. (1)

Put life in the slaughtered cow,
Otherwise I slaughter you here and now. (2)

Sir, how can this happen in life?
"Who could ever the dead revive?" (3)

I have no skill to perform.
Whatever happens is ordained by Rama. (4)

The King was in wrath.
His elephant too was in froth. (5)

Nama's mother came and wailed:
Forget Sri Rama, let Allah be hailed! (6)

"I am neither your son nor are you my mother.
Even if I die, my Rama I'll remember." (7)

With the elephant's trunk Nama is hit.
He is protected by the Divine wit. (8)

Qazi and *Mulla* pay me homage.
Here this Hindu has my honour ravaged! (9)

Your Majesty! We come to make a petition.
In exchange for gold of Nama's weight, he should be forgiven. (10) P-1166

If I accept wealth to hell I go.
Quitting my faith, to lucre I bow. (11)

Giving beat with his hands while his feet are in fetters,
Nama sings praises of his Master. (12)

Even if the Ganga and the Yamuna were to flow backward,
Nama would continue to adore his Lord revered. (13)

Thus passed seven long hours,
Yet there was no sign of the Master of Three Spheres. (14)

And then with the music of wings
Mounted on *Garud* arrived Nama's King. (15)

"If you ask I turn the earth upside down.
If you ask, I lift it atop to crown." (16)

"If you ask the dead cow will come to life.
The fact for everyone to verify." (17)

Prayerfully Nama had the cow entangled
And with the calf's help it was milked. (18)

When the pot was full upto the brink,
He took it to His Majesty the King. (19)

The King retired to his palace
A moment for the sovereign to feel embarrassed. (20)

Through his *qazi* and *mulla* the King decreed:
The Hindu's cow stands freed. (21)

Nama then asked for the King's audience,
Requesting him just for one assurance. (22)

The test of this assurance would be simple.
That the King would remain truthful and gentle. (23)

Nama became known all over.
The Hindus would come and around him hover. (24)

Had the cow not been revived,
Nama's credit would not have survived. (25)

Nama's glory spread the world over
Along with godmen he arrived on the shore. (26)

His slanderers rued and suffered hard.
There is no difference between Nama and the Lord. (27) 1.10

Score 2

Should the Guru be gracious, one meets the Destroyer of Moor.*
Should the Guru be gracious, one lands on the yonder shore.

* Lord Krishna

Should the Guru be gracious, one goes to heaven.
Should the Guru be gracious, one dies while living. (1)
True, truthful, Truly true is the Guru True.
False, utterly false is serving anyone other than the Guru (1) *Refrain*

Should the Guru be gracious, one meditates on the Name.
Should the Guru be gracious, the mind plays not the hide and seek game.
Blessed by the Guru, one is free from the five evils.
Blessed by the Guru, one loathes not the death's devil. (2)

Should the Guru be gracious, one's utterances are sweet.
Should the Guru be gracious, it is a wondrous treat.
Should the Guru be gracious, He bestows *Amrit.*
Should the Guru be gracious, in meditation does one sit. (3)

Should the Guru be gracious, one visualises the Three Regions.
Should the Guru be gracious, one attains liberation.
Should the Guru be gracious, one's head is held high.
Should the Guru be gracious, one is lauded to the sky. (4)

Should the Guru be gracious, one is a recluse ever.
Should the Guru be gracious, one slanders not other. P-1167
Should the Guru be gracious, the good and bad are alive
Should the Guru be gracious, the lot on the forehead is bright. (5)

Should the Guru be gracious, the holy suffers no malady.
Should the Guru be gracious, the shrine revolves toward the devotee.
Should the Guru be gracious, the hut is roofed.+
Should the Guru be gracious, the cat# is rescued. (6)

+refers to construction of Namdev's hut
refers to the cat donated by the King and thrown by Namdev in river having been pulled out intact.

Should the Guru be gracious, one has holy bath
At sixty eight places of pilgrimage.
Should the Guru be gracious, one's body is inscribed with Shiva's image.
Should the Guru be gracious, one gains twelve fold service* to God.
Should the Guru be gracious, the poison is turned into fruit by the Lord. (7)

Should the Guru be gracious, the doubts one dispelled.
Should the Guru be gracious, one is not by Yama held.
Should the Guru be gracious, one swims across the ocean.
Should the Guru be gracious, one escapes transmigration. (8)

Should the Guru be gracious, one gains eighteen loads of vegetation.**
Should the Guru be gracious, of eighteen *Puranas* one acquires illumination.
Should the Guru be gracious, one finds no other quarter.
Should the Guru be gracious, Namdeva finds himself in his Master's shelter. (9)
1.2.11

Bhairon
Compositions of Ravidasji
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Without seeing one acquires not conviction,
What one sees must end in destination.
He who meditates on the Name with cognition,
Is a *yogi* true without any reservation. (1)
He who meditates on the Lord as guided by the Deity,
Is like having been rubbed with Paras, suffers not from duality. (1)*Refrain*

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* twelve fold service is service with hands, feet, eyes, nose and other organs of the body.
** It is believed that the entire vegetation on earth is 12 loads if a leaf is taken from every species.

The monk who sheds duality from his mind,
Without a conduit with the Three Worlds is twined.
Every one follows what one's mind dictates,
He who follows the Creator remains unafraid. (2)

The vegetation flowers to bear fruit,
When the fruit appear the flowers uproot.
One does many a ritual for enlightenment,
When one is enlightened, one needs not the ritual refinement. (3)

The wise woman churns milk to obtain *ghee*,
He who dies while living is from death free.
Says Ravidas in supreme detachment—
The unfortunate! Why not pray in your heart for the sacrament? (4)

Namdev

Come my *Qalandar** of beautiful locks,
Dressed in *Abdali* frock! (1) *Refrain*
You have sky for your cap,
And seven netherworlds for your footwear.
The temple of your body is covered with skin,
This is the type of Lord I endear. (1)

Fifty-six crore folds has Your cloak and sixteen thousand Your underwear.
Eighteen loads of vegetates are Your mortar,
And Your plate the entire world here. (2)

Your body is the mosque, Your mind the priest,
Who conducts the prayer in poise charm.
With Lakshmi have Your tied Your knot,
Though formless is Your form. (3)

* Muslim mystic

While I was performing worship my cymbals were snatched,
Whom should I go and complain?
Nama's Lord is the Knower of Heart,
Roaming about without any station main. (4) 1

Raga Basant I
Score I
Quartets, Duets

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Supremely blessed is the advent of Basant, the season of spring.
The mind blooms into blossom, meditating on the Divine King. (1)
O you simpleton! Your ego you should shed.
Shedding your ego, contemplate in the heart,
Your virtues let be towards the Virtuous led. (1) *Refrain*

Your deeds are the tree, devotion its branches,
Righteousness the flowers and the fruit is enlightenment.
The leaves are the attachment
And thick shade of the pride annulment. (2)

Thereby does one behold the Divine, listen the Holy Word with ears,
And with the tongue utters Name of the Benevolent.
Thus does one gain glory,
And in poise his sentiments. (3)

Months and seasons come and go,
From one's experience can one find.
Says Nanak, the green never dry,
Guided by the Guru, if in the Lord is absorbed their mind. (4) 1

Basant I

In the season of Basant there comes joy divine.
Those who relish remain absorbed in Your Name sublime.
Whom should I worship and whose feet should I prime? (1)
I'm slave of Your slaves my Lord Kind!
There is no other device for you to find. (1) *Refrain*

Your figure remains one though You have many manifestations.
Whom should I worship and offer incense adoration?
Nobody has known Your extent,
Lord, though I am known servant of Your servant. (2)

Your sixty years* of bliss and places of pilgrimage,
Your Name True and True Your image,
No one knows Your Form, my Formless Lord!
Without realising You, in Your Name are we absorbed. (3)

What can the poor Nanak say?
Everyone, adores You as they may.
Nanak's head is on the feet of the holy
He is sacrifice unto the Name of the Deity. (4) 2

Basant I

P-1169

Your kitchen square may be all gold,
Your vessels of golden bar.
Your silver lines of the square
May extend far.
Your water maybe from the Ganga it came,
And the fire of the Carrissa Carandas.
You may feed yourself with
Rice cooked in milk. (1)

* devoted twenty each to Brahma, Vishnu and Shiva

All this amounts to nothing,
If you have not imbibed the True Name. (1) *Refrain*

Even if eighteen *Puranas*
Have been copied out by you,
Even if you know the four *Vedas* by heart,
And on festive days
Even if you bathe at holy resorts,
And give in charity to the needy in plight.
You observe fasts and are disciplined day and night. (2)

You may be a *qazi* or a *mulla*,
A *yogi*, a wandering seer,
Or one clad in ochre-coloured garments.
You may be a family man, following the religious lays;
But without realising the Lord God
You are caught and driven away. (3)

The mortals have their fate predetermined,
Decisions taken are based on one's deeds.
It is the ignorant and the foolish who listen not, nor pay heed.
Says Nanak, the True One has no end of those who follow His creed. (4) 3

Basant III

You discard dress and become Digambar*
What *yoga* is practised with matted hair?
With unclean mind, your breath is in the Tenth Door,**
Thoughtless, you only roam about, come and go every hour. (1)
Stupid! Were you to meditate on the One
In an instant would you go across the ocean. (1) *Refrain*

* a Jain sect who remains unclad.
** the seat of super-conscious according to yoga

You study *Smritis*, *Shastras* and on them discourse.
Listen mystic music, read the *Vedas* and *Puranas* of course.
But all this is in a spirit of hypocrisy.
You are nowhere in the Lord's vicinity. (2)

Should there be a disciplined one,
Who offers prayer as per the defined rituals,
But with avarice and malice in heart,
How can he realise the Immaculate Lord? (3)

What can a creature do?
He does what he is driven to.
In His grace the illusions are shed
He who follows His will, to the Lord he is led. (4)

He whose heart is unclean,
He may go on pilgrimage and roam in ten directions,
Says Nanak, one realises only in the company of the holy
And then alone are snapped the bonds of captivity. (5) 4

Basant I

All the three worlds are caught in Maya's illusion,
Free from it I find none.
You are the Supreme Master, Supreme amongst gods.
Your Name is realised propitiating feet of the Lord. (1)
You are the Beauteous Beloved, deeply Profound Master.
Guided by Guru, the devotee lauds the Lord.
You remain Limitless, everyone's Provider. (1) *Refrain*

Without guidance of the holy, gained is not the Divine.
Without the Guru the limbs are dirtied with slime.
Without the Name Divine they are not cleansed.
He who appreciates the Guru's *Shabad* is truthful and shines. (2)

He whom the Saviour saves,
He meets the True Guru for whom he craves.
Of evil of ego and attachment he is free,
All his ills are annulled by the Deity. (3)

By adopting the Guru's virtues one is held high.
The devotee is decorated with jewel of Name by the Divine Entity.
Shedding duality one gets in the Divine absorbed.
Says Nanak, bestow me a meeting with the Guru, my Lord. (4) 5 P-1170

Basant I

Dear my sister-friends! Pray pay heed.
My Beloved spouse is by me like my creed,
Yet the Inaccessible, I could never greet.
The Guru brought us together to meet. (1)
In company with the sister friends, I acquired virtues.
The marriageable maids had sport with the Divine.
Guided by the Guru they were able to find the True. (1) *Refrain*

The deserted in her ego knows not the mystery,
In everyone around, she finds her Deity.
The Guru-guided remains ever in divine company,
Blessed with the Name she remains in ecstasy. (2)

Without the Guru, neither devotion nor love is inspired.
Without the Guru, company of the holy is not acquired.
Without the Guru in darkness does one labour hard.
Immaculate is the devotees' mind in *Shabad* absorbed. (3)

Bestowing realisation, the Guru disciplines the mind,
Day and night is one absorbed in devotion of the Kind.
In the company of the holy, rid of maladies one finds,
Says Nanak, the humble, by Yoga of the poised mind is one with Lord entwined. (4) 6

Basant I

With His Potential Himself He creates.
In His True Kingdom justice prevails.
Guided by the Guru, one gets noble company,
And with the alchemy of Name poise and ecstasy. (1)
Myself, forget not, repeat the Name of Lord.
He who is Beyond Limit; Inaccessible, Unknowable,
Guided by Guru one realises the unclad Bard. (1) *Refrain*

My self, you should serve feet of the Guru in tradition true.
He who serves the Guru gains liberation,
Discarding the difference between me and You.
The slanderer is hard-hearted given to avarice too,
Takes not to the service of the Guru, and does evil imbue. (2)

Blessed by the Guru, loving devotion is inspired.
Blessed by the Guru, a seat in the Mansion is acquired.
Quitting calumny one takes to devôtion.
Devotion is noble, attained by nobility of action. (3)

The Guru grants the union.
Day and night the devotee is in communion.
The Guru bestows the Name as reward.
Says Nanak, rare are there who have this award. (4) 7

Basant III
Couplets

If it pleases the Preceptor, the devotee serves the Lord,
He dies while living and all his clan is absolved. (1)
I shall not give up your devotion, let people laugh,
The True Name in my heart would continue to lodge. (1) *Refrain*

The way the living in Maya are involved,
The holy remain in the Lord absorbed. (2)

On this stupid, thoughtless, pray do be kind,
I should ever myself under Your shelter find! (3)

Says Nanak, waste are the worldly claims,
Blessed are those who attain the Ambrosial Name. (4) 8

Basant I
Hindol Score 2

P-1171

There is but One God.
He is realised through the grace of the True Guru.

Your Lord should be *Shaligram** stone, good deeds your *Tulsi* rosary,**
And meditation on the Name should be your fleet.
Thus would be gracious to you the Divine Entity. (1)
Why waste life irrigating the saline soil?
Why plaster the mud-wall, it must fall? (1) *Refrain*

Your hands should be the Persian wheel, its string and pots,
Your mind the *bulls* yoked thereafter.
You irrigate the crop with *Amrit*,
Only then would you be a good farmer. (2)

Let lust and wrath be spades with which you tend the field.
As you prod you'll feel pleased,
No labour ever goes without yield.
Should the Lord be gracious into swan may turn the heron.
Supplicates Nanak, the slave of Your slaves,
Pray do cast Your kind attention. (4) 1.9

* a stone found in a stream flowing by a village known as Shaligram
** niyrobalam

Basant I
Hindol

At the in-laws' everything is common; at the parents' it is divided.
She is ill-equipped herself, why blame others?
Knows not how to remain equipoised. (1)
Master mine! Myself I delude.
I sing according to the script, to none else, I can allude. (1) *Refrain*

Were she to do embroidery and wear bodice,
She would be considered mistress of the house.
Should she look after her home, do no wrong,
She would be the beloved of her spouse. (2)

Should you be a learned scholar with vision,
You would know that the two letters of Name are like two boats in core.
Supplicates Nanak, if you are committed to truth,
Even one would ferry you to the yonder shore. (3) 2.10

Basant
Handal I

The ruler is immature, kingdom in its infancy,
And with foes he has made friend.
He is said to have two fathers and two mothers,
The Brahman should to this his mind lend. (1)
Master! Grant me the cognisance,
That with my Lord I cultivate acquaintance? (1) *Refrain*

The fire is said to be at the heart of vegetation,
And the ocean in discipline is retained.
How the Sun and Moon are located in the same sphere,
No one has this mystery explained. (2)

He is the true devotee of the Lord
The Maya who makes his mistress.
His characteristic being that he cherishes forgiveness. (3)

He who listens not what he is told, nor is grateful for what is given,
With such I come in contact.
Supplicates Nanak, the slave of slave,
I know not how to react. (4) 3.11

Basant
Hindal I

When Guru, the True Banker introduces the Lord, all the hungers are satisfied.
In His grace He inculcates devotion,
Day and night in laudation is one occupied. (1)
My self! Forget not, on the Lord to meditate.
Without the Guru, there is no liberation,
Guided by the Guru one takes to devotion. (1) *Refrain*

Devoid of devotion, there is no gaining the Guru.
Without good fortune, there is no meditating on the True.
Without good fortune there is no meeting the holy,
Should He be gracious, one finds the Deity. (2)

The Creator is lodged in every heart,
To the holy He is manifest.
He who meditates on the Lord gets dyed in it.
The Name in his heart like *Amrit* reflects. (3)

He is supreme who has been honoured with a seat on the throne.
Coming in touch with *Paras* he becomes *Paras*,
Says Nanak, dyed in the colour divine is his crown. (4) 4.12

Basant III
Score 1 Duets

There is but One God.
He is realised through the grace of the True Guru.

In all the seasons Basant prevails,
It keeps every creature hearty and hale.
What may I say, a mere worm?
No one can Your outset and end retail. (1)
He who serves You Master,
He attains utmost peace
From the Divine quarter. (1) *Refrain*

He who is shown favour takes to serving.
Blessed by the Guru, he dies while living.
Day and night he utters the Name True,
And thereby swims across the arduous ocean through. (2)

Vice and virtue both are created by the Lord,
The two fruits to the tree of universe in accord.
The Creator Himself does and makes us do,
He whom He pleases, He gives the Award. (3)

Says Nanak, whom He favours,
The *Amrit* of Name he savours.
Rids the mind of foul thoughts,
What He wishes is accordingly wrought. (4) 1

Basant III

Blessed are those absorbed in the Lord's Name True.
Lord Compassionate, show Your mercy to the Crew!
We have none other than You.

Do as You would please to do.
To the Guru, Preserver, I am attached,
I can live not without His glimpse.
It would be a spontaneous meeting if the Guru hatched. (1) *Refrain*

The mind is greedy, in avarice lost.
Forgetting the Name, regrets a lot.
He unites the separated and in service they are dyed.
The Lord blesses them with Name
As in their forehead inscribed. (2)

The body is a construct of air and water.
Ego is vicious malady, a virtual disaster.
Guided by the Guru, as a remedy he lauded the Lord.
In His grace, the Guru from the malady absolved. (3)

In the body there are four streams of fire.
In which are aflame ego and desire.
Saved by the Guru, those of great good fortune are sired.
Says Nanak, they have the Lord in their heart's foyer. (4) 2

Basant III

He who serves the Lord is a man of God,
Ever absorbed in Truth and poise, never at odd.
The self-possessed, devoid of Name in the heart are dead,
They die, are born to live but die instead. P-1173
They live who have the Lord in their heart,
They laud the True; in the True they are absorbed. (1) *Refrain*

He who doesn't serve the Preceptor is distanced from the Lord.
He wanders in the ten directions with disgrace as reward.
The Lord His devotees to Himself does append,
They are ever in peace, on none other they depend. (2)

He whom He favours, is rid of ego,
At the True Portal he is in glow.
He who beholds Lord ever by his side,
The Guru's *Shabad* must with him abide. (3)

All the living creatures He does foster.
Blessed by the Guru He serves as an anchor.
He goes to the Lord's Portal with honour
Says Nanak, the Name on him does the glory shower. (4) 3

Basant III

He who worships with a sincere heart.
He beholds One alone, none apart.
In duality people suffer a lot.
The True Guru Himself has shown me the Lord.
My Preceptor is ever in bloom.
My heart gets bloomed lauding the Groom. (1) *Refrain*

Ask the Guru and meditate on the Lord.
Only then would you grow to cherish God.
Killing one's ego, should one adopt the way of a slave.
It's only then that the Life of the Universe in one's heart one have. (2)

In devotion should one His Presence realise.
My Preceptor with such a one does ever abide.
He who is primed of the secret of devotion,
He finds my Lord all over in action. (3)

The True Guru Himself brings about the union,
Himself with the Life Force effects the fusion.
Spontaneously does the mind get into bloom,
Says Nanak, and the maid is absorbed in the Groom. (4) 4

Basant III

The Lord, beloved of devotees comes to lodge in the heart.
It is with the Guru's grace; He does it on His own accord.
He who, discarding ego, takes to devotion,
He does come to enjoy the true union. (1)
The devotee is in glory at the Lord's Portal.
His devotion to the Guru, he cherishes the Eternal. (1) *Refrain*

He who takes to devotion, his heart is immaculate.
With the Word Holy of Guru its ego he vacates.
The Lord Himself comes to be enshrined in his heart.
One is ever in peace and in poise absorbed. (2)

For those devoted to truth, it is spring ever,
Their mind and body are in bloom, the Lord they endear.
Devoid of Name the world is dry.
In the fire of desire it burns and comes to fry. (3)

One should do what pleases the Lord.
Ever in peace as per His will absorbed,
Serve the Lord in a state of poise.
Says Nanak, this is how Name comes to lodge in the heart. (4) 5

Basant III

Attachment with Maya is by *Shabad* mitigated,
The mind and body are in bloom, to the True Guru dedicated.
The tree of life bears fruit at the Portal of Lord,
One takes to truth inspired by the love of God. (1) P-1174
Spontaneously does the self flower,
Bearing fruits of truth which the True Guru does admire. (1) *Refrain*

Himself He is close and Himself far away,
In the form of Guru's *Shabad* with devotee He comes to stay.
It is deep shade, the entire nature is in bloom,
The devotee gets into a state of blossom on his own. (2)

Day and night he lauds the Lord ever,
The True Guru lets him suffer any illusion never.
Witnessing the Nature's wonder he goes into ecstasy,
The devotee is blessed with name by the Deity. (3)

The Creator Himself enjoys every pleasure,
What He desires must come to pass here.
He is the Supreme Bestower without a grain of self-interest,
Says Nanak, one realises Him when with *Shabad* is one blessed. (4) 6

Basant III

He is of great good fortune to truth who takes.
He is devoted to the One,
No more has he to transmigrate.
His coming to this world is fruitful,
He lapses into the state of poise, being truthful. (1)
Guided by the Guru, one should act with devotion,
Meditate on the Name with ego's purgation. (1) *Refrain*

What such one says is true,
The world accepts it supported by the Word of Guru.
In all the four *yugas* spreads his honour,
Devoted to the Name, one is known all over. (2)

There are some who remain absorbed in the Word Holy.
They are truthful and are cherished by the True Entity.
They meditate on the True considering Him ever present.
And treat themselves as the dust of the Lotus Feet of the penitent. (3)

He is the One Sole Supreme, there being none other,
The Guru's *Shabad* brings about realisation of the Preceptor.
He who takes to truth, acquires ecstasy,
Says Nanak in a state of poise he merges into the Divinity. (4) 7

Basant III

He who meditates on Him, finding Him ever by his side,
Considering himself dust of the lotus feet of the holy guide,
Remains ever absorbed in the Lord.
The Accomplished True Guru gives him accord. (1)
Rare are those who treat themselves as slaves of the slaves,
The supreme status such devotees have. (1) *Refrain*

They serve the One, none other,
Serving Whom they are in peace ever.
He neither dies, nor is He subject to transmigration.
Mother mine! Other than Him whom should I offer my propitiation? (2)

They are true who have realised the True,
Curbing their ego, the Name on their own they imbue.
The Guru guided gains Name,
His mind is immaculate, true can claim his fame. (3)

He who enlightened you, know Him as your Lord,
In the Word Holy you find your God.
He who tastes the essence of divinity he is pure,
Says Nanak, those devoted to Name are true sure. (4) 8

Basant III

He who is dyed in Name saves his several generations.
His utterances are true, he is fond of meditation.

Why the misled, self possessed had to be born?
Devoid of Name they have their life shorn. (1)
He who dies while living, in death does his life exhalt.
With the Word Holy, he has truth lodged in his heart. (1) *Refrain*

P-1175

For the devotee truth is the sustenance and the self holy,
His mind is immaculate, of virtues a virtual treasury.
He is neither born nor he dies, from transmigration he is free,
Blessed by the Guru he remains merged in the Deity. (2)

He who serves the True, comes to realise truth,
At the Guru's Portal is he lionised forsooth.
With true glory at the Portal of the Guru,
He comes to recognise his identity true. (3)

Truly infallible is the True,
All others are misled and in ignominy rue.
One should serve the True contemplating the Holy Word,
Says Nanak, with the Name one gets in the True absorbed. (4) 9

Basant III

Without good deeds to their credit, into illusions they stray.
Attached with Maya, they suffer many a malady.
The purblind self-possessed find no bay.
Worms of filth, in filth they stay. (1)
He who abides by His will is recognised.
With the help of the Word Holy he is glorified. (1) *Refrain*

They are dyed in truth who from the Above have it inscribed,
Ever with the Name they are apprised.
The True Guru's Word ever bestows peace,
And one's light in the Divine light comes to cease. (2)

The Name alone the world liberates,
Blessed by the Guru the Name one contemplates.
Without Name, nobody has found liberation,
It comes with the Accomplished Guru's fascination. (3)

He realises whom He Himself blesses,
The True Guru's Service the Name impresses.
He who realises the One, he is recognised,
Says Nanak, dyed in Name at the Portal he is lionised. (4) 10

Basant III

Should He be gracious, He brings about union with the True Guru,
Himself comes to lodge in the heart the True.
The mind becomes steadfast and forbearing,
The Treasure of Virtues one starts adoring. (1)
Devoid of Name, one eats poison and dies
Wasted life one is born, dies, is bron again to face demise. (1) *Refrain*

They try many a guise without peace in the mind,
With much too much ego; in ignominy themselves they find.
He is of great good fortune who on the *Shabad* has a hold,
His straying mind he comes to control. (2)

There are inaccessible and wondrous boons within,
Guided by the Guru, one can find them in contemplation.
The Nine Treausres of Name are obtaining in man
Those dyed in the divine dye, in truth may scan. (3)

He does everything himself, no one may interfere.
Should He so desire one has union with the seer.
No one is close to Him; to none He is evasive.
Says Nanak, the Lord is all over pervasive. (4) 11

Basant III

Guided by the Guru's Word, I cherish meditation,
And with the essence of Name Divine I remain drenched in divination.
My sins of many a life find divination,
I die while living and get in the Name emersion. (1)

The Lord's secret, Lord alone knows.
With the Guru's *Shabad* the mind blossoms,
And Lord, Purveyor of Virtue, the Name bestows. (1) *Refrain*

P-1176

With ochre garbs one is not free from illusion,
Too much discipline gives not relief from tension.
Guided by the Guru, one is introduced to divination,
For which the one with great good fortune has the provision. (2)

In *Kaliyuga* Lord's Name is the glory true,
Which is obtainable from the Accomplished Guru.
Those dyed in Name are in a sober hue,
Devoid of Name, in ego they burn and rue. (3)

Greatly fortunate is he who on the Name meditates,
All the suffering Lord's Name ameliorates.
Whom He who pervades all over in the heart inhabitates,
Says Nanak, He is primed of all who creates. (4) 12

Basant III
(Couplets)

I am a mere worm which You did create,
Pray, let me on You meditate.
Mother mine! His virtues I identify and contemplate.
Uttering His Name at His feet I prostrate. (1) *Refrain*

Blessed by the Guru, one cherishes Name,
Why waste one's life apportioning blame? (2)

As the Guru was gracious my ego I shed,
And in due course with Name I was wed. (3)

Supreme amongst tasks is meditation on Name,
Nanak does this truth proclaim. (4) 1.13

Basant III

It is the advent of Spring, the vegetation is in bloom
In the company of the Guru True, my mind is in zoom. (1)
My stupid mind! Contemplate the True,
And thereby would you the peace pursue. (1) *Refrain*

When the mind is in blossom one is in bliss
One gains *Amrit* as fruit and the Name along with this. (2)

Everyone speaks of Him as Exclusive,
He who abides by His ordinance realises His Missive. (3)

Says Nanak, one need not be vain.
Utterances and insight the Lord alone can claim. (4) 2.14

Basant III

All the *yugas** are Your creation.
Meeting the True Guru lends illumination and realisation.
The Lord Himself consummates the union.
With the Guru's *Shabad* in the Name True one finds the fusion. (1) *Refrain*

* ages, there are four.

Spring in the mind, it is green all over,
Flowering and flourishing with the Name in peaceful cover. (2)

He who contemplates Name is in perpetual *Basant,**
The Lord's Name is his heart's content. (3)

With *Basant* in the heart, the mind and body are in flowers
Says Nanak, the body is a tree with Name as fruit in its bower. (4) 3.15

Basant III

It is Spring for them who laud the Lord,
Greatly fortunate is the one who is devoted to God. (1)
The mind burnt with duality,
Of Spring doesn't appreciate reality. (1) *Refrain*

The mind after worldly affairs ever trailing,
Deluded by Maya is found ever found wailing. (2)

When it meets the True Guru, the mind is liberated,
No more is it by Yama ever baited. (3) P-1177

The mind is freed if the Guru frees.
Says Nanak, from the attachment of Maya the Guru's *Shabad* gets released. (4) 4.16

Basant III

With advent of Basant,* in bloom gets the vegetation,
All the living creatures are joyous in Lord's meditation.
The heart blossoms, day and night is one in contemplation,
And guided by Guru effects the ego's evacuation. (1) *Refrain*

He recites verses from the Scriptures of the Guru,
The world gets verdant as ordained by the True. (2)

* Spring

It bears flowers and fruits if He were to please,
One gathers the roots, should the True Guru release. (3)

Himself He is Spring; the universe His orchard,
Says Nanak, it is with great good fortune that one gains the Holy Word. (4) 5.17

Basant Hindol III
Score 2

There is but One God.
He is realised through the grace of the True Guru.

I am sacrifice unto the Guru's Word; the Guru's *Shabad* I hail.
Brother! I laud my Guru ever;
And in my mind at the Guru's feet entail. (1)
Myself! Better yourself to the Guru both you bind.
Your mind and body would be verdant.
And the Lord's Name as a gift you will find. (1) *Refrain*

Those protected by the Guru are saved, brother!
They have the essence of divinity as *Amrit* to partake.
They are rid of the malady of ego,
Peace comes their way to overtake. (2)

Those pardoned by Him Above, brother!
They get into the *Shabad*'s wake.
The dust of their feet liberates,
With the holy company who make. (3)

He does Himself and makes us do, brother!
Who has blossomed everything around.
Says Nanak, his body and mind are in peace,
Who in the *Shabad* the Lord has found. (4) 1.18.12.18.30

Raga Basant IV
Score 1
Couplets

There is but One God.
He is realised through the grace of the True Guru.

The way light of the Sun pervades,
The Preceptor in every heart pulsates.
The Lord by Himself alone is all over spread,
Mother mine! In the Guru's *Shabad* He is read. (1) *Refrain*

He is enshrined in every heart,
Meeting the Guru this mystery is solved. (2)

The Sole Lord is all over pervasive,
The greedy reprobates find Him evasive.
He alone is prevalent everywhere,
Says Nanak, it is ordained by Him what happens here. (4) 1

Basant IV

Day and night come as calls,
Ever who rescues in the end.
My self! Meditate on the Lord. (1)
My self! The Lord you should ever contemplate.
Shaking off sloth the Preceptor is found, P-1178
Guided by the Guru, His virtues you should relate. (1) *Refrain*

The self-possessed roam in ego and depart,
They are handed over to Yama who does them assault. (2)

The devotees to the Lord remain attuned,
From the pain of birth and death they are immuned (3)

The Lord takes kindly on the holy
Guru Nanak was gracious and we realised the Deity. (4) 2

Basant Hindol IV
Score 2

There is but One God.
He is realised through the grace of the True Guru.

In the citadel of heart there is hidden a jewellery chamber of the Lord's Name.
It can be traced in concert with the Guru,
And then one's light merges in the Divine Flame. (1)
Master! Let me meet the holy company,
Seeing Whom the sins are shed.
And one qualifies for the Supreme Entity. (1) *Refrain*

The five thieves are robbing the city and the Name Divine they have devoured,
Guided by the Guru, if sought and they are caught,
The entire capital is recovered. (2)

Fed up with hypocritical and delusive measures,
My mind remained absorbed in Maya lucre.
I came across an enlightened godmen
Who pulled me out of the dark quarter. (3)

When the Creator and Provider of the World,
In His grace brings about union,
Then comes peace in mind, says Nanak,
In one' heart one lauds the Divine Scion. (4) 1.3

Basant IV
Hindol

You are the Supreme Lord, Inaccessible Master,
I am Your petty worm.
O Compassionate Lord! Do be gracious,
For a seat at the feet of the True Guru I yearn. (1)
Dear Lord! Pray grant me the fellowship of the Holy.
I am soiled with misdeeds of many a life,
Cleanse me up with the company of the devotee. (1) *Refrain*

Distinguishing not between the higher and lower caste,
I meditated on the Holier of the Holy.
The Lord elevated me above the rest,
And blessed me with all the glory. (2)

High caste or low; whoever remembers You Lord,
You fulfil his desire.
They are blessed, highly blessed indeed,
The devotees who for the Lord aspire. (3)

I am mean, a heavy lump of clay,
The Lord took pity and brought about the union.
Nanak, the humble, imbibed the Master in His mercy,
Who sanctified the one who had fallen. (4) 2.4

Basant Hindol IV

My mind has peace not for a moment,
With the Lord's Name I've come myself to tie,
The way a baby is fond of his mother's breast,
Until the breast is not bare, he would cry. (1)

Lord! Pierced with Name my mind and body lie,
With great good fortune I've found the True Guru.
In the city of my body He seemed to lie. (1) *Refrain* P-1179

Every breath that I breathe,
Separated from the Preceptor, is a mere sigh.
The way lotus and water are tied in love,
Without water the lotus would die. (2)

I meditate on the Name Immaculate of the Lord,
As provided by the great Guy.
Washed is the dirt of ego accumulated for ages,
With ambrosial waters of the sea high. (3)

Master! Pray reckon not my deeds,
Vindicate the honour of your devotee.
Should it please the Lord He would listen his supplication,
Nanak, the humble, has come in His shelter to lie. (4) 3.5

Basant Hindol IV

Every moment my mind strays away in illusions
Not for an instant at home it stays.
I've used the Guru's *Shabad* as goad and corrective
And brought it back to the bay. (1)
Lord! Let me meditate in the company of the holy, if I may!
Ridding myself of the malady of ego, I am in peace,
Let me in a state of poise pray. (1) *Refrain*

There are many jewels, rubies and pearls in the home,
The strayed one his hand cannot on them lay.
The way a water-divine can locate water for well in a moment,
For the divine boons the True Guru may show the way. (2)

Those who have not encountered such a holy Preceptor,
Many a time accursed is their life, they say.
The gift of human incarnation gained due good deeds
For a *cowrie* they waste away. (3)

Madhusudan,* Lord do be gracious,
In Your grace grant union with the Guru I pray!
Nanak, the humble, lauding the Lord in the company of the holy
Attained freedom from many a fray. (4) 4.6

Basant Hindol IV

Tortured in transmigration,
The self-possessed's life is desolate.
He has meditated not on the Lord's Name for a moment,
When he dies holding him by hair, Yama would isolate. (1)
Lord! The vice of ego and attachment I should hate,
I should cherish the company holy,
With the holy myself should I sate. (1) *Refrain*

Pray, bless me with company of the holy,
In their shelter I could wait.
The sinking stone pray save us, Lord!
You are Compassionate, the sufferings You ameliorate. (2)

I laud You in my heart, Master!
In the company of the holy, my mind I cultivate.
I am deeply in love with the Lord,
I am sacrifice unto the Divine Mate. (3)

Pray, do fulfil my desires, my Preceptor!
With Your Name my mind illuminate.

* killer of Madhu, God

Nanak, the humble, is in a state of bliss,
The Guru has blessed him with the *Mantra* to rotate. (4) 5.7.12.18.7.37

Basant V Score 1
(Double Couplets)

P-1180

There is but One God.
He is realised through the grace of the True Guru.

Let us salute the Guru and serve Him.
It is an occasion of rejoicing,
There is supreme bliss around.
Anxieties allayed at Guru's offering.
It is spring time at our house, today;
To the Limitless Lord we get to pray. (1) *Refrain*

We play *Holi* with the Lord.
Our *Holi* is to serve the Holy,
Dyed in the deep hues of Divinity. (2)

The mind and body are blooming like a meadow,
Unaffected by sunshine and shade.
Remaining green all the time
It is ever spring in the company of the Sublime. (3)

The miracle tree Parjat has sprouted,
Its flowers are like precious stones.
Singing the Lord's praises we are content,
Nanak, the slave, lauds the Lord he has known. (4) 1

Basant V

As the shopkeeper for gain runs a shop,
The gambler in the game has his heart.

The drug-addict lives on his addiction,
The devotee survives with meditation. (1)

All are dyed in his colour,
They do as dictated by the Preceptor. (1) *Refrain*

During the rainy season the peacock dances,
Beholding the Moon, the lotus blossoms.
Seeing her baby, the way mother is excited.
The devotee meditating on the Lord is delighted. (2)

The lion is happy with fish for food,
The hero in the battlefield feels good.
The way a miser is with wealth attached,
The man of God with Lord is latched. (3)

All colours make one colour,
All pleasures are in the Name of the Preceptor.
To him is obtaining this treasure,
Says Nanak, whom the Guru makes this offer. (4) 2

Basant V

He enjoys Basant on whom the Lord is kind.
He enjoys Basant towards whom the Guru is inclined.
He who is singularly happy,
In his heart is enshrined Name of the Divine Entity. (1)
In the home of such *Basant* blooms.
Where is heard the Lord's laudation in tune. (1) *Refrain*

My self! You should bloom cherishing the Preceptor,
Gain enlightenment in the company of holy benefactor.
He is an ascetic who enjoys the holy company,
He is a recluse who is dyed in the Guru's dye. (2)

He is fearless who lives in the divine fear.
He is happy no illusions who would rear.
He is a penitent whose heart is composed.
He is steadfast in truth who is reposed. (3)

He who longs for One and with the One he is attached,
Meeting and enjoying, endearing and getting latched,
He remains in poise in every state
Nanak, the slave, is sacrifice unto such a mate. (4) 3

Basant V

P-1181

Life, breath and body You granted,
The stupid were made worthy with the spark You planted.
All are beggars; You are the Bestower.
Meditating on the Name they receive your favour. (1)
My beloved Lord, Almighty!
Everything I obtain from You in bulk quantity. (1) *Refrain*

Meditating on the Name one is saved,
Meditating on the Name one gets peace and poise craved.
Meditating on the Name one is exalted,
Meditating on the Name one is never faulted. (2)

Lord! Grant me the Words,
Which have this hard to obtain body unfurled.
In the holy company I should relax,
Uttering the Name my heart should wax. (3)

There is none other than You.
All in sport, you alone they pursue.
Pray, save me the way you may!
Meeting the Guru Accomplished bestows peace, does Nanak say. (4) 4

Basant V

My Beloved Lord, the Ruler by me abides.
Beholding Him I exist, mother mine!
Seeing Whom my sufferings end,
Pray let me with my Beloved blend. (1)
My Master is the prop of my body and mind,
My breath and life belong to the Kind. (1) *Refrain*

He for Whom divines and deities are in quest,
Whose mystery the monks and Shesh* can't wrest,
Whose state and extent cannot be told,
In every home Who has His abode. (2)

Whose devotees are ever in bliss,
Whose devotees never find anything amiss.
Of success Whose devotees have always a kiss. (3)

How do we sing His glory?
Bestower of Peace, He figures in every story.
Nanak seeks just one alm,
Pray grant me the Divine Name. (4) 5

Basant V

The way irrigated with water the plants get green,
Of ego in the holy company is one clean.
The way the master is of his slave's power,
On their devotees the *gurus* and *pirs*** their bliss shower. (1)
Lord! You are the Provider of boons, the Purveyor,
Every instant to You we offer prayer. (1) *Refrain*

* Sheshnag, the legendary serpent with thousand heads with which he utters Lord's Name
** Muslim holy

He who finds company of the holy,
He gets dyed in the dye of the Deity.
They are free from bonds.
The devotees who laud and of the Lord are fond. (2)

They close their eyes and have a glimpse,
With their tongue His glories they sing.
Blessed by the Guru, their desires are fulfilled,
Their heart satiated with essence of divinity distilled. (3)

They get to serve their feet,
Of the Primal Being and the rest of holy fleet.
For all His Name is the Saviour,
Nanak has found this treasure. (4) 6

Basant V

You are the great Provider, ever bestowing,
In self and breath ever living.
You give varieties of delicacies for consumption,
Ungrateful, I admit not a single benefaction. (1)
I know not Your truth at all — P-1182
Pray, take care of me, the Compassionate Lord! (1) — *Refrain*

I have neither repetition of Name, asceticism nor good deeds to my credit,
Of ritual performance I have no asset.
I entertain only one hope,
Of Your Name alone I have the support. (2)

Lord! You are proficient in every respect,
A fish in water on you can't reflect.
Inaccessible among the inaccessible and Higher than highest,
We are small, You are the Greatest. (3)

Those who meditate on You are beyond need,
Those who have realised You are wealthy indeed.
Those who serve You enjoy felicity,
Says Nanak, they are in the shelter of the deity. (4) 7

Basant V

You should serve Him who created you,
Meditate on Him who does the life imbue.
In His service You pay no penalty,
In His service there is no adversity. (1)
He who is of great good fortune;
He is from the death immune. (1) *Refrain*

Life goes waste serving other than God,
Fulfilment of no objective is wrought.
Serving a man entails pain,
Serving a sage ever gets gain. (2)

Brother! If you seek perennial felicity,
The Guru has advised company of the holy.
Ever should you meditate on Name of the One,
The company of holy attains liberation. (3)

It is the essence of divination,
Of all meditation the most meaningful meditation.
In Lord's laudation, best is the phrase,
In which one sings the Master's praise. (4) 8

Basant V

Uttering Whose Name the tongue is sanctified,
Meditating on Whom one is glorified,
Contemplating Whom Yama is ostracised,

Serving Whom one gets anything visulaised, (1)
One should recite the Name of Lord.
Shedding all the foulness of heart. (1) *Refrain*

He who has created the earth and sky,
In every heart is enshrined the Deity.
Meditating on Whom those fallen are redeemed,
In the end they don't have to plead. (2)

Of all the creeds it is the best creed,
Above the ritual practices which considers deeds.
That which is sought by godmen and devotees,
One should serve the holy company. (3)

He who bas been gifted by the Primal Preceptor,
He realises the Divine Treasure.
He whose status and extent cannot be stated,
Nanak, the humble, has Him propitiated. (4) 9

Basant V

My mind and body were thirsty,
I was quenched by Guru in His mercy.
My sins were annulled in the holy company,
I meditated on Name in divine ecstasy. (1)
Blessed by the Guru, it is Spring.
With the Lotus Feet enshrined in my heart
Ever and ever His laudation I sing. (1) *Refrain* P-1183

He is the Master Accomplished, Almighty!
Helpless, I am His property.
All the living creatures He felicitates,
In His grace, He liberates. (2)

Lord, Reliever from the worldly ties and Redeemer from suffering,
Godmen and sages pay Him offering.
Earth and sky are in whose discipline,
All the creatures eat what by Him is given. (3)

Killer of hearts, the Compassionate Preceptor,
Of His devotees He is ever a Benefactor.
In His grace He bestows boons ever,
Nanak lives on the Name of the Preceptor. (4) 10.

Basant V

Dyed in the Lord's dye all the sins are effaced,
Meditating on the Name from suffering is one saved.
Contemplating the Lord, darkness is dispelled
Devotion to the Divine, transmigration is quelled. (1)
It is Spring and Divine festivity,
Ever are we in the holy company. (1) *Refrain*

The holy have bestowed this homily.
Where dwell the Lord's devotees, it is a blessed country.
Without the Name of Lord it is a deserted space.
Blessed by the Guru, one should behold Lord in every face. (2)

In Lord's laudation lies joy, delight and ecstasy,
My self! Ever should you avoid committing a folly.
Consider the Lord Almighty by your side,
Here and hereafter who does provide. (3)

Of devotees, you should seek dust of their feet.
Ever by Your side Nanak, the Master You treat. (4) 11

Basant V

My True Lord is ever new.
I meditate on Him, blessed by the Guru.
The Lord is a Saviour like mother and father,
Contemplating Whom there is no disaster. (1)
I meditate on the Master with single-minded devotion in the heart.
Ever in the case of the Accomplished Guru,
The True One had me to His bosom clasped. (1) *Refrain*

Of His devotees the Lord Himself takes care,
Foes and their minions are deluded in dispair.
There is no peace without the True Guru,
All over they suffer and rue. (2)

Their deeds they can not sweep,
What they have sown they must reap.
He Himself is of His devotees' the Saviour,
No one dare with him compare. (3)

His devotees the Lord looks after with utmost care,
Whose glory shines with matchless glare.
Lauding the Lord with his tongue day and night,
Nanak lives meditating on the feet of the Divine Knight. (4) 12

Basant V

Serving the Guru's feet, my sufferings are behind,
The Preceptor has been kind.
All my objectives are fulfilled, task achieved,
I live on the Name which is my feed. (1)

Pleasant is the season when one meditates on the Deity.
In the absence of the Guru they wail,
The retrobates are born, die and regret their destiny. P-1184

They are truly wealthy who have Lord as their wherewithal.
Their lust and wrath with the Guru's *Shabad* are stalled.
Free from fear, they attain the state of fearlessness.
Meeting his Guru, Nanak meditated on His graciousness. (2)

The Lord introduced me to company of the men of God,
Meditating on the Name, what I longed, I got.
On earth and ocean the Lord pervades,
In consort with the Guru, on Him Nanak meditates. (3)

It is eight *siddhis** and nine *nidhis*** indeed,
Who because of his past deed a holy life leads.
Lord! Your slaves live on meditating on Your Name.
Meeting the Guru, says Nanak, the lotus blossoms in flame. (4) 13

Basant V
Score 1
(Couplets)

There is but One God.
He is realised through the grace of the True Guru.

Meditating on the Lord fulfilled all my desires,
I have met my long-separated Sire. (1)
I contemplate the Lord, worthy of contemplation,
Serving Whom it is peace, poise with occupation. (1) *Refrain*

In His grace He takes kindly,
His devotees He cherishes fondly. (2)

The bed is elegantly done.
Where my Master of Joy is going to come. (3)

* miraculous powers ** clairvoyance

He has not taken notice of my good and bad deeds,
Nanak meditates on His feet. (4) 14

Basant V

Lauding Him the sins are allayed,
Day and night a melody of poise is played. (1)
The heart gets attached to His feet.
In His grace are the holy propitiated,
Day and night is the divine treat. (1) *Refrain*

As a token of His favour the Lord is manifest.
He has tagged unto His apron the Lord Compassionate. (2)

My mind has become dust of the feet of the holy,
Day and night I behold in person the Divine Entity. (3)

My thirst for lust and wrath is dead,
Nanak is by Lord's grace fed. (4) 2.15

Basant V

The Preceptor Himself remedied the malady,
And saved the child in His mercy. (1)
In our home, it is peace, poise and festivity of Spring,
As we came under the care of the Guru Accomplished.
Freedom-incarnate we find, as we did his *Mantra** sing. (1) *Refrain*

The Preceptor Himself allayed our sorrow and sufferings,
As of my Guru's *Shabad* I make daily readings. (2)

He who meditates on His Name,
He achieves all the fruits in the laudation chain. (3)

* spell

Says Nanak, the holy have a noble way,
They meditate on the Lord night and day. (4) 3.16

Basant V

His decree and we were endowed,
To His devotee, His favour He showed. (1)
The Guru Accomplished completed the task to perfection,
The Name Ambrosial He bestowed for delectation. (1) *Refrain*
P-1185

He reckoned not my good and bad actions,
Holding my arm He took me across the ocean. (2)

Casting off my impurity, the Preceptor has made me immaculate,
At His feet I come to prostrate. (3)

All He does the Almighty,
In His grace, says Nanak, liberates the Deity. (4) 4.17

Basant V

There is but One God.
He is realised through the grace of the True Guru.

Behold! The flowers are in full bloom.
Forsaking conceit,
Stick to the Lord's feet:
Get to the tender bosom,
Contemplating on the Creator.
The tender shoots are fragrant,
While others are dry and hard.
At the time of *Basant*,
Everything is exuberant. (1)

It is *Kaliyug* now.
The seed of Name you must sow.
No other time is opportune,
Lest you make a mistake.
It is the Guru who gets to God,
He who has it written in his fate.
It is time to remember the Lord,
Nanak is smitten with the Name of God. (2) 5. 18

Basant V Score 2
Hindol

There is but One God.
He is realised through the grace of the True Guru.

Brethren! Get together in a spirit of unity, casting off duality.
Take the devotee as Your companion and sit in the square of the holy. (1)
Brother! You should take your turn in a way
That guided by the Guru you meditate on the Name day and night,
And in the end you don't have to pay. (1) *Refrain*

Let your *karma* and *dharma* be your chess,
And truth your dice.
Defeat lust, wrath, avarice and attachment,
Such a game does Lord prize. (2)

Get up early to take bath and before you sleep meditate on the Lord.
My True Guru takes care of the wrong moves,
Peace and poise are His award. (3)

Himself the Lord plays, Himself He watches,
Himself He organises the game.
Says Nanak, he plays as guided by the Guru,
He wins the game and gains fame. (4) 1.19

Basant V
Hindol

Of Your creativity You alone are aware, none other of it is wise.
He whom You favour, my Love,
He alone does You realise. (1)
I am sacrifice unto Your devotees.
Your abode is ever beautiful,
And wondrous are Your activities. (1) *Refrain*

Yourself You inspire to serve You,
No one else can do.
He alone is Your cherished one,
In whom Yourself You imbue. (2) P-1186

You are the Supreme Bestower, supremely wise, none other.
You are my Accomplished Master,
I know not how my devotion to You I offer. (3)

Your Mansion is beyond my knowledge, Love!
Difficult to carry out Your ordination.
Says Nanak, I have opted for Your Portal,
Pray, take care of the stupid one. (4) 2.20

Basant Hindol V

I know not my roots, nor my source, I am in delusion and pride lost. (1)
Father! You are the Supreme Lord,
Pray, save me I am a meritless ward. (1) *Refrain*

That creation and destination is ordained by Lord,
Everyone seems to have this got. (2)

Those who are dyed in the Divine dye,
In *Kaliyug* they are a happy lot.
There is no other way contemplated,
Says Nanak, liberation with the Guru's Words alone is sought. (4) 3.31.

There is but One God.
He is realised through the grace of the True Guru.

Raga Basant Hindol IX

Godmen! Treat this body as myth,
The Lord who is enshrined in it is the only truth. (1) *Refrain*
This world is a dream-substance,
Watching which you are vain forsooth.
Nothing is going to accompany you,
Why cling to it uncouth? (1)

Shedding praise and calumny of others,
Lord's laudation should be in Your heart's booth.
Says Nanak, the humble, the One Preceptor is pervasive all over to soothe (2) 1

Basant IX

With lust in the sinning soul,
The restless mind remains out of control. (1) *Refrain*
The *yogi*, wandering monks and recluse,
All are amenable to the noose. (1)

Those who meditate on the Name,
They swim across the life's main. (2)

Says Nanak, I have come to the Lord's care,
Pray, bless with Name; that I am ever in prayer. (3) 2

Basant IX

Mother! I'm blessed with the riches of Name,
Free from wavering, I'm settled in the mind's frame. (1) *Refrain*
I have forsaken the lure of Maya and find myself awakened,
No more I'm given to avarice and attachment.
I've taken to contemplation of the Enlightened. (1)

My doubts of ages are allayed,
The moment I gained the jewel of the Name.
All my thirst was quenched,
And to the peace of mind I came. (2)

He whom in His grace He takes kindly,
He alone sings praises of the Lord.
Says Nanak, it is a gift of the Master,
A rare Guru-conscious is blessed with the Word. (3) 3

Basant IX

My self! How is it that you have forgotten Lord's Name?
The moment your body expires.
You will be bound with Yama's chain. (1) *Refrain* P-1187

This world is a mountain of smoke.
What made you think it is a joke?
Your wealth, property, house and wife,
Nothing will accompany you,
Of this be wise. (2)

The Lord's devotion alone will be your company.
Says Nanak, dedicate yourself ever to the Deity. (3) 4

Basant IX

Why are you misled in false greed?
Nothing is lost, should you even now pay heed. (1) *Refrain*
Consider this world like a dream,
In an instant it is destroyed, this truth you should glean. (1)

Day and night Who abides by you.
Ever you should be devoted to the True.
He who in the end comes to Your aid.
Says Nanak, Him do I ever praise. (3) 5

Basant I Octets
Score 1 Quatrains (Datukiyan)

There is but One God.
He is realised through the grace of the True Guru.

The world is like a crow with Name not imbued,
Devoid of Name it pounces for its feed.
Its mind is fouled in many a misdeed,
This has made me snap my attachments indiscrete. (1)
Lust and wrath are mighty evil passions,
Devoid of Name how can one have noble inspiration? (1) *Refrain*

It is a house of sand caught in a whirlpool.
Or a bubble of rain formed in a water pool.
From mere drop was created man like a vessel on the potter's tool.*
The entire creation owes itself to Name as a rule. (2)

You are the Creator of all, the Supreme Guru.
Falling at Your feet, I adore You.

* wheel

Absorbed in Your Name, Yourself I imbue.
Those who ignore Name are thieves true. (3)

Having lost respect, you have garnered vice.
Devoted to the Name True you return home with prize.
Whatever happens is as per His advice.
Mother mine! He who imbibes His fear becomes fearless and wise. (4)

She asks for delicacies to eat,
Betel, flowers and many a sweet which are a malady indeed.
The more she indulges in playfulness,
The more herself with sorrow she feeds.
In the Lord's care it is nothing but His creed. (5)

She dresses and decks herself in many a form.
It is adorning clay, waste is her charm.
Desires and longings do a great harm.
Devoid of Name deserted are both home and farm. (6)

Go, my princess of a daughter,
Meditate on the Nama day dawn, decking yourself with truth.
Serve the Beloved with love forsooth,
With Word of the Guru assuage the vicious thirst uncouth. (7)

My charming Lord! You have my heart captivated,
With Word of the Guru I have you located.
Nanak standing at the Portal for You has waited,
Pray, do be gracious that with Your Name I'm satiated. (8) 1

Basant I

My misled mind suffers transmigration,
Given to much greed of vicious Maya, it has fascination.
Never it appears to be in deep devotion,
It is like fish grabbing hook in deception. (1)

My misled mind by dint of Name gets to the truth,
And contemplates on the Guru's *Shabad* in poise forsooth. (1) *Refrain*
P-1188

My misled mind roams about like humming bee,
And gets into the wrong hole, despite many other there maybe.
Like elephant caught in a lusty spree,
Bound tight and given blows on his head free. (2)

My thoughtless mind, like a frog, devoid of devotion of the Lord,
Is accursed and castigated at the Divine Portal without Name of God.
Without caste, clan or name and accord.
Sans merit, sufferings remain my only companion in the life hard. (3)

The mind wavers; it should be kept in accord.
Devoid of devotion to the Lord, there is no respect, no regard,
You know it all, you should guard.
The Creator takes care of the earth and serves as its prop. (4)

Should He Himself mislead, whom to complain?
Mother mine, were I to meet the Guru, to Him I would explain.
Discarding evil, doing good should be one's aim.
He who is devoted to the Guru's *Shabad*, truth is his gain. (5)

Meeting the True Guru the mind is refined,
The immaculate mind to ego is blind.
It is ever free, no one may it bind,
Discarding duality with Name it is entwined. (6)

As ordained by Lord Himself, the mind goes astray,
The Lord abides in all, nothing else can one say.
Everyone must do as ordained and in ordinance stay,
Weal and woe come, assigns them as He may. (7)

You are infallible never You go wrong,
You enlighten the mind with Guru's holy song.
You are the Supreme Master to whom the Word Holy belongs,
Says Nanak, by realising truth the fruit gets strong. (8) 2

Basant I

He who longs for a glimpse of the Guru,
Discarding duality with the One himself he imbues.
Free from sufferings, he quaffs the distilled *Amrit*,
Guided by the Guru, he realises and to the One submits. (1)
Many a devotee yearn for you.
A rare one succeeds; the Guru's *Shabad* helps him true. (1) *Refrain*

The *Vedas* expound Him as One alone,
He is without limit, Limitless Known.
He alone is the Creator, the world who has created,
Without any device, the sky who has elevated. (2)

The recitation of scriptures is enlightenment and meditation,
He is free from attachment,
His discourse is beyond narration,
The *Shabad* alone is true identification,
Of which the Guru Accomplished is personification. (3)

Truth is the only *dharma*,
Which the Accomplished Gurus from times immemorial confirm.
He who is absorbed in the unstruck melody,
Guided by the Guru he realises the Inaccessible Wondrous Deity. (4)

There is only one throne and one ruler,
Care-the-less is found everywhere.
In all the Three Worlds He is the star.
The Inaccessible, Unknowable *Ik Oankar**. (5)

* There is but One God.

You are One and the Sole Entity, Your Name is True,
It is just whatever is done by You.
With the holy deeds comes honour and glory
And one is admitted on the Portal of the Deity. (6)

Devotion to One, and to One alone loving,
Fearless in devotion coming and going,
Guided by the Guru, who lives like a wayfarer, P-1189
He is absorbed in the Lord, and himself does endear. (7)

I find Him all over and in poise on Him I meditate,
Other than the Master, none else do I propitiate.
With the *Shabad* has Nanak his ego shed,
With a glimpse of True Guru he is blessed. (8) 3

Basant I

The restless mind finds not extent of the Lord,
One is born and dies, born again and dies again in transmigration involved.
Creator! We die suffering many an agony,
Without the Lord Beloved there is no one to take pity. (1)
Everyone is suave, who should I call low?
Devoted to the Lord, truth is my tow. (1) *Refrain*

I have tried many a remedy,
Without my Guru who can relieve me from agony?
Devoid of devotion one suffers many a woe,
Weal and woe to my Master I owe. (2)

In such severe agony, how do I feel at rest?
He who knows the malady, he alone can suffering arrest.
My bad deeds are in my mind and body like pests,
I look for the Guru who can treat me best. (3)

The Guru's Shabad and the Lord's Name are the remedy.
I live as ordained by the Divine Entity.
All the world is in the grip of suffering,
Whom should I show my malady?
The Lord is Immaculate,
Pure is the Name of the Holy. (4)

He who finds his destination manifest in his abode,
The Mansion of Guru to which he does other goad.
The divine consciousness in his mind and enlightenment in the heart,
Such are the devotees who the worldliness do discard. (5)

He is above the weal and woe.
Having tasted *Amrit*, the Name is his tow.
He realises his identity and remains absorbed.
His life a success and, guided by the Guru, his sufferings abhorred. (6)

Granted by the Guru he quaffs the *Amrit* of truth,
Absorbed in *Sahj* for ever he lives in this booth.
Graced by the Guru, He does own,
He who is His in Him does drown. (7)

He who indulges in pleasures suffers.
The one who by the grace of the Guru is above weal and woe,
He finds the Lord in every heart figure.
And in his heart, says Nanak, to the Lord adheres. (8) 4

Basant I

Don't you get misled
By the pride of having smeared your body with ash.
Yoga doesn't consist in roaming about naked. (1)
Stupid! Why have you forgotten the Lord's Name?
It's the only thing that will come to your rescue in the end; (1) *Refrain*

Ask your Guru and reflect on it.
Wherever you look, you will find the Master of the universe. (2)

What do I say, when there is none else?
The high caste and honour
Are the blessings of His Name. (3)

Why should you feel elated with riches and property?
And the time of your departure nothing will accompany you. (4)

Annihilate the five evils
And concentrate on Him;
This is the secret of the yogic way of living. (5)

Your mind is swollen with pride;
Oh stupid one! You remember not God. (6)

Who can ordain your emancipation,
Don't you forget the Lord,
Lest you fall into the clutches of death,
Misled! You will suffer in the end; (7) P-1190

Meditating on the Divine Word will kill your ego
And true Yoga will be your guide. (8)

You remember not Him who has blessed you with life.
Stupid! Yoga is not to be found at the graveyard or
cremation ground. (9)

Guru Nanak tells the truth,
Open your eyes and embrace it forsooth. (10) 5

Basant I

Duality and foul thinking are fighting in darkness.
The self-possessed is deluded in this mess. (1)
The purblind is misled, gets in evil ways lost.
Without the Guru's blessings, doubts are not dissolved. (1) *Refrain*

The self-possessed is purblind, listens not the Guru's Word.
Like a beast, his ego he cannot discord. (2)

There are four and eighty lac creatures.
They are all my Master's pleasure features. (3)

The entire world is deluded without the wisdom of Guru's Word.
He realises it who is by the Guru inspired. (4)

The Guru's devotees are by the Guru cherished,
They are pardoned and not by Yama harassed. (5)

Those who have the One imbued in their heart,
They are united, their delusions they discard. (6)

Above Need, Beyond Limit and Wondrous Lord,
He is pleased with truth, the Almighty God. (7)

Says Nanak, the misled is guided by the Guru,
Granted the holy vision and united with the True. (8) 6

Basant I

Himself is He the humming bee, flower and creeper.
Himself in the holy company united with the Peer. (1)
O humming bee! You should have fragrance of the server.
That the trees get in bloom and the forests are in vendure. (1) *Refrain*

Himself He is Maya and Himself her spouse.
Himself with His *Shabad* the universe He brought about. (2)

Himself He is calf, cow and milk fine.
Himself the pillar of the body's shrine. (3)

Himself He is deed and Himself the doer.
Himself the devotee and Himself the Seer. (4)

He does and watches as the Doer.
With His light sustains millions of the poor. (5)

An ocean of virtues, He is a deep pool.
Unborn, Immaculate, a Precious Jewel. (6)

He is Himself the Almighty Doer.
A sovereign monarch in a peaceful rule. (7)

With the joy of Name Divine Nanak is satiate.
Without the Beloved Guru the life is waste. (8) 7

Basant Hindol I
Score 2

Having established nine planets, seven seas, fourteen continents,
Three spheres and four ages as *brands*,
God seated the four species of Creation in His mansion,
Giving four lamps in their hands,
One lamp in each hand. (1)
O my Merciful, Madhusudan, Madho,
Such is Your passion grand! (1) *Refrain*

The light in every home is Your physical force,
While your righteousness the ruler.

The earth is an all-time cooking cauldron
And destiny Your storekeeper. (2)

P-1191

The discontented asks for more and more,
The eclectic humiliation meet.
Avarice is the dark dungeon,
Evil deeds with fetters on the feet. (3)

The love of riches is like the blows of a mallet;
The sins acting as watchmen,
Good or bad, are what You make them. (4)

The Primal Lord is called Allah these days;
It is the age of Sheikh's hold.
The Hindu temples and their gods are taxed,
Such is the way of the world. (5)

The ablution pot, the call to prayer and the prayer-mat,
God has taken to garments blue.
'*Mian*' is how they address each other in every home,
Their language is altogether new. (6)

If You have become a Muslim,
What about us?
You will be *salaamed* from all the four quarters,
Your praises will be sung in every tenement. (7)

Going on pilgrimages, reading the *Smritis* and giving alms,
May earn us something like a day's wages.
Nanak was bestowed honour,
Remembering the Lord God just for a moment. (8) 1.8

Basant Hindol IV
Score 2

There is but One God.
He is realised through the grace of the True Guru.

In the township of body lives a child who would not for a moment rest.
I am tired trying measures after measures,
Deluded again and again in the quest. (1)
Master! Pray get the child back in tune.
Meeting the True Guru is one endowed,
And lauds the Lord, the Supreme Groom. (1) *Refrain*

The body, a prototype of the world, is as good as dead,
Should it be devoid of the Lord's devotion.
The Guru feeds it with the water of Name,
It gets green and joyous as with a potion. (2)

In my quest I have searched around.
The Guru showed me a miracle.
The Misbeliever look for Him all over,
Guided by the Guru, I found Him in my heart trickle. (3)

The Compassionate Lord has been gracious,
Like Krishan visiting Bidur,
Or Sudama with his devotion,
Undoing his poverty and hunger. (4)

Great is the glory of the Lord's Name,
Which my Master Himself does replenish.
Let the retrobates show their malice,
Not a bit of it would vanish. (5)

Man's real glory is Lord's Name,
Which gets him known all over.
The slanderers and reprobates bear it not a bit,
Their own home they apply cinder. (6)

When a devotee meets a devotee they add to their lustre,
The virtue for virtue craves.
My Lord is delighted with them,
When His slaves cherish His slaves. (7)

The Lord Supreme is like water,
He brings about union.
Says Nanak, the devotees meet in poise,
The way water in water gets immersion. (8) 1.9

Basant V Score 1
(Quatrains)

P-1192

There is but One God.
He is realised through the grace of the True Guru.

Listening to the tales of the Holy,
Remember the Lord with devotion.
Ajamal* was liberated by just one utterance,
Balmik** was blessed in the company of the saintly.
Dhruv, no doubt, imbibed Divinity. (1)
I seek dust of the feet of Your devotee
To plaster my forehead, pray, do be kind to me. (1) *Refrain*

Ganka+ gained salvation because her parrot remembered God.
Gajinder, the elephant, was granted deliverance for praying to the Lord.

* a Brahmin who lived with a prostitute. His sons's name was Narain. By calling Narain, one of the names of God, he was saved.
** a robber who turned holy.
+ a prostitute.

Sudama, the Brahmin, remained no more poor.
Man, you must meditate on such a Doer. (2)

Saved was the hunter who shot the arrow.
Kubja* was blessed by the Lord's foot on her toe.
Vidur** was free of his complex of servility.
O Man! You must also adore the Deity. (3)

God Himself vindicated Prahlad,
And robe he sent to Draupadi when His help she sought.
All of them remembered the Lord in peril.
Man! You must also serve Him
Who dwells across the channel. (4)

Dhanna served Him like a child.
Trilochan was enlightened by his Guru.
So did Beni.
O Man! You must also serve Him true. (5)

Jaidev got rid of his ego.
Sain, the barber, served and was spared.
O Man! Don't you waver and go astray.
You, too, can be saved if you follow His way. (6)

Saved are the devotees to whom the Master takes kindly,
Their deeds good and bad are reckoned not.
Seeing this I come to Your care,
And have Your shelter sought. (7)

Kabir meditated on Him devotedly.
Namdev remained in the presence of God.
Ravidas remembered the Master Incomparable.
Guru Nanak is truly the image of God. (8)

---

* a deformed woman cured by Krishna ** a low-caste devotee of Krishna

Basant V

Many an incarnation I've transmigrated.
Devoid of meditation on the Lord into the hell was fated.
Sans devotion I was cut to bits.
Without realisation Yama splits. (1)
Friend! You must ever meditate on God.
The Holy Word you should learn to laud. (1) *Refrain*

One feels contented on no account.
The entire spectacle of Maya to the cloud of smoke amount.
You've no reservation committing sin.
Involved in evil, you are committed to evil. (2)

In pursuit of possessiveness you add to your misdeeds.
In greed and attachment drowns the universe indeed.
You have taken to lust and wrath.
Not in dream you meditate on the Nath*. (3)

At times you are a *raja*, at others a beggar.
Weal and woe in the world are fetters.
Man knows not how to attain liberation.
In the bonds of misdeeds he gets woven. (4)

He has no friend and no associates.
With what he sows, himself he satiates.
Those for whom he committed wrong.
In an instant to the stupid no more they belong. (5)

Attached to Maya he is much deluded.
For what he is fated, he is recruited.
The Lord Almighty remains unattached.
He is not involved in good or bad. (6)

---
* Master

Gracious Lord! Pray save me!
I come seeking Your protection, the Lord of utmost mercy!
Other than Yours no anchor I can claim.
In Your grace pray grant me Name. (7)

You are the Creator Almighty.
Lofty and Wondrous Deity.
Pray, attach me to Your apron.
Nanak, the humble has come seeking Your protection. (8) 2

Var Basant V

There is but One God.
He is realised through the grace of the True Guru.

Borther! Meditating on Name, one gets rejuvenated.
One gets such a pleasant season if in one's lot it is stated.
All the Three regions, their forests and green blades are in bloom
With the Ambrosial *Amrit* sated.
Meeting the holy is peaceful,
There is no more filth generated.
Nanak is devoted to Name alone.
No more has he to be transmigrated. (1)

Those who are gifted with truth, have the Mighty Five* captivated.
The Lord with His refulgence comes and has Himself propitiated.
All the sufferings and sorrows are mitigated,
One is rejuvenated.
He who meditates on the Lord day and night,
No more has he to be transmigrated.
Says Nanak, he merges into the One.
From whom he was generated. (2)

* five evils - lust, wrath, etc.

Whence born? Where abided?
To whom do they return?
All the living creatures owe themselves to the Master,
Who can evaluate the sovereign?
Who utter, contemplate and listen the Name daily,
Sublime is their devotion.
Inaccessible, Unknowable is the Lord
Whom can approach none.
It is the truth that the Guru Accomplished expounded.
That is Nanak's narration. (3)

Basant
Compositions of *Bhaktas*
Kabirji Score 1

There is but One God.
He is realised through the grace of the True Guru.

The earth is in bloom; in bloom is the sky.
Every heart is in the spiritual high. (1)
The Divine Monarch has blossomed in many a form.
Wherever I turn I find His charm. (1) *Refrain*

All the four *Vedas* are in bloom.
The Smritis are in bloom, and the Koran of the Muslin (2)

Abloom is Shiva in *yoga*-meditation
Kabir's Master pervades in every direction. (3) (1)

The *pandits* take pride in their *Purana*'s recitation.
Yogis are intoxicated in *yoga* meditation.
The renunciates are intoxicated with ego,
The ascetics in the secret of their credo. (1)

All are intoxicated, none is sober.
The next door their house is exposed to a robber. (1) *Refrain*

Awake are Sukdev and Akrur
Awake is Hanuman, the langoor.
Shiva is awake in the service Divine,
Namdeva and Jaidev in *Kaliyuga* chime. (2)

There are many forms of sleep and remaining awake.
The devotee remains awake for the Lord's sake.
Many are the tasks this body has to do.
Says Kabir, God's Name alone the man should pursue. (3) 2

The wife has her husband given birth,
The son makes for his father's mirth.
Milk is sucked without the udders .
Behold, ye people, a marvel of *Kaliyug*,
The son has taken in wedlock his mother. (1) *Refrain*

Without feet he capers about.
Without mouth he laughs aloud.
Without the urge for sleep he would snore.
Churning milk without a churn is his chore (2)

Milk without udders the cow would yield.
Without distance far is the field.
Without the True Guru one finds not the way —
This is what Kabir has to say. (3) 3

Prahlad is put in the school,
Along with a children's pool.
'Why teach me irrelevances?
'Write on the tablet the Name of my Deity. (1)

I'll never give up my Lord's Name.
I have little to do with my other game.' (1) *Refrain*

Sanda and Marka* make a complaint,
Prahlad is summoned in all haste.
'You must give up remembering the Name.
If you listen to me, you'll not be framed.' (2)

"Why torture me again and again?
God has created the ocean, the earth and the mountain.
I'll not give up Name; its like abusing my Guru.
You may set me on fire or kill me the way you do?' (3)

In frightful wrath he pulled out his sword;
'Where is your saviour? I may be told.'
The Creator came forth from the pillar and in His awe
Hirannyakashyapu was destroyed with the claw. (4)

He is the Lord Supreme, the Divine Entity.
He became Narasingh** for his devotee.
Says Kabir, None can realise his extent:
Prahlad was saved in one such event. (5)

Inside my body and mind lurks Cupid like a thief.
Of the jewel of enlightenment he has me relieved.
Lord! helpless, before whom shall I go and cry;
Many has he ruined; I am a small fry. (1) *Refrain*
Lord! The pain is excruciating, I can bear it no more.
I am at a loss at his clever lore. (1)

Sanak, Sunanda and Sukdev, sons of Brahma
And Brahma himself,
Born out of the navel of the lotus by Karma.

* Prahlad's teachers ** the lion-man

Poets and *yogis* with matted locks,
All have, somehow, managed to avoid the rocks. (2)

You are Limitless, I know not Your limit.
Protector of the poor, whom shall I my petition submit?
In the cycle of birth and death, Lord do me sustain.
So that a devotee of the ocean of joy Kabir may remain. (3) 5

There is one trader with five dealers here,
And twenty-five bullocks somehow to carry the ware.
The caravan has nine bamboo-poles** and ten sacks,
With seventy two strings to tie the packs. (1)
I have little to do with such accounts — P-1195
Where capital shrinks and interest mounts. (1) — *Refrain*

Taking seven threads they entered the trade,
With their physical labour as additional aid.
The tax collectors then kicked up row,
The poor trader had to empty-handed go. (2)

Lost was the capital, the business shattered,
All over there the goods lay scattered.
Says Kabir, your problem will timely be solved,
Once you attain poise with your doubts resolved. (3) 6

Basant Handol
Score 2

There is but One God.
He is realised through the grace of the True Guru.

Impure is mother, also the father.
Their offsprings, too, are impure.

** used for making packages

Impure they come, they go impure.
Accursed, in impunity they die there. (1)
Say *pandit*, what spot is pure
Where I sit and have my fare. (1) *Refrain*

Impure is the tongue, its speech foul.
Impure are ears and eyes.
No one is rid of the impunity of lust.
Proud of Brahminic lore, one dies. (2)

Impure is the fire, also water,
The cooks are impure I assume.
Impure is he who serves with ladle,
Impure are those who sit and consume. (3)

Impure is the cow-dung, impure the cooking-square.
Impure are the lines drawn.
Says Kabir, such alone are pure,
Who are deep in contemplation gone. (4) 1-7

Basant Ramanand

Why go elsewhere when at home it is pleasant?
My mind wanders no more, maimed it remains vacant. (1) *Refrain*

One day I had an inspiration as it were.
Rubbing sandalwood, incense and other fragrant ingredients,
I left for temple for the deity to revere,
The Guru, however, showed Him in my heart just here. (1)

Wherever one goes one finds water and stones.
It is He who is pervasive, He alone.
I have studied the *Vedas* and the *Puranas* a lot.
One should go to them if one finds Him not in one's heart. (2)

I am sacrifice unto my Guru True.
Who has rid me of my doubts and my moods blue.
Ramanand, the recluse, meditates on the Lord,
The Guru's Word obtains the reward. (3) 1

Basant Namdev

If in the hour of trial the servant runs away,
He lasts not long and brings shame to the array.
I'll not give up adoring You,
Let people make fun and yell.
Your lotus feet alone in my heart should dwell. (1)

The way one gives life for lucre,
The devotee would not disown his Maker. (2) P-1196

I went to Ganga, Gaya and Godavari
In the worldly pursuits.
The Lord got pleased
And Nama enlisted as a recruit. (3)

The din of avarice is ever sounding.
My Lord of Log Hair I am drowning. (1)
Save in the ocean of the world from sinking.
Save me Father, my Lord King. (1) *Refrain*

A storm rages and I know not how to row,
Nor do I Your extent know. (2)

Do be merciful Lord and effect the union.
Pray, ferry me across the ocean. (3)

Says Nama, I know not how to swim across.
Give me a hand, give me a hand, my Divine Boss. (4) 2

A cart laden with muck drives slowly,
Being goaded from behind lest it might toss,
With all sorts of the coachman's gesticulations.
A pampered belle goes for a hair wash. (1) *Refrain*

Like a washerman washing in passion sweet,
My mind is attached to the Lotus Feet. (2)

Says Nama, the Lord pervades all over.
He must take kindly to His followers. (3) 3

Basant Ravidasji

There is but One God.
He is realised through the grace of the True Guru

You have no discrimination.
You are carried away by Your constitution.
The egotist has no place to go.
Over his head crows the cow*.
Stupid! What for are you proud?
Like a mushroom in Bhadon**
Or even quicker you will wear the shroud (1) *Refrain*

The way a dear has not the secret found.
With musk in his body, he goes looking for it around.
He who about his own body is proud.
The Yama's minions take him to task, no doubt. (2)

He who is vain because of his spouse and progeny,
His reckoning is asked for by the Deity.
He has to suffer for his misdeeds,
In the end in vain does he plead. (3)

---

* death ** rainy season

Should he seek shelter of the holy,
Millions of his sins annulled shall be.
Says Ravidas, he who contemplates,
He is free from the curse of his birth and caste. (4) 1

Basant Kabir

There is but One God,
He is realised through the grace of the True Guru.

You walk like a cow,
The hair on your tail do glow.
You may eat after search whatever is obtaining in the house,
Elsewhere you may not browse. (1) *Refrain*

You lick the quern and eat flour,
With the rag of the quern where do you hover?
You have your eyes on the hanging butter pot,
Lest a stick or a baton on the back you got. (3)

Says Kabir, you had a dainty fare,
Someone may hit you with brick or stone beware. (4)-1

Raga Sarang
I (Quartets) Score 1

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

I am a handmaid of my Master,
As I've held the feet of my Lord, the life-force of the world,
I'm free from ego's disaster. (1) *Refrain*

Perfection-incarnate, Primary Effulgence, Preceptor
Beloved, breath of my life!
The Charmer, You have my heart captivated.
By contemplating the Word Holy
I have this truth assimilated. (1)

Egotist, petty, shallow of poor understanding,
Suffering agony in body and mind.
Ever since I am dyed in the divine dye,
Meditating on Name my mind is steady, I find. (2)

Discarding ego when I became a renunciate,
I came to realise the truth.
I cultivated the Unattached, Immaculate Lord
And cared not for the conventional restraints uncouth. (3)

My Beloved, support of my life!
There was none in the past, in future
there is going to be none the like of You
She who is dyed in the Name Divine,
Says Nanak, she has the Lord as her spouse prime. (4) 1

Sarang I

How to live without the Lord? Life is a constant pain.
Without the Divine Elixir the tongue is tasteless,
In the absence of Preceptor,
The thought of death is verily a strain. (1) *Refrain*
As long as I don't have a glimpse of my Beloved, I am hungry and thirsty.
A sight of Him and my mind blossoms,
The way lotus with water gets cheery. (1)

When the clouds gather low, thunder and it rains.
Kokil and peacock get excited.
Happy are trees, beasts, birds and serpents
And at home the happily wedded with her spouse is delighted. (2)

The one filthy, foul, fallen philander,
She knows not the mood of her Lord.
Never dyed herself in the dye of the Lord's Name to satisfaction,
Misled she suffers hard. (3)

Free from transmigration and its torture,
Without any pain or malady in her body.
Says Nanak, she is in peace and poise in devotion
Whose heart is delighted at the sight of the Deity. (4) 2

Sarang V

My Beloved Preceptor is not far from me.
As I came to be devoted to the True Guru, P-1198

The support of life, I have realised the Divine Entity. (1) *Refrain*
This is exactly how the wedded meets her spouse.
Her conjugal life is blessed.
Ended are the considerations of caste and creed
Guided by the Guru, with Shabad is she obsessed. (1)

She who has faith in Lord, she discards pride,
She forgets violence and avarice.
The wedded lives in peace with her Love,
Guided by the Guru, she has a brighter face. (2)

She who has such a love for her family, relatives and ochre,
Who has no adoration for the Divine in her heart,
She is lost in duality and does a wasteful life suffer. (3)

She who has the jewel of love in her heart,
It cannot remain hidden.
Says Nanak, Name is beyond value,
For ages with it one remains smitten. (4) 3

Sarang IV
Score 1

There is but One God.
He is realised through the grace of the True Guru.

I am dust of the feet of the men of God.
In the company of holy I attained the supreme status,
In my mind pervades the Lord. (1) *Refrain*
Meeting the True Guru gives peace,
The sufferings of sins abort.
The light of the self gets brightened,
The Lord Immaculate I sight in heart. (1)

With great good fortune I gained company of the holy!
All over it is with the Lord's Name replete.
It is holy bath at sixty and eight places of pilgrimage,
Covering oneself with the dust of holy feet. (2)

He is misled, wasteful, foul, of shallow thinking,
His heart does him cheat.
The holy company is not to be had without good Karma,
Involved in ego he is effete. (3)

Lord! Do be gracious and grant,
I beg for the dust of the holy feet.
Says Nanak, meeting the holy is realising the Lord,
Propitiating the Lord, the Divine is revealed. (4) 1

Sarang IV

I am sacrifice unto the feet of my Beloved,
The ocean of life difficult to swim across,
Meditating on the Lord, it is covered. (1) *Refrain*
With the heart cherishing the Lord,
The mind in Divine service is involved.
Day and night I meditate on the Name,
Which has all my problems solved. (1)

The Inaccessible, Unknowable Lord pervades all over,
In mind, body and heart.
He is realised when the Guru is gracious,
In one's heart is lodged the unrecognised God. (2)

Name, support of the earth, is ever in the heart,
The misbeliever, egotist considers Him far apart.
Those born with desires are never assuaged,
They gamble away their precious lot. (3)

He lauds the Lord sitting and standing,
Who has a grain of Lord's grace in accord. P-1199
Says Nanak, those who have been blessed,
Vindicated is their honour by God. (4) 2

Sarang IV

Beloved Lord! Pray grant me Name.
The devotees on whom You are gracious
Achieved is every one of their aim. (1) *Refrain*
Helpless who come to their Guru,
Freedom from all their maladies gain.
Day and night they remain devoted to God,
To the Guru's Word they owe their name. (1)

They have Name in the heart, its elixir on their tongue.
Its joy they laud and rotate in the brain.
Blessed by the Guru, who acquire the elixir of *Amrit*,
They attain the liberation dame. (2)

The True Guru is ever steady, steadfast in cognition,
With Name as His anchor, He is ever in poise frame.
I am sacrifice unto the True Guru and ever dedicated remain. (3)

Deluded the self-possessed are lost in duality,
In the darkness of ignorance they sustain.
They see not the True Guru, the Bestower
Neither on this nor on that shore of the main. (4)

The Master lodges in every heart,
Master of all faculties is His claim.
Says Nanak, the slaves of slaves,
Pray, save me, the Saviour being Your Name. (5) 3

Sarang IV

Serve the Lord in the way
That whatever He does you accept it may
And guided by the Guru remain carried in its sway. (1) *Refrain*
When one starts cherishing devotion to the Lord,
All other infatuations one forgets.
Given to faith, one is in bliss day and night.
One's light the Divine spark begets. (1)

As one lauds the mind is assuaged,
The heart with peace is blest.
When the Guru is gracious one gets
One's heart at the Guru's feet set. (2)

Meditating the Lord one is enlightened
And in the essence of truth let.
With the Divine spark enlightened in the heart,
The mind conforms and in a state of poise set. (3)

He who is wicked at heart, practises wickedness day and night.
Albeit with tongue the Name Divine does vet,
With darkness of greed within, its life flailing chaff, suffering to beget. (4)

As the Preceptor is pleased
The devotee has no more regret.
Nanak attained the Name Immaculate
Contemplating Name the Peaceful he met. (5) 4

Sarang IV

My mind is in the Lord's Name absorbed.
My heart is lost with the True Guru's love.
The Divine discourse delights my heart. (1) *Refrain*

Lord Compassionate! Do be gracious on Your devotee.
The Untold Tale* to him impart.
I relish laudation in company of the holy.
It feels sweet in mind and heart. (1)

Dyed in the dye of Name are renunciates,
Who are with the Guru's wisdom in accord.
When the divine meets the Divine it is peace,
There is no more coming and going hard. (2) P-1200

One beholds the Master with wistful eyes,
And the tongue expounds Name of Lord.
The ears listen His chants day and night,
With the heart in love engrossed. (3)

When the five evils came to be controlled.
In the Name is one lost.
The Lord was gracious to Nanak, the humble,
In his lot the Name was cast. (4) 5

Sarang IV

My self! Meditate on Name and on its essence contemplate.
Other than the Name nothing lives,
The entire paraphernalia is waste. (1) *Refrain*
What would you carry and what to quit?
It would all be worthless when you vacate.
Maya that you try to possess for yourself,
You will have in the end to forfeit. (1)

That your life shortens every moment, every instant,
The stupid fails to realise this state.

* Spiritual secret

You do what is not going to abide by you.
This is the manner of the retrobate. (2)

Mad! You should seek the company of holy,
So that you can yourself liberate.
Without the holy company nobody has found peace,
The *Vedas* you may study and deliberate. (3)

Monarch and ministers all must pass,
They must leave behind the state.
Says Nanak, the holy are ever immutable,
Who have the Lord's Name as their mate. (4) 6

Sarang IV Score 3
Duos

There is but One God.
He is realised through the grace of the True Guru.

Son! Why must you wrangle with Your kin?
He who gave you birth and brought you up.
Quarrelling with him is sin. (1) *Refrain*

The riches for which you are vain,
No one can retain.
In an instant the vicious Maya deserts
And you regret in pain. (1)

He Who is your Master,
You should contemplate His Name.
Nanak, the humble, has a sermon for you,
Should you heed, you'll suffer no bane. (2) 7

Sarang IV Score 5
Duos in Variable rhythm

There is but One God.
He is realised through the grace of the True Guru.

Myself! Meditate on the Lord of the World-Provider,
With the Heart Charmer I am infatuated.
Day and night He alone is my Anchor. (1) *Refrain*
Lord's laudation is sung by many and many more.
Suk, Narad and many a deity like Brahma chant His praises,
Which are beyond any count or score.
He is beyond limit, Boundless Master
He alone knows those of His core. (1)

They are ever close, very close to the Preceptor,
The men of God, the holy and those the Lord who adore. P-1201
The godmen meet their God,
Says Nanak, the way water get merged with water when you pour. (2) 1.8

Sarang IV

My self! Contemplate Narhar,* the Master of all deities, the chief,
Who is also known as Sri Rama by name, my Beloved Lord. (1) *Refrain*
Where they sing laudations.
Chant hymns of God.
Of Rama recite praises.
There sounds the symphony of five musical instruments.
They have great good fortune on their forehead on record.
Annulled are their sins, sufferings, maladies,
Their lust, wrath, avarice, attachment and ego are effaced.
And their five evils are driven away by the Lord. (1)

* Narsingh, Lord

Godmen! Utter the Name in the name of God.
Meditate on the Creator
With mind, word and deed.
Do meditate,
You, the men devoted to Lord!
Recite and repeat the Name.
All your sins will thereby abort.
In the night sittings of laudation
Enjoy the bliss of meditation on the Creator of the world.
You reap reward, desire of your heart,
All that you regard,
The four boons - righteousness, riches, success and liberation,
This is how, Nanak, your devotee, realised his Bard. (2) 2.9

Sarang IV

My self! Meditate on Madho,* Madhusudan+, the Lord Sri Rang,#
Preceptor, the True, Knower of Heart.
He who is Annuller of Suffering, Purveyor of Peace,
Let's chant praises of the Beloved Bard. (1) *Refrain*
He who lodges in every heart, ocean and earth, here and there.
I long to meet my God!
Come there a sage, a godman, devotee of my Beloved
Who can show me the path to the Lord!
I shall wash his feet again and again with regard. (1)

The Lord met His devotee because of his devotion, guided by the Guru,
My heart is in bliss, I have met my Lord.
Nanak, the humble, has been graced, blessed by the Master, the Creator.
Day and night many a time, ever and ever;
He meditated on his God. (2) 3.10

* Spouse of Maya - God, + Killer of Madhu, God, # Vishnu

Sarang IV

My self! Contemplate the One without Fear.
Who is True, ever True,
Disdains none, Image Eternal,
Beyond Incarnation, and Self-existent, dear.
My self! Day and night contemplate on the Formless.
Who needs eat not. (1) *Refrain*

For whose glimpse, just a sight,
Thirty-three crore ascetics, celibates and *yogis*
Go about on riverbanks, places of pilgrimage without any aught.
His service alone is recognised
Who is graced by the Lord. (1)

They are good, the Lord's devotees, they are noble,
Who are cherished by the Bard.
He by whom my Master abides. P-1202
Says Nanak, the Lord does him exalt. (2) 4.11

Sarang IV
Padtal (Variable Rhythm)

My self! Meditate on Lord, the Lord God,
Treasure of Virtue, Master of the universe.
My self utter His Name.
He Who is Immaculate and Immortal. (1) *Refrain*
The Lord's Name is *Amrit.*
Har, Har, Hare,
He sips it who thirsts for the Lord.
He is Compassionate; in His grace, he brings about the union with the True Guru.
And bestows the Ambrosial Name as reward. (1)

He who serves my Lord ever and ever,
His sufferings, illusions and fears abort.
Nanak, the humble, lives on Name,
The way *chatrik* in a drop of rain finds accord. (2) 5.12

Sarang IV

My self! Meditate on the Lord.
Remain in the Lord absorbed.
True, ever True is God.
Brother! Utter the Name of Lord ever and ever,
He who is All-Aware. (1) *Refrain*
The Lord is Himself the Doer
Himself He is prevalent everywhere.
He whom does favour, my Master,
He does the ecstasy divine savour. (1)

Godmen! Imagine the glory of the Lord's Name.
Of the devotee He vindicates in *Kali yuga* ever.
He abided by Nanak, the humble,
His foes and evil-agents became sacare. (2) 6.13

Sarang V
Quartets Score 1

There is but One God.
He is realised through the grace of the True Guru.

I am sacrifice unto a glimpse of the True Guru.
My heart is thirsty like *chatrik* for a drop of water.
When do I succeed in having a sight of the True? (1) *Refrain*
Helper of the helpless, Cherisher of the creation,
Of the holy He is the Beau.

He whom none gives protection.
Him He shows the path through. (1)

Of supportless He is the support, of the low elevation,
Of the shelterless, He is the shelter too.
Wherever I go, He abides by me,
His laudation is my due. (2)

Single He is like millions, and in millions, He is alone,
His extent and measure to me would not accrue.
He is endless, His limit is not known,
It's all His game of a make-do. (3)

I am in company of the holy, discourse with holy,
With them I meditate on the True.
Nanak, the humble has been guided by the Guru.
I long for a glimpse which I yearn to imbue. (4) 1

Sarang V

Of the heart the Lord is Knower.
You do evil and conceal it from people,
What about the witness of past and future? (1) *Refrain*
You may be *vaishnava* by name performing six ritual deeds,*
But inside from avarice you suffer.
In ignorance you will drown, P-1203
The company of holy as you slander.

You eat self-cooked food** and yet misappropriate others' goods,
In false pride it does occur.
You have no knowledge of *Shastras* and *Vedas*,
Remaining in the grip of imaginary honour. (2)

* these are : study, teaching, receiving and giving charity, performing and arranging sacrifices
** for purity

At the evening hour you keep fast,
Which is a mere trick of the juggler.
Should the Lord mislead and misdirect,
All the rituals are failure. (3)

He is enlightened and truly educated,
On whom the Lord has shown a favour.
By serving the True Guru they attain the Supreme Status,
Saved with them is the world entire. (4)

What shall I say? I know not how to speak,
The way you please, the word I utter.
I seek dust of the feet of holy congregation,
Nanak, the humble, has come seeking shelter. (5) 2

Sarang V

No more my mind goes astray.
I have realised my colourful Lord,
With the Word of True Guru as my stay. (1) *Refrain*
Like a maid who with her sister friend talks about her love in make-belief,
But when the love comes home,
She covers her face in modesty and goes away. (1)

Like gold is restless in crucible,
The moment it is conformed to twelve-carat,
On its spot it comes to stay. (2)

It strokes day and night, hours, periods and moments,
But when the gong man departs,
No more, sound it may. (3)

Like water poured in a vessel can be distinguished,
Says Nanak, when water is poured in water,
Water mixes with water and does like water stay. (4) 3

Sarang V

Now if I'm asked what shall I say?
I was sent to earn the elixir of *Amrit*,
With vice I went astray. (1) *Refrain*
I got the precious incarnation after ages.
For a cowrie-shell it has gone away.
I came to purchase musk,
But have loaded alkine dust in the day. (1)

I wished to earn profit,
I got involved in Maya's deluding fray.
I have lost the jewel for glass,
When shall I get this opportunity, if at all I may? (2)

I am ever foul sans virtue.
Ignomring the Master, to the handmaid I pray.
At the hour final one goes in coma,
Like a thief caught while making hay. (3)

I can think of no other remedy,
Le me fall at the feet of holy if I may.
Says Nanak, liberation comes only then,
When from the misdeeds one stays away. (4) 4

Sarang V

Mother mine! I have exhausted my patience, I long to meet my Lord.
I have no interest in any pastime.
No more do they please my heart. (1) *Refrain*
Day and night I utter my Lord's Name.
My sleep I have lost.
Decking myself with necklace, collyrium and varied dresses, P-1204
Appear like poison without the bard. (1)

In utter humility I keep on asking
Which country can my Love be sought.
I would offer my heart, dedicate my mind and body,
My head on his feet would be cast, (2)

I would propitiate the feet, would be a slave without wages,
Offer prayers in the holy mosque.
Who can kindly have me meet my Preceptor,
For the momnent's sight I ask. (3)

A glimpse and the Lord entered my heart,
Day and night my mind was aloft.
Says Nanak, I sung the songs of felicity,
Struck was unstruck melody at last. (4) 5

Sarang V

Mother mine! True is the Lord; true is His devotee.
What my Accomplished Guru has uttered,
I treasure it safe as my bounty. (1) *Refrain*
Day and night, stars in the sky vanish, so would the Sun and Moon.
Mountains and earth, water and air would vanish.
The Word Holy will live until eternity. (1)

Those born of egg, placenta, atmosphere and sweat would vanish.
The Four* would vanish, the Eight** would vanish,
Immutable alone is the Word Holy. (2)

Vanish would the Three Qualities,
The retrobate would also be a casuality.
What is visible shall all vanish,
Immutable alone is the Word Holy. (3)

* four Vedas ** eight Shastras

He Himself prevails, Himself alone,
Himself He playacts His identity.
He is attained not by any device.
Says Nanak, meeting the Guru is meeting the Deity. (4) 6

Sarang V

In my heart is enshrined my Beloved Guru.
Where the Master is meditated,
That township is in bliss true. (1) *Refrain*
Where the Beloved Master is forgotten,
There is suffering and hue.
When His praises are chanted, it is bliss and felicity,
There is ever peace and plenty, nothing to rue. (1)

Where His discourse is not listened,
It is a dreadful jungle true.
Where congregate the holy and chant hymns,
There is plenty of fragrance and fruits not a few. (2)

Devoid of meditation one may live a million years,
One's life would be waste and in misery too.
He who lauds the Beloved for a moment,
He lives for ever and ever to pursue. (3)

Attaining the Lord's cosy and kind shelter,
In the company of the holy it is due.
Says Nanak, He prevails amidst all,
The Lord Possessor of all the virtue. (4) 7

Sarang V

I have attained Lord as my anchor.
He who comes in the core of the Kind,

He is ferried across to the shore yonder. (1) *Refrain*
He sleeps in peace, stays in poise,
His doubts are dispelled by the Master.
Whatever he desires the Lord provides,
He attains his heart's desire. (1)

Meditates in the heart, his eyes closed in contemplation,
The Lord's discourse with his ear he hears. P-1205
He treats the path shown by the Master
With tongue the Lord's virtues he utters. (2)

He beholds peace and pleasure all over,
The holy having modified his aperture.
He attains the precious jewel of Name.
That knows no departure. (3)

What praise, what glorification, what honorific,
Which His heart would aspire!
Says Nanak, whomsoever the Lord Kind is gracious,
He becomes a slave of the slaves of the Preceptor. (4) 8

Sarang V

To whom do I describe the fling,
The bliss and exhilaration I experienced beholding the Preceptor.
And the joyous songs I happened to sing? (1) *Refrain*
Beholding the Wondrous, I was in trance,
In His grace Who pervades everything.
I sipped *Amrit* with the invaluable Name,
And smiled the way a dumb would blink. (1)

The way breath is disciplined in body,
On its own it keeps its swing.

Or those who are enlightened.
Of their state of mind, no one has an inkling. (2)

All other devices that are there I tried,
All of a sudden the jewel in my house came to manifest
Inaccessible as if came on wings. (3)

The Unattributed, Formless, Eternal Lord,
The Measureless who is beyond computing,
Says Nanak, he who has borne the unbearable,
He alone can himself to the Lord bring. (4) 9

Sarang V

This is how the evil-minded passes his day and night.
Given to ego he meditates not on the Lord,
Thereby he gambles away his life. (1) *Refrain*
The invaluable Name he cultivates not,
In uttering slanders he delights.
With straws collected he sets up a hut,
And at the door fire he alights. (1)

A load of alkaline sand he carries on his head,
And *Amrit* from his mind he strikes.
With clothes on he has fallen in collyrium,
Which again and again he tries to wipe. (2)

He is felling a tree sitting on a branch,
Eating its fruit he smiles.
When he falls he goes into the lowest region
Every branch a load on his hide. (3)

He enters into rancour with the rancourless,
The stupid cannot match his height.
Says Nanak, of the holy the Preceptor is the Saviour of Might. (4) 10

Sarang V

All others are misled in illusions, of realisation deprived,
He who has the Holy Word lodged in his heart,
The essence of *Vedas* he has imbibed. (1) *Refrain*

Everything done in the worldly way is to please people;
As long as the heart is not enlightened,
It is all a pitch dark night.
The soil may be ploughed and dressed in many a way,
Unless the seed is sown, nothing grows.
Devoid of the Lord's Name there is no liberation,
Shattered is not pride that mows. (2)

One may churn water, take pains
But how can butter one acquire?
Unless one propitiates the True Guru, there is no liberation.
One meets not the Sire. (3) P-1206

After repeated search, it is surmised
All joys lie in the Name Divine.
Says Nanak, he alone gains,
Inscribed in his forehead who does find. (4) 11

Sarang V

Day and night laud the Lord.
You get all the boons, peace, perfection,
Whatever is desired by your heart. (1) *Refrain*
Come godmen! Let us meditate on the Purveyor of Joy, the Eternal Lord.
Helper of the helpless, Redeemer of sufferings of the humble,
Who is lodged in every heart. (1)

They are of great good fortune,
Who sing, listen, discourse with devotion and sip the divine saké.
Their afflictions and contentions are dissolved.
Meditating on the Name they remain awake. (2)

Discarding lust, wrath, falsehood, calumny,
And meditating on the Name is liberation gained.
Involved in attachment, blind ego and avarice,
With the Guru's grace is one unchained. (3)

He is the Accomplished Master ever gracing,
I am a slave mere.
He is pervasive in all,
Says Nanak, He is ever near. (4) 12

Sarang V

I am sacrifice unto my Revered Guru's feet.
In whose company on the Preceptor I meditate
And whose discourse would me liberate. (1) *Refrain*
His sufferings, sickness and fears are dissolved
He who comes to sit at the holy feet.
He who contemplates and makes others do so.
He is the Accomplished Commander of the fleet. (1)

Whose sermon dispels doubts
And the incomplete he does fully complete.
He who abides by what the Lord's devotee says.
He would never his ego repeat. (2)

He who serves the Lord's devotees and does laudation,
No more suffering transmigration does he need.
He on whom is the Lord kind,
The unbeatable he may beat. (3)

Satiated with the Divine joy and absorbed in poise,
He cares not for caste or creed.
Blessed by the Guru, Nanak is content,
Meditating on the Name is he freed. (4) 13

Sarang V

Sister friend! I have lauded the Treasure of Virtue.
It is a pleasant happenstance day and occasion
That I have pleased my Guru. (1) *Refrain*

My forehead on the holy feet rests,
And the holy hand is on my forehead to bless.
My mind has accepted the homily of the holy,
Thereby I am free from the Three Qualities. (2)

A glimpse of the holy and my eyes are in ecstasy,
I am rid of greed, attachment and doubt's company. (3)

Says Nanak, I am in peace, poise and bliss.
Dismantling the wall, the Lord has come to kiss. (4) 14

Sarang V Score 2

There is but One God.
He is realised through the grace of the True Guru.

How do I describe the plight of my heart?
It thirsts for a glimpse of my cherished love,
Can be controlled not the distraught. (1) *Refrain*
Lovelorn, I keep on musing, P-1207
When would I have a glimpse of the Lord?
I try but it has no patience,
Is there a godman who could restrain my heart? (1)

Recitations, austerities, discipline, charities and rituals,
I would dedicate to Him everything on my heart.
For a moment who can obtain me my Lord's glimpse,
I would be sacrifice unto the man of God. (2)

I would entreat, make supplication,
Serve Him day and night.
Shed my ego and pride all,
Who would bring me tidings of my Lord.
Beholding His glory I was in trance,
My True Guru had me meet the Bard.
I found my joyous Bestower in my own home,
Thus was assuaged the thirst of Nanak, a slave of God. (4) 1.15

Sarang V

Stupid! Why don't you contemplate God now.
Suspended upside down in the hellish den of womb you meditated,
Every instant in laudation would you bow. (1) *Refrain*
You have roamed about in many a life,
A rare human incarnation you have to row.
Emerging from the womb as you came out,
You got involved in odd show. (1)

Day and night you are given to misdeeds and treachery,
For wasteful activities you go.
Without grain you are harvesting husk,
Tortuous is your rushing to and fro. (2)

Lost in myth and falsehood,
The Kasumbh* is in your tow.
When Dharmaraja comes to capture you, stupid!
With a black face you will have to go. (3)

* symbol of frailty

He meets whose meeting by the Guru is facilitated,
Who has it inscribed on his brow.
Says Nanak, I am sacrifice unto the One,
Who remains undefiled in his mind somehow. (4) 2.16

Sarang V

Mother mine! How do I live without my Lord?
Distanced from Whom one dies,
Overstaying for a moment in the house becomes hard. (1) *Refrain*
The Bestower of breath, heart and life,
He is my Pleasant Guard.
Godmen! Pray do me a favour,
I should ever my Preceptor laud. (1)

The feet of the holy should be on my forehead,
And their dust my eyes should sort.
With whose grace one meets the Preceptor,
Nanak would dedicate to him his heart. (2) 3.17

Sarand V

I am sacrifice unto the occasion
When I meditate on the Lord day and night.
Which only those of great good fortune may envision. (1) *Refrain*
Worthy is Kabir, slave of the slaves,
Noble is Sain, barber by profession.
To his Master, Ravidas was ever in devotion. (1)

My self! My body and what I have belong to the holy,
And dust of their feet is my mind's potion.
Blessed by the holy my doubts are dispelled, P-1208
With his Master Nanak has attained union. (2) 18

Sarang V

The Lord Himself fulfilled my desires,
Invoking Him I got everything.
I remembered Him round the clock. (1) *Refrain*
Master! Your Name is like Amrit.
He who sips it his thirst is quenched,
His sins of ages are washed.
And in the end he is liberated. (1)

You are Supreme, Perfection Incarnate and Immortal Lord!
I come to seek Your shelter, my Creator.
Pray, let me propitiate at Your feet.
Nanak's mind and body long for a glimpse of the Master. (2) 5.19

Sarang V
Score 3

There is but One God.
He is realised through the grace of the True Guru.

Why get the mind attached to any other?
Here and hereafter He abides by you,
Ever is He your helper. (1) *Refrain*
The Ambrosial Name and loving devotion of the Charmer
Assuage any drunkard.
The company of holy is the best spot
To meditate on the Eternal Lord's figure. (1)

The utterances of the men of vision
Of ego the mind clear.
Nanak has found the hideout of peace
Whose Name Divine is a cheer. (2) 1.20

Sarang V

My self! Ever you sing songs of felicity of the Lord.
All your maladies, sorrows and sins would be effaced,
If for a moment in your heart you remember God. (1) *Refrain*
Quitting clever and shrewd devices
Seek you shelter of the holy guard.
Should Redeemer of suffering of the Poor take kindly,
With Dharmaraja would Yama change his part. (1)

There is none other than the One,
None can ever be His counterpart.
Says Nanak, you may have mother, father and brother
But peace of mind, He alone does impart. (2) 2.21

Sarang V

The holy is Saviour of all his associates.
They become pure and pious,
Their sufferings of ages he mitigates. (1) *Refrain*
Those who tread his path are in peace,
With whom he discourses, he navigates.
Those drowned in deep dark den
Along with him the holy does crate. (1)

They are of great good fortune, brother!
Who with the holy have tête-à-tête.
Says Nanak, I seek dust of their feet,
My Preceptor may please give me this treat. (2) 3.22

Sarang V

The men of God ever meditate on the Lord.
A moment in the quiet company of the holy,

A million heavens are their resort. (1) *Refrain*
Meditation makes the body uniquely pure,
Which dispels the fear of Yama.
Sins of the worst sinners are washed,
Who take to the Lord's Name. (1) P-1209

He who listens the Lord's sacred laudation.
He is free from the agony of transmigration
Says Nanak, the fortunate realises
His mind and body are in florescence. (2) 4.23

Sarang V
Duos Score 4

There is but One God.
He is realised through the grace of the True Guru.

My charming Beau! Pray do come home, I crave.
I am proud and talk loud;
Mistaken and misled and yet I am Your slave. (1) *Refrain*

I hear You are close;
Suffering from duality I see You not.
Do be kind and remove the curtain,
Yearning for You is my longing heart. (1)

If I were to forget You for an instant,
It appears millions of years have passed.
When he found the company of the Holy
Nanak met in them his God. (2) 1.24

Sarang V

How I contemplate? Contemplate I cannot.
What I had to do, I have done.

Pray bestow me with Name.
Unto which I am sacrifice. (1) *Refrain*
In all the four directions is spread Maya like poison,
The Word of Guru alone on the tongue can save from vice.
Pray, give Your hand and save me as Your own.
The way water does the lotus entice. (1)

I am nothing, who can I be?
It is all Your exercise.
Nanak chased the Lord to implore,
Pray, save me with the holy advice. (2) 2.25

Sarang V

All other ways I've come to discard.
My Accomplished Lord is Almighty,
You alone are my trump card. (1) *Refrain*
I have known many a colourful being,
None is like You my Lord.
Master! Give Your support all over,
The life and breath and peace You award. (1)

Having gone around, exhausted I come to You.
Guided by the Guru, Your feet I regard,
Says Nanak, I have attained every facility.
In peace now my nights pass. (2) 3.26

Sarang V

In the Lord I have now found my anchor.
The Compassionate Guru has been gracious,
The purblind has come across a jeweller. (1) *Refrain*
Flushing darkness of ignorance I've become immaculate
With wit, bloom and valour.

The way wave and the foam become the same,
They are one and the same, the Master and Server. (1)

You get merged from Whom you arise.
He alone is everywhere, the Maker.
Nanak beholds Him all over.
Who is the life-force of one and the other. (2) 4.27

Sarang V

My heart yearns for my Lord charming.
I have gone all over,
There is none to match even his hair. (1) *Refrain*
I am served many a delicacy, P-1210
Not for any of them I care.
I ask for the ecstasy of the Divine Name,
Uttering Name, the way humming bee does lotus cheer. (1)

Treasure of Virtues, my Bewitching Beloved,
Seeking everyone's welfare.
Guru Nanak lies at Your feet.
Pray, clasp and take the devotee in Your care. (2) 5.28

Sarang V

My heart now with the Master is attached.
The Compassionate Lord has been kind,
From the curse of duality, I am detached. (1) *Refrain*
He is elegant, wise, accomplished and enlightened.
Despite all the *yogas*, learning and divinity.
Not a bit of His greatness they have smacked. (1)

He is the Hero, Sovereign and the Supreme Lord,
I gained His boon for my service to the holy,
A million times Nanak is sacrifice unto the Unmatched. (2) 6.28

Sarang V

My mind contemplates enjoying the Lord's colourful company.
I have snapped the bonds of Maya,
The night through I keep on fighting this fray. (1) *Refrain*
Meditating on Lord, lodging Him in the heart,
I have gained company of the holy.
Thereby I realised my Charming Beau,
And gained all the pleasure for which I pray. (1)

The Guru has endeared my Master to me,
I now enjoy His company.
Shedding every fear, I have become fearless,
Nanak has gained the Shabad's divinity. (2) 7.30

Sarang V

I am sacrifice unto the Lord's sight.
I listen the music of His Words with ears,
And my body is in his clasp tight. (1) *Refrain*
A deserted, the Guru has blessed me with conjugal bliss,
I have realised my Lord Accomplished and Bright.
The home where I had not a sitting place,
I now live the way I like. (1)

I have come seeking shelter of the friend of the holy,
Who has ever vindicated the devotee's plight.
Says Nanak, as I came to be associated with Lord,
I ceased to depend upon anyone I might. (2) 8.31

Sarang V

I have snapped my ties with the Five*,

* Five evils

A glimpse and I am in bliss,
With the Guru's grace I survive. (1) *Refrain*
A formidable destination, guided by mighty knights,
Arduous to arrive.
A difficult ditch where hand cannot reach,
With the aid of the holy I could strive. (1)

I have many a treassures in my possession,
With invaluable diamonds of every size.
When Nanak, the humble, was graced by God,
The elixir divine was his heart's prize. (2) 9.32

Sarang V

I am in tune with my Master.
The Guru Accomplished has blessed me with life-force, P-1211
And entangled me the way fish is with water. (1)

Discarding lust, wrath, greed and avarice,
I have given away in charity the disaster.
When the Lord bestowed His Mantra* as remedy,
I realised the All-wise Preceptor.
This house is yours, You are the Master.
The Guru-guided when I shed ego, as blessed by the Creator,
Says Nanak, I acquired poise living at home,
Of devotion, a veritable treasure. (2) 10.33

Maru V

Mohan[+]! All the creatures belong to You, You are their Saviour.
A bit of You grace, and they are saved from tyranny,
Of millions of planets You are the Protector. (1) *Refrain*

* Spell

We offer our prayers and make supplication,
Every moment You we remember.
Pray do be gracious, Redeemer of the sufferings of the poor!
Your extended hand is their liberation. (1)

What are these poor creatures called kings!
If You protect, of whom can they be killer?
Save, pray do save the Conferrer of Peace!
Says Nanak, You are the world's Creator. (2) 11.34

Sarang V

I have now received riches of the Name Divine.
My thirst assuaged, I am free from anxiety,
It has been inscribed on my forehead in the Time Prime. (1) *Refrain*
In my search I had turned a recluse,
I have now returned to the township of body mine.
The Guru gracious has clinched this bargain,
I have got a jewel beyond dime. (1)

All the rest of trade that I have entered into,
Has caused me suffering in time.
They are fearless traders who meditate on the Lord,
Says Nanak, their capital is the Name sublime. (2) 12.35

Sarang V

Sweet to my mind are the utterances of my Lord.
The Preceptor held me by arm and put me on guard.
Ever gracious is my Lord God. (1) *Refrain*
My Master is the Cherisher of all.
I with my family serve the Bard
He is my honour and power,
His Name alone is the shelter of all. (1)

Should He offer me a throne I remain His slave.
And if asked to hoe grass,
I protest not at all.
He is the Lord Creator of Nanak, the humble,
My Master Beyond measure and call. (2) 13.36

Sarang V

The tongue chanting divine glory is sweet.
In an instant He creates and destroys;
Watching His ways is a treat. (1) *Refrain*
Listening what the mind is delighted,
And the sufferings and ego of the heart retreat.
One finds peace and pains redeemed.
The Lord God one meets. (1)

The sins washed, one becomes immaculate.
Of Maya delusion, the Guru helps beat.
Says Nanak, thus I realised the Preceptor,
Almighty Accomplished, sweet. (2) 14.37

Sarang V

With my eyes I behold His wonder game.
Far from all, close to everyone, P-1212
Inaccessible and yet found in every frame. (1) *Refrain*
Infallible, He forgets not, issues no writs,
Nor He gets into storming of brain.
In an instant He creates, modifies and destroys,
Friend of the holy and repositary of virtue Who can claim. (1)

It is like lighting a candle in the dark wild,
The way He has enlightened my brain.

Says Nanak, beholding Him is attaining peace,
All that one wants one gains. (20) 15.38

Sarang V

For the feet is welcome treading the Beloved's path,
Other paths they travel, entail suffering and wrath. (1) *Refrain*
Beholding Him the eyes get sanctified, and hands in His service sought,
The heart is purified in which He dwells,
And the forehead by the dust of the feet of men of God. (1)

All the treasure lie in the Lord's Name,
He gets who has it inscribed in his lot.
Nanak, the humble, meditated on the Accomplished Guru,
He attained peace, poise and bliss of the Lord. (2) 16.39

Sarang V

Dear Friend! I meditated on the Name at the last hour.
Where mother, father progeny and brother cant help,
In You I found a saviour. (1) *Refrain*

They meditate on You in the abysmal depth of family life,
Who have it inscribed at the Primal Hour.
Their bonds are snapped, they are liberated by their Guru,
And find You prevailing all over.
Having sipped *Amrit* of Name their mind is satiated,
Their tongue, too, has tried all tastes; sweet and sour.
Says Nanak, I attained peace and poise,
The Guru has fulfilled my every desire. (2) 17.40

Sarang V

In the company of the Guru I have meditated on the Lord in a way.
That the Redeemer of suffering has been gracious;

Not a whiff of hot air I have been a prey. (1) *Refrain*
Every breath that I take I laud and pray.
We part not for an instant, not a moment,
Wherever I go, He is my companion of the way. (1)

I am sacrifice unto His Lotus Feet many a time,
Who obtained for me the Divine glimpse on a blessed day.
Says Nanak, I come not for anyone else,
As long as with ocean of peace I stay. (2) 18.41

Sarang V

Sweet is the *Shabad* of my Guru.
By a stroke of good luck I have been enlightened,
In every heart I behold my Beau. (1) *Refrain*
Lord God, Beyond Incarnation, Self-existent,
Prevailing everywhere, anywhere one can pursue.
Having obtained the Ambrosial Name,
I hail the feet of my Guru. (1)

I have touched my lips with dust of the feet of the holy,
It is like bathing at holy spots true.
Says Nanak, I am dyed in deep red dye,
The fast dye seldom does subdue. (1) 18.42

Sarang V

The Guru has blessed me with Name as my fellow-traveller.
As for an instant the Holy Word comes to be lodged in my heart, P-1213
I am free from every hunger. (1) *Refrain*
Lord Compassionate, Treasure of Virtue, All-embracing, of peace the Master,
I have faith in Him alone.
From all other anchors myself I Severe. (1)

My eyes longed for a glimpse of the Lord,
The Guru put His hand on my head as a gesture of favour.
And from the fear of transmigration I got over. (2) 20.43

Sarang V

Stupid! Why do you go to others?
You have with you the Ambrosial *Amrit*.
Misled, it is the poison you savour. (1) *Refrain*
The Charming, Accomplished and Wondrous Creator,
Never to Him yourself you offer.
Your heart enamoured with Maya,
You relish the potion of falsehood sour. (1)

When the Redeemer of suffering gets gracious and kind,
He puts you in touch with the holy of the house.
And you find all the treasures at home,
Says Nanak, the light gets merged with the lighthouse. (2) 21.44

Sarang V

My fondness for the charming Master goes back to the Primal Time.
The sermon that You bestowed me with, my True Guru!
It is a precious adornment of Thine. (1) *Refrain*
I falter, You are ever faultless,
I am a sinner, of the sinners You are the Saviour Sublime.
I am a mean tree, You are a *malyagiri** plant.
Pray, protect my honour, I am Your old chime. (1)

You are profound, poised and benevolent,
I am a poor creature of Thine.
Says Nanak when the Guru Compassionate brought about my union,
I had a peaceful bed of mine. (2) 22.45

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* sandalwood

Sarang V

My self! Welcome is the blessed day,
Fruitful is the hour and fortunate happenstance,
When I have discourse with the Guru, I pray. (1) *Refrain*
Blessed is the opportunity, blessed the conjugal bliss,
Blessed are those honour He may.
This body is His, the house and its assets are His,
My heart I sacrifice to Him, if I may. (1)

A moment of His glimpse is like bliss,
Like that of joy of a millions of sovereignty display.
Should He offer me a seat to sit,
Nanak knows not the pleasure of such a day. (2) 23.46

Sarang V

Dispelled are my doubts and my sufferings redeemed,
I have set aside all other measures,
And sought the shelter of my True Guru esteemed. (1) *Refrain*
All my tasks are fully fulfilled,
From the malady of ego I am entirely healed.
As I chanted the Name with the Guru,
Of millions of sins I was freed. (1)

The Guru helped me discipline the Five Evils.
My mind become steady and released.
There is no rise and fall of His State.
Says Nanak, love is ever His creed. (2) 24.47

Sarang V

My Lord is ever a Saviour here and hereafter.
How do I adore and laud Him P-1214

My Beloved, of my heart the charmer. (1) *Refrain*
He plays games and fondles,
Does ever and ever the bliss confer.
Fosters like a baby as do mother and father. (1)

I can live not for a moment without Him
And forget not the succourer.
Says Nanak, when I gained the company of holy,
I remained ever absorbed in the Master. (2) 25.48

Sarang V

Let us adore our Master and Mate.
Look upon none other than Him,
The Purveyor of Peace should we contemplate. (1) *Refrain*
In Whose House one finds peace, poise and bliss,
His shelter should we celebrate.
He who seeks some one other than Him,
Like salt in shame he would disintegrate. (1)

I have found my anchor in the Master alone,
Meeting the Guru I have gained faculty to cogitate.
Nanak, has realised the Treasure of Virtue.
No more has any one else on him to dictate. (2) 26.49

Sarang V

Firm is my faith in the Guru True,
I take none else into consideration.
His is my honour, my exaltation is the Guru. (1) *Refrain*
As the Preceptor permitted me into His own,
He took me off the vicious brew.
He blessed me with the remedy of Ambrosial *Amrit*,
I am settled on the feet of the Accomplished Guru. (1)

How should I laud Him with just one tongue?
Snapping my bonds, He cherished me,
Nanak was led the peace to pursue. (2) 27.50

Sarang V

From suffering is one saved as one meditates on the Esteemed.
As the Purveyor of Peace is gracious,
From the transmigration one is freed. (1) *Refrain*
Whom should one go to, other than the Lord,
None else there ever seemed.
Pray, save me the way You may, Master!
From You alone is everything gleaned. (1)

The Preceptor extended His hold and rescued,
Conferring life eternal, away from transmigration weened.
Says Nanak, my mind is in bliss,
From Yama's noose I'm redeemed. (2) 28.51

Sarang V

Here, there, everywhere, You I contemplate.
We are helpless children of the Father in You, my Preceptor!
The way You please, pray across the ocean do us navigate. (1) *Refrain*
When hungry You serve with food,
When fed with joy You surfeit.
When I'm in Your company, I am free from every malady,
Separated, my self I degrade. (1)

Where can the slave of Your slaves find shelter?
You alone make and unmake.
May I forget not the Name and be blessed with life,
Nanak does for this proipitiate. (2) 29.52

Sarang V

Fear and frown from my mind I have come to discard,
As my cherished jewel of the Charming Lord I did come to laud. (1) *Refrain*
Blessed, I contemplated on the Guru's Word, P-1215
No more straying here and there I have to resort.
Freed from maladies, I am in a state of poise,
The Friend of the devotee in my heart is lodged. (1)

There is singing and rejoicing in endless bliss,
Spontaneously am I in poise absorbed.
He is the Doer, He does Himself.
Says Nanak, He has taken over to Whom he belonged. (2) 30.53

Sarang V

The Ambrosial Name is the anchor of my heart.
I am sacrifice unto Him who bestowed it,
I pay my obeisance to the Lord. (1) *Refrain*
My desires fulfilled, I am in a state of perfect poise,
Lust, wrath and the evil of viciousness I discard.
No more I come and go,
I am settled, where my Lord is lodged. (1)

He is manifest, He is unmanifest,
He is in the abysmal darkness cast.
He was there in the Primal Time, in the Middle, he would be there at the end,
Says Nanak, after careful thought. (2) 31.54

Sarang V

I can live not for a moment without the Lord.
They have all the joys of life
Their source of pleasure who have their God. (1) *Refrain*

They are an image of bliss, breath and force of life,
In meditation they find endless pleasure.
They have the Supremely Endowed ever in their company,
Who is beyond any laudation measure. (1)

Holy is the spot, holy are the devotees,
Holy are those who listen and chant.
Says Nanak, their edifices are holy,
Where the godmen haunt. (2) 32.55

Sarang V

My tongue utters just Your Name.
You who fostered me in my mother's womb,
In the land of death would do the same. (1) *Refrain*
You are the father, You are also the mother,
You are the loving friend and brother.
You are the family, You are the base,
You have given me life and breath in grace. (1)

You are the treasure rich with funds,
You are all the gems, jewels and diamonds.
You are the *Parjat* obtained from the Guru.
Nanak, the blessed, is grateful to You. (2) 33.56

Sarang V

Wheresoever one is reminded of one's own in need,
He who is employed by someone,
He does think of his master, his prayer to heed. (1) *Refrain*
With one's own people one shares one's weal and woe.
And reveals one's heart,
With one's own people one displays one's honour and might,
And one's own people one tells what one sought. (1)

Some have royalty, youth, riches and estates,
Others their father and mother to lean.
Nanak realised everything from his Guru,
To fulfil everyone of his desires Who was keen. (2) 34.57

Sarang V

False is Maya, intoxication and its pride.
Stupid! Shed conceit and attachment,
Consider the Lord ever by your side. (1) *Refrain*

False are royalty, beauty and status,
Countless, chiefs and elites.
False are costumes, scents and elixir device,
False are dainty dishes and drinking nights.
Helper of the helpless! I'm slave of Your slave,
With the holy I abide.
To relieve me of worries I seek a boon, P-1216
Pray, grant this to Nanak of whom You are a Guide. (2) 35.58

Sarang V

For myself not a bit I have been able to do,
I've been running various errands,
And involved in several objectives to pursue. (1) *Refrain*
My companions of four days,
When in trouble, nowhere did I see not their clue.
My heart is involved in them inextricably.
But in the hour of need there are few. (1)

I am nobody, nothing that I can do.
Nothing from me does accrue.
Nanak's Preceptor is Almighty.
The company of the holy is the Saviour True. (2) 36.59

Sarang V

Maya, the temptress is not by anyone contained.
She is cherished by ascetics, Siddhas, and others,
Not by anyone she is restrained. (1) *Refrain*
Reciting the six *Shastras* from memory,
And holy baths at places of pilgrimage have not her disciplined.
Worship, ritual markings, fasts, vows and austerities,
And yet her hold she has ever maintained. (1)

I am getting lost in the abysmal well of the world,
Godmen, pray in your grace have my honour sustained!
Nanak, was liberated in the company holy.
With infinitesimal glimpse that he gained. (2) 37.60

Sarang V

What for do you earn?
Your body is blown with air,
And utterly feeble is your clay urn. (1) *Refrain*
From here you snatch and there you store,
Like hawk a peace of flesh does churn.
Purblind! You have forgotten, He who gives you,
Like a wayfairer filling his stomach at a wayside inn. (1)

Lost in misdeeds and false pleasures,
Where you have to go is a narrow cavern.
Says Nanak, pay heed, you thoughtless!
One of these days the knot untied, you'll return. (2) 38.61

Sarang V

Revered Guru! In your company I have realised.
No one cares for millions of biggies,

You have me at the Divine Portal apprised. (1) *Refrain*
What are the elements I am made of,
And of those what have you devised?
My clay figure is illumined,
It has become coveted and prized. (1)

You put me in service, led to meditate and undergo austerities,
And had for me the essence surmised.
Putting Your hand on my forehead, You snapped my bonds,
And Nanak, Your slave came to be known far and wide. (2) 39.62

Sarang V

Lord God has to His devotee bestowed Name.
Man, the poor, is nobody,
His guardian is Lord Rama. (1) *Refrain*
Himself He is the Elder, Himself the Chief,
Of His devotees Himself He runs errands.
Himself He ameliorates sufferings,
Aware Himself is He of every demand. (1)

Himself vindicates honour of his devotee,
Himself He allows remand.
He takes care of His devotee in the Primal Time and earlier,
My Preceptor, of Whom Nanak is fond. (2) 40.63

Sarang V

You are my friend, companion, breath of life.
My mind, body and riches are yours, P-1217
My self in Your remains absorbed. (1) *Refrain*
You have bestowed boons of many a variety,
My exaltation is Your reward.
Ever and ever you vindicate my honour,
You are the Knower of my heart. (1)

The holy who have realised you,
They find themselves in accord.
With great good fortune one gains company of the holy,
Nanak is sacrifice unto the holy bards. (2) 41.64

Sarang V

Godmen! Pray get me liberation granted.
You are accomplished achievers,
You have the broken ties fastened. (1) *Refrain*
Sinners of several ages, you have saved.
In your company goodness one gains.
One who wandered many a life forgetful of the Divine,
Every breath attached in the Lord now remains. (1)

Those who come in touch with the holy,
The sinners become pure.
Says Nanak, those who are of great good fortune,
They win the boon of life here. (2) 42.65

Sarang V

Master! The humble has come with supplication.
Listening Your Name is
All-embracing peace, bliss and Sahaj in essence. (1) *Refrain*
Treasure of Grace, ocean of Delight,
Everywhere Your glory has its presence
You have bouts of delight with the holy
To register Your manifestation. (1)

While in service of the holy I behold You with my eyes,
And with my hair brush the feet of men of divination.
Day and night the sight of holy,
The joy is Nanak's fascination. (2) 43.66

Sarang V

He who is with Name Divine in tune,
He is suave, sweet and ever in *Sahaj*,
He can be called of good fortune. (1) *Refrain*
Free from misdeeds and unpolluted by Maya,
From the curse of ego, he is immune.
He longs for a glimpse of the Lord alone,
Propped by the Beloved's feet as a boon. (1)

Free from fear he sleeps, free from fear he gets up,
Free from fear he laughs as well in misfortune.
Says Nanak, she* who has deluded the entire world,
She must lead the devotee to delusion. (2) 44.69

Sarang V

No one dare the devotee deride.
He who makes an attempt to slander.
The Guru and Preceptor to him do chide. (1) *Refrain*
He who nurses rancour for the rancourless,
At the Portal Divine he is treated with snide.
At the Primal Time and before, the Lord's writ runs.
With the humble he does abide. (1)

They shed every fear and become fearless,
Who have the Lotus Feet as their guide.
Nanak contemplated the Guru's Word,
He came to be known worldwide. (2) 45.68

Sarang V

As the devotee of Lord, my ego I've discarded.
Master! Save me the way You may,

* Maya

I live on Your glory exalted. (1) *Refrain*
Blessed by the Guru, in the company of holy,
Shed are all my afflictions sordid.
Friends and foes to me are alike P-1218
All the sermons in my memory recorded. (1)

Listening the unstruck melody,
Assuaged is my heart burning and serenity I'm accorded
Says Nanak, I am in bliss with true peace,
With joy complete rewarded. (2) 46.69

Sarang V

My Accomplished Guru has my doubts dispelled.
I am sacrifice unto my Guru,
Ever and ever I remain in His spell. (1) *Refrain*
Day and night I meditate on the Guru's Name,
My mind at the Guru's feet is held.
I bathe in the dust of Guru's feet,
Thus the impurity of my sins is quelled. (1)

I serve my Accomplished Guru day and night,
In deep respect who is held.
The Guru blesses with all the fruits
Nanak by the Guru with liberation is swelled. (2) 47.70

Sarang V

Meditating on Name lends the life liberation.
Afflictions are undone, fears flee,
With the holy company one develops association. (1) *Refrain*
One meditates on the Name of Lord ever.
The tongue remains absorbed in laudation.

Shedding ego, lust, wrath and calumny,
One cultivates the Lord's adoration. (1)

One remembers the Lord Compassionate ever,
And is ever absorbed in recitation.
Says Nanak, one becomes dust of the feet of everyone,
For the Lord's glimpse one has the fascination. (2) 48.71

Sarang V

I am sacrifice unto my Accomplished Guru.
He has proved the glory of Name,
The Saviour has saved His crew. (1) *Refrain*
He has freed His devotees from fear,
With all the ills to subdue.
Giving up all other remedies,
The humble has the Lotus Feet to pursue. (1)

The Life-force is the only true friend,
He alone is the Lord True.
Nanak's Master occupies the highest stage,
For Whom He is sacrifice unto his Guru. (2) 49.72

Sarang V

Show me who is there, other than the Lord?
He is the Compassionate God Almighty,
In Him should one remain absorbed. (1) *Refrain*
He who has knit with a string the entire universe,
He should one ever laud.
One should meditate on the Master who has bestowed everything,
Others should one seek not at all. (1)

Fruitful is the service of my Master,
One gets what one ever desired in the heart.

Says Nanak, this is the way to earn profit,
And return to the Eternal Home in peace and accord. (2) 50.73

Sarang V

Master! I come in Your care;
The moment I had Your glimpse,
All my fears became scarce. (1) *Refrain*
You knew my plight without my uttering a word, P-1219
And made me recite Your Name.
Ended my woes, You gave me peace and poise,
I sang Your praises in a joyous frame. (1)

How was Nanak's bondage terminated?
In from the dark dungeon of Maya,
You held his hand, pulled him out
And helped him meet the Long-separated. (2) 51.74

Sarang V

The Lord's Name bestows serenity,
I have discovered this truth
Consulting *Vedas, Puranas, Shastras* and the holy. (1) *Refrain*
In the realm of Shiva, Brahma and Indra I roamed in agony
Meditating on the Master, I became calm.
My suffering, pain and illusions were taken care of by the Deity. (1)

In the past and present whosoever has found liberations,
It is through loving devotion of the Lord.
Nanak has this prayer to make, Master!
May I meet the godmen to serve them hard. (2) 52.75

Sarang V

With tongue the Ambrosial Virtues of Lord should you laud.
Tell others and listen discourses of God,
And in recital of the Name remain absorbed. (1) *Refrain*
Garner the riches of the Lord's Name,
With mind and body in utter accord.
Any other wealth should be considered as worthless,
This is the essence of truth of the world. (1)

He who is the Life-force and also the Liberator,
You should have Him lodged in your heart.
Says Nanak, I have come seeking His shelter,
Who provides succour the entire world. (2) 53.76

Sarang V

Nothing worthwhile I can render.
That explains why in the company of the holy I seek Lord's shelter. (1)
Refrain
My body is afflicted with five evils,
Maladies and misdeeds mark my character.
I have many an ambition but my days are numbered,
Old age is eroding my power. (1)

Of the helpless You are the Help, Compassionate, Ocean of Peace,
All evil and fears You shatter.
This is Nanak's heartfelt desire,
I should live beholding the Lord's feet ever. (2) 54.77

Sarang V

Devoid of devotion to the Lord insiped are all eats.
One should chant hymns divine day and night sipping Ambrosial *Amrit*.

With perfect musical beat. (1) *Refrain*
Meditating in poise one gains peace divine,
And is rid of afflictions of misdeeds.
Meditating on the Lord in the company of the holy,
Is receiving at home the packs of wheat. (1)

He is high, higher than the highest,
There is no end to His beat
Says Nanak, it is difficult to describe His glory,
Beholding it is a wondrous treat. (2) 55.78

Sarang V

You came to listen and recite the Word Holy.
Forgetting the Name you got involved in temptation,
Wasted is your entity. (1) *Refrain*
My stupid self! Try to understand,
Of the holy it is the untold story,
Contemplate in your mind and gain profit,
Transmigration would be no more your worry. (1)

Inspiration, will and wisdom are boons divine,
He avails who is blessed by the Deity.
They are devotees, given to devotion,
Says Nanak, who are cherished by the Almighty. (2) 56.79

Sarang V

P-1220

Truly rich are those in the Name who trade.
One should cultivate them, gain Name as profit
And the Holy Word contemplate. (1) *Refrain*
Quitting conceit and getting rancourless,
Treat the Master by your side as a Mate.

You should deal in truth, trade in truth,
Never would you lose and frustrate. (1)

You may consume and distribute as much you like,
The divine stores are ever inflate.
Says Nanak, in this way would you go
With dignity to the Preceptor's gate. (2) 57.80

Sarang V

Lord! What am I, a poor, helpless creature !
From what source have You created man?
This is the miracle of Your Divine Nature. (1) *Refrain*
The Life-force, Sustainer of all,
One cannot recount Your wondrous features.
Beloved of everyone, Sustainer of all,
All the hearts You foster. (1)

No one knows Your extent and measure.
You are spread everywhere.
Pray, let Nanak embark boat of the holy,
And ferry him across to the yonder theatre. (2) 58.81

Sarang V

He is of great good fortune who comes to the Lord's shelter.
He cares for none other than the One,
Forgoes all other measures. (1) *Refrain*
With mind and mouth he meditates on the Lord.
In the holy company he finds peace.
Blessed with joy and essence of the unexpressed
In perfect poise he comes to cease. (1)

He whom in His grace He owns
Noble is what he articulates.
Says Nanak, in the holy company he is liberated
Who is devoted to the Lord Immaculate. (2) 59.82

Sarang V

Ever since I've taken shelter with the holy,
I am in peace, poise and enlightenment,
I suffer from no malady. (1) *Refrain*
In Your grace bless me with Your Name,
This is the prayer I make to the Divine Entity.
Meditating on the Name I forget all other involvements,
It is the true gift of the Deity. (1)

One merges in from where one evolves,
This is the essence of the holy ditty.
Says Nanak, the Guru dispels all doubts.
The light merges with light of the Divinity. (2) 60.83

Sarang V

My tongue! Sing verses of the Lord.
Forgetting all other delicacies,
Get yourself in the Name involved. (1) *Refrain*
With the Lotus Feet lodged in your heart,
Keep in the One absorbed.
Cleansed in company of the holy,
No more does transmigration assault. (1)

The Lord is your life-force, breath and prop.
Of the displaced He is the sheltering spot.
He sustains the holy with every breath,
Nanak is sacrifice unto his Bard. (2) 61.84

Sarang V

It is heavenly, meditate on the Lotus Feet daily.
The company of God is a boon for liberation,
Meditating on Name is the practice holy. (1) *Refrain*
Should the Preceptor be graceful,
One comes to listen the discourse divine.
Here and hereafter one is taken care of, P-1221
And one gains the peace prime. (1)

After long search I've realised the truth—
That service of the Lord is supreme.
Says Nanak, barring meditating the Name Divine,
All other endeavour is mean. (2) 62.85

Sarang V

My True, Compassionate Lord!
I am sacrifice unto Your Lotus Feet.
A glimpse and all the sufferings depart. (1) *Refrain*
You are the True Preceptor, true are Your devotees.
Immaculate is the Name Divine.
Should it please You my Lord,
Your praises would I ever chime. (1)

Inaccessible, Unknowable, Beyond computation,
Of every heart the content,
Nanak lauds you ever,
The One without limit and extent. (2) 63.86

Sarang V

With the Guru's feet lodged in my heart,
The Master is all-pervassive,

He is close, part of myevery part. (1) *Refrain*
Breaking my bonds, He had me realise,
I cultivate men of God.
The boon of my life became pure,
Fulfilled was every desire of my heart. (1)

He on whom He is gracious,
He comes to laud the Lord.
He who lauds the Lord day and night,
Sacrifice unto him would be Nanak, the bard. (2) 64.87

Sarang V

The life is meaningful if it has had the Vision Divine.
My beloved Lord! Do me a favour.
Of doubt, pray undo the line. (1) *Refrain*
They say and I listen, yet I am not at peace,
Without faith there is no knowing the sublime.
He who ignores the Preceptor and longs for others,
His face is darkened by grime. (1)

He who has the Master of every joy as his wherewithal,
In no other creed he does confine.
Nanak's mind is bewitched by his glimpse,
All his desire are fulfilled in time. (2) 65.88

Sarang V

For meditation best is the Name,
In an instant effaced are sins.
It compares a millions of charities and holy baths at places of pilgrimage fame. (1) *Refrain*
All other involvements are a waste of energy,
Without the Lord, all knowledge is a hollow claim.

It relieves of the travail of transmigration,
Bestows laudation of the Creator and meditation on Name. (1)

I come to Your shelter, the vast ocean of Peace!
Pray, bless me with Name in Your grace.
Nanak should live on Name alone,
And his ego he should be able to efface. (2) 66.89

Sarang V

The true Dhurat* is he who is in tune with God.
He is Dhurander,+ he is Basundhar#
Who remains in trance with the Bard. (1) *Refrain*
The stupid, he is not Dhurat who practises conceit,
Understanding not his good at all,
He who gives up gainful activity and takes to profitless task,
And meditates not on the charming Lord. (1)

He is clever, wise, learned, heroic and of intellect,
Says Nanak, he is acceptable,
Who in the company of the holy does on the Name reflect. (2) 67.90

P-1222

Sarang V

Of the holy, their existence is devotion.
Rather than enjoying vicious pleasures,
They sip *Amrit* and are given to meditation. (1) *Refrain*
They garner the riches in jewels of Name,
And have It in their mind and body sown.
They are dyed in the Divine dye,
And to the ecstasy of Name given. (1)

* a sect who pose to be wicked in order to avoid adulation
+ he who smears his body with ashes.
who wears ritual robes

The way a fish takes to water,
To the Lord's Name they have taken.
Says Nanak, the holy are like *chatrik*,
A drop, and they are in peaceful heaven. (2) 68.91

Sarang V

They are ghosts without the Name who remain,
All that they do leads to bondages utterly in vain. (1) *Refrain*
Serving one other than the Lord,
Is the endeavour gone down the drain.
Man, when Yama comes and asks for reckoning,
What would be Your claim? (1)

Pray, save Your slave, Lord!
Being ever charitable is Your fame.
Says Nanak, my Lord is the pool of peace,
The holy company being the main. (2) 69.92

Sarang V

Their mind and body are ever engaged in divinity.
Absorbed in devotion they laud the Lord with hymns,
Caring not much for the likes of society. (1) *Refrain*
Listening in the Lord's laudation and meditating on the Master,
This is the way of life of the holy.
The Lotus Feet lodge in their heart firm,
Their life's anchor being propitiation of the Diety. (1)

Lord Compassionate! Pray, pay heed to my prayer.
May I have empathy?
Bestow the treasure of Name to Nanak,
Repearting which day and night
He should be sacrifice to the Divine Entity. (2) 7.93

Sarang V

Those devoid of the Name Divine are deficient in cogitation.
Without meditating on the Lord God,
One suffers many an affliction. (1) *Refrain*
Without the Name one can cultivate not devotion,
One may try guises in many a fashion.
It doesn't take long for them to be discovered,
The way a clay vessel in water gets broken. (1)

Pray, bestow me the ecstasy divination.
My mind be given to loving devotion.
Nanak, the slave, has come seeking Your protection
Other than the Preceptor, he has none. (2) 71.94

Sarang V

I long for that moment in my heart,
When the amiable holy get together,
And the Lord God they laud. (1) *Refrain*
Devoid of the Name Divine whatever we do,
Waste it goes all.
The Lord is fully Accomplished and sweet.
There is none other, on whom should one fall. (1)

Recitations, austerities, discipline and ritual performances for peace,
Nothing compares with the Name of Lord.
Nanak's heart is twined with the Lotus Feet,
In the Holy Feet it remains absorbed. (2) 72.95

Sarang V

My Lord, the Knower of heart, stays ever by me.
I have peace now, I had pleasure then, P-1223
As I meditated on the Deity. (1) *Refrain*

He is my Beloved Lord,
A monarch with Divine Virtue.
Never I forget Him for a moment in my heart,
We have been brought together by the Accomplished Guru. (1)

In His grace He looks after His devotee.
All the creatures are under His care.
Absorbed in the Lord Supreme
Nanak, doesn't have anyone to fear. (20 73.96

Sarang V

He whose anchor is the Lord,
All his objectives are achieved,
He suffers no ache of heart. (1) *Refrain*
He who is a devotee of His person,
I long to hear him flourish and exalt.
I try to have a glimpse of Him,
Which His grace can impart. (1)

Blessed by Guru I have His sight,
There is none other like my Bard.
Pray, bless Nanak with the favour,
That I wash feet of the men of God. (2) 74.97

Sarang V

I long to live a life lauding the Lord.
Do me a favour my gracious Bard,
That I should never forget God. (1) *Refrain*
My mind, body and riches are Yours, Master!
There is none other to impart.
I live the way You ordain,
I wear and consume from You what I got. (1)

I hail the company of godmen,
Freedom from transmigration from whom I sought.
Nanak, the slave, has come seeking Your shelter,
The way You please put me on the right path. (2) 75.98

Sarang V

My self, The Name alone lends true felicity.
Everything else leads to Maya
A wasteful activity. (1) *Refrain*
The sinner's home is living in a pitch dark well like hell,
He is sick rolling in transmigration,
Coming and going rapidly. (1)

Redeemer of the sinners, Friend of the devotees,
For the helpless, pray show empathy.
With hands folded Nanak asks for alms.
Do bless me with the holy company. (2) 76.99

Sarang V

In evidence is the Lord's glory,
Shed is sickness, physical, mental and psychic,
Rid am I of all the maladies. (1) *Refrain*
Thirst assuaged, desires fulfilled,
I am free from afflictions and worries.
Lauding the Eternal, Immortal Lord,
My body, mind and self suffer no more anxiety. (1)

Lust, wrath, avarice, arrogance and envy
Are killed in company of the holy.
By friend of the devotees, Redeemer from fear,
Of Nanak's father and mother as Trustees. (2) 77.100

Sarang V

Miserable is the world devoid of devotion.
Satisfied is not the bitch of desire,
One is driven to vicious temptation. (1) *Refrain*
One is born again and again.
Himself He misleads with the things' potion.
Not for an instant is the Lord remembered,
The minions of Yama keep affliction. (1)

Pray, do be graceful, Helper of the helpless!
Grant me the dust of the feet of those in divination. P-1224
Nanak, the slave, begs for a glimpse of the Lord,
Of his mind and body which is the stable provision. (2) 78.101

Sarang V

Devoid of Name one is impure indeed.
With the potion of thugs
The Truthful Himself misleads.
Going around millions of lives of various avocations,
Nowhere one feels settled.
Having not propitiated the Guru Accomplished
The misbeliever is ever rattled. (1)

Lord Almighty! Pray save me.
You are the Inaccessible, Limitless, Wondrous Bestower!
Nanak, the slave, has come to Your shelter
Pray ferry me to the other shore. (2) 79.102

Sarang V

For contemplation the best is Lord's laudation.
One should meditate on the Lord in the company of holy,

Like *Amrit* is His delectation. (1) *Refrain*
Contemplating the Eternal, Immortal,
One forgets Maya's intoxication.
Enjoying the unstruck malady in poise,
One faces no affliction. (1)

Sanak and his brothers, Brahma and other gods,
Together with Prahlad are devoted to His ovation.
Sipping the wondrous *Amrit*, the essence of divination,
Nanak goes in trance in Lord's appreciation. (2) 80.103

Sarang V

I have committed vast number of misdeeds.
Day and night involved in them,
Never am I released. (1) *Refrain*
A heavy load of sins and maladies I carry on my head;
When Yama comes to hold by hair
It would take not a moment for these to be revealed. (1)

Beast, ghosts, camels and donkeys,
Many an incarnation I have wheeled.
Says Nanak, I lauded Lord in the company of holy,
Against every suffering was I steeled. (2) 81.104

Sarang V

The Purblind! Of vice you take sumptuous helpings.
Your eyes, ears and body are enfeebled,
Now your breathing is also failing. (1) *Refrain*
Exploiting the poor, you fill your pocket,
You will find your riches trailing.
You commit sins and regret,
And yet you are ever failing. (1)

The slanderer is destroyed by Yama's minions,
On his head he has their flaunting.
Says Nanak, he stabs himself with his own dagger,
Himself he finds bleeding. (2) 82.105

Sarang V

The caluminator's designs are half-way stripped.
The Master is the Saviour of His slave,
The misbeliever is by death gripped. (1) *Refrain*
No one gives ear to him, no where he finds quarter.
He suffers here, has hell to bear hereafter.
And many incarnations he has to wander. (1)

He gets notorious in planets and continents,
Suffering consequences of his deeds.
Nanak sought shelter of the Creator beyond fear,
And lauded the Lord in bliss as he pleased. (2) 83.106

Sarang V

P-1225

Desire comes for many a treat.
It's difficult to meet in every quarter,
In the end it has to accept defeat. (1) *Refrain*
Quiet, peace and poise it generates not,
This is how it proceeds.
Discriminates not between his own and others,
Lust and wrath it breeds. (1)

The ocean of universe overflows with sufferings,
To the yonder shore pray, Your devotee lead.
Nanak comes seeking shelter of Your Lotus Feet,
Sacrifice is he unto Your creed. (2) 84.107

Sarang V

O sinner! Who it is that you have been guided?
Not for a moment, you remember the Master,
Your life and breath Who has provided. (1) *Refrain*
You eat, drink and sleep in peace,
But for contemplation you feel benighted.
While in mother's womb you wailed and felt chided. (1)

Intoxicated with Maya and misdeeds,
Many an incarnation you have been derided.
Devoid of Name endless is your suffering.
Peace, says Nanak, lies with the divine getting bided. (2) 85.108

Sarang V

Mother mine! I've sought shelter of the Lord's feet.
His glimpse and I was charmed,
My foul thinking received a beat. (1) *Refrain*
Inaccessible, Endless, Supreme and Eternal,
Whose worth is beyond estimate.
I am in a bloom sighting Him in ocean and on earth,
He is in everything replete. (1)

The Lord Compassionate beloved and heart charmer,
The holy help Him meet.
Nanak lives by meditation on Him,
The Yama now dare not ill-treat. (2) 86.109

Sarang V

Mother mine! Infatuated is my heart,
Beholding the Compassionate Lord, provider of consummate peace,
Dyed in the divine dye, I am lost. (1) *Refrain*

Chanting the holy hymns I am cleansed,
No more in dark I am cast.
Twined with the Lotus Feet,
I realised the Wondrous Lord. (1)

He held me with His hand, providing every pleasure,
Brightened was the lamp of my heart.
Nanak, the recluse, was inebriated with Name,
He liberated all those to Him who belonged. (2) 87.110

Sarang V

Mother mine! It is certain death meditating on one other than the Lord.
Those who forget Him who is the Bestower of life,
In Maya are they absorbed, (1) *Refrain*
Giving up Name who adopt some other path,
In dreadful hell are they cast.
They suffer chastisement beyond count,
From one to the other womb they are passed. (1)

They are rich, they are respected,
Who in the shelter Divine remain absolved.
Blessed by the Guru, Nanak made a success in life
No more in transmigration is he revolved. (2) 88.111

Sarang V

My Lord has axed my conceit.
The jungles of delusion is undone in an instant,
By a stroke of Name concrete. (1) *Refrain*
Lust, wrath, calumny are shed P-1226
In the company of holy meet.
Guided by the Guru, I gained the boon of life,
No more a gambling defeat. (1)

I laud the Lord day and night,
Contemplating on the scriptures complete.
Nanak is the slave of Your slave,
Again and again my obeisance I repeat. (2) 89.112

Sarang V

The scriptures occupy the status of God.
Singing praises of the Creator in the company of the Holy,
The mind is fully enlightened by the Lord. (1) *Refrain*
The ascetics, miracle-makers and the sages yearn,
But few do His secret learn.
He whom He takes kindly,
He alone succeeds finally. (1)

He whom the Formless favours,
He comes to be known the world over.
Not for a moment should I forget the Divine,
A boon for which Nanak pines. (2) 90.113

Sarang V

It has rained all over.
Let's chant joyous hymns of the Lord.
Of His profuse love, it is a shower. (1) *Refrain*
All the four quarters and ten directions are flooded,
No spot is sans water.
The Lord gracious, the Accomplished Master.
His boon does to every one offer. (1)

The Master is True, Truth Incarnate,
In the true company ever.
Says Nanak, those who have realisation of Truth,
Astray they go never. (2) 91.114

Sarang V

Lord! You are my life-force
You are my friend, companion and associate,
We belong to the same family, of course. (1) *Refrain*
You placed Your hand on my forehead,
And in the company of holy I lauded the Lord.
I gained everything with Your blessing
And in loving devotion meditated on God. (1)

The True Guru laid a firm foundation,
Which has my faith ever sustained.
Says Nanak, when the Guru was gracious,
The treasure of all the joys I attained. (2) 92.115

Sarang V

The sacred merchandise of devotion have I attained.
Unpolluted by vice, I chanted the holy hymns,
And of Name the treasure I gained. (1) *Refrain*
Meditating on the Lord all the creatures are in mirth.
Having attained the jewel of wondrous human incarnation,
They don't have to fear another birth. (1)

The Compassionate Lord has been gracious,
I acquired company of the holy.
Nanak attained the capital of the Sacred Feet
And was dyed in the divine dye. (20 93.116

Sarang V

Mother mine! I am in trance at His sight.
The unstruck malady has charmed my heart.
Wondrous are His delight. (1) *Refrain*

He is my mother, father and relation,
Of my heart He is the pride.
Lauding the Lord in holy company,
My stupid dreams on their own died. (1)

As I remained attuned with His feet,
All my illusions and fears I set aside.
Nanak relied on His support,
Never again was he born and never again he died. (2) 94.117

P-1227

Sarang V

Mother mine! With the Feet Divine I am charmed.
Other than the One I conceive not any,
All the notions of duality I abort. (1) *Refrain*
It is like falling in a well of vice,
Any activity other than service of the Lord.
My heart longs for a glimpse,
Which has pulled me out of the hell by chord. (1)

Blessed by the holy, I realised the Purveyor of Peace,
Shed is arrogance on my ego's part.
Nanak, the salve, is dyed in the dye divine,
His mind, body are in bloom in perfect accord. (20 95.118

Sarang V

No more underhand transaction.
Chanting Name of the Lord in holy company,
In the world is the best function. (1) *Refrain*
Don't you waver here and there.
Your heart should be in devotion.
In the sea universal, fortunate come across the feet Divine.
And can go across the ocean. (1)

He prevails on water and land,
The Wondrous Master of all women and men.
Says Nanak, one should quaff the nectar of Name.
All the rest of drinks are poison. (2) 90.119

Sarang V

He now wails and cries.
Engrossed in evil-deeds and intoxicated with attachments,
The Name of the Lord he never recites. (1) *Refrain*
He who chants hymns in company of the holy,
His misdeeds to the fire he consigns.
Auspicious is the hour, blessed is his birth
Who by the Preceptor abides. (1)

The Four Boons* and the eighteen occult powers
Above them all the holy arise.
Nanak, the humble, begs for dust of the feet of holy,
Attached to their apron one survives. (2) 97.120

Sarang V

For the Lord's Name I yearn.
With my mind, body and words the joy I seek,
When the Lord with my eyes would I discern? (1) *Refrain*
You are beyond limit, Supreme Master!
Your status is difficult to learn.
My heart is wholly twined with the love of Your Lotus Feet,
Everything I possess in this I churn. (1)

The *Vedas, Puranas, Smritis*
And the holy with their tongue affirm.

* they are dharma (duty), arth (worldly property), kama (joy) and moksha (liberation)

It is with meditation on the Lord's Name that one is liberated,
Waste is every other term. (2) 98.121

Sarang V

You** are a mere fly of the Lord.
You are attracted by the foul smell,
And for the most vicious drink you opt. (1) *Refrain*
At no one spot you ever stay,
With my eyes have I sought.
Other than the holy, you have spared none
The holy who form part of the Divine part. (1)

You have attracted every living creature,
Other than the holy none has your truth caught.
Nanak, the humble, is absorbed in Lord's adoration,
The essence of the Holy Word has to him this brought. (2) 99.122

Sarang V

Mother mine! Snapped is Yama's noose,
Meditating on the Lord I've attained joys galore.
Living as I do in the family I am a recluse, (1) *Refrain*
In His grace he has bestowed me a sense of belonging. P-1228
For His glimpse my heart is in anxiety profuse.
I adore Lord in company of the holy,
No more any one other I choose. (1)

I am rescued from the wilderness of a jungle
And the holy have shown me the path.
At His sight my sins are annulled,
Nanak has the jewel of Name got. (2) 100.123

** Maya

Sarang V

Mother mine! I am infatuated with the love divine,
My heart is incensed with a glimpse of the Charmer,
Which none can undermine. (1) *Refrain*
He is my life, honour, spouse, father, progeny, relation,
And all the wealth of dime.
Accursed is the body with its bones, filth and germs,
For other than the Lord that pines. (1)

The Annihilator of suffering of the humble has been gracious,
Because of what is recorded at the Primal Time.
Nanak is in the shelter of treasure of grace,
No more does he meet to whine. (2) 101.124

Sarang V

Of divine chants pleasant is the strain.
Meditating on the Wondrous Lotus Feet of the Master,
One turns a saint. (1) *Refrain*
The longing for a glimpse of the Lord
Washes one's sins and taint.
The doings of birth and death and evil deeds,
The Lord wipes with His paint. (1)

He who has it recorded at the Primal Time,
A rare one His sight is said to attain.
Lauding the adorations of the Lord
Is the essential truth that does Nanak claim. (2) 102.125

Sarang V

Meditating on Name the mind becomes pure.
He who forgets the Lord and is attached to another,
False is all that is there. (1) *Refrain*

Contemplating in the company of the holy,
The sins become scare.
The Lotus Feet in heart,
Relieves of transmigration fear. (1)

With Name as the anchor,
In His grace the Lord takes care.
Says Nanak, meditating day and night
In the Court Divine it is all cheer. (2) 103.126

Sarang V

You will be lionised at the Portal of the Lord,
Chanting His laudation in the company holy,
Your ego you will abort. (1) *Refrain*
In His grace the Lord makes You His own,
And guided by the Guru you shall be enlightened every part.
You will enjoy peace in abundance in utmost bliss,
With a glimpse of the Lord you sought. (1)

She enjoys a happy conjugal life who remains close to her spouse,
And in the ten directions she comes for applaud,
He who is devoted to her spouse like her love for the Lord
Nanak is sacrifice unto one of this sort. (2) 104.127

Sarang V

Lord! Your feet are my prop.
You are my acquaintance and relation, You are my companion,
You are my Saviour God. (1) *Refrain*
You are mine, I am known to be Yours,
This is how we make the pair.
You are without limit, farther than the farthest, Master.
The feet that with Your favour one can share. (1)

Without a Word, without any utterance,
The Omniscient is aware.
Says Nanak, he whom the Lord unites,
At the Divine Portal he is taken care. (2) 105.128

Sarang V
Quartets Score 5

P-1229

There is but One God.
He is realised through the grace of the True Guru.

Meditate on the Lord, needless are all other deeds.
For honour and attachment, quenched is never the thirst.
Death is ever there in the world to supercede. (1) *Refrain*
Eating and drinking, laughing and sleeping
The life goes waste indeed.
One is condemned to suffer in the hell of womb,
With Yama paying due heed. (1)

Deceit, misdeed and calumny,
With which you assiduously feed,
Without the True Guru there is no understanding,
It is blind attachment and colossal ignorance of the creed. (2)

Undone by swallowing the vicious drug,
To the Creator one pays not heed.
Remains alternated from the Lord unrevealed,
Like the intoxicated elephant trying in its ego to lead. (3)

In His grace the Preceptor gives shelter to the holy,
The Lotus Feet being the prop and reed.
With folded hands Nanak comes seeking shelter
Of the Wondrous Lord who serves every need. (4) 1.129

Sarang V
Score 6
Partal (Variable rhythms)

There is but One God.
He is realised through the grace of the True Guru.

Utter the words noble.
It is a virtue invaluable.
Evil one must discard.
Give it your thought!
Repeating the Word Holy
Is admission into the Mansion of Deity,
Where you have fun, frolic and utmost felicity. (1) *Refrain*

The world is a mere dream,
It is not, the whole lot what it seems.
Sister friend! Why get involved in worldly attachments.
Cultivate love for the Divine Entity. (1)

He loves every creature,
Companionship is the Lord's feature.
Why get with anyone else involved,
Get attached alone to the Lord.
He who joins the holy company,
Says Nanak, and meditates on the Almighty,
Need fear not Yama's severity. (2) 1.130

Sarang V

Giving in charity much gold,
And dedicating land and estates untold,
Purifying the mind with many a thought,
Nothing compares with devotion to the Lotus Feet of the Lord. (1)*Refrain*

With the tongue recitation of the *Vedas* four,
Listening to enighteen Puranas and six *Shastras*' core,
Nothing compares with the melody of the Name of God,
And devotion of the mind to the Lotus Feet of the Lord. (1)

Fasting, prayers and cogitation,
Performing rituals and ceremonial purification,
Cooking without any impure reflection,
Intestinal yoga praxis of various descriptions,
Offering incense and enlightening candles,
Compare not to devotion to the Lotus Feet of Lord.
Lord Gracious! To the plea of humble pray pay heed,
Bless me with the divine glimpse that my eyes may feast,
Nanak, the slave, is fond of the Name sweet. (2) 2.131

Sarang V

Repeating the Lord's Name with one voice,
One becomes the Lord's choice. (1) P-1230
Coming to the shelter of the holy.
Discarding lust, wrath and envy,
The Lord Kind grows gracious,
One gets what is in one's destiny. (1)

Effaced are doubts and blind attachments,
Snapped are Maya's entanglements.
With the Lord Almighty, pervading everywhere,
There is no enemy.
When one has the Master's probation,
One is free from the ill of transmigration.
Sitting at the feet of the holy,
One is engaged in the Lord's laudation. (20 3.132

Sarang V

With Lord lodged in the heart you should utter the Name of God. (1)
Refrain

Listening Name, taking to meditation,
For sins committed you gain expiation.
Seek shelter of the holy,
And set aside all other notions. (1)

Remaining devoted to the Lord's Feet ever and ever,
You will be purest among the pure.
His devotees He frees from fear.
Their sins and misdeeds spurn.
Those who utter and listen gain liberation,
Those who practise are free from transmigration.
The truth of life the essence of Name,
Nanak has found it in contemplation. (2) 4.133

Sarang V

Forgetting everything else, ask for Name of the Divine Entity. (1)*Refrain*
Meditate on the Lord in loving devotion,
Ever remaining in Lord's laudation,
Seek dust of feet of the holy,
Master being the Bestowr of every donation. (1)

All weal, peace, poise and bliss obtain in devotion,
Nor is there any fear of Yama and transmigration.
The shelter of Lord's feet alone
Frees from every oppression.
The company of holy is a life-boat
Which can ferry across to liberation. (2) 5.134

Sarang V

As I have glimpse of the Lord on His hymns I thrive.
As I gained company of the holy
I was free from compay of the Five.* (1) *Refrain*
Finding that nothing will accompany me.
I quit weakness for honour and attachment.
I cultivated devotion for the One
In company of the Guru-*sangat*.** (1)

I have attained the treasure of virtue,
My desire is fully fulfilled.
Nanak is in a state of bliss,
The Guru has his hard knot drilled. (2) 6.135

Sarang V

My heart is in a state of dispassion,
I long for His sight. (1) *Refrain*
Having served the holy,
I meditated on the Beloved in my heart.
Beholding the One who is the image of bliss,
The Mansion is going to be my resort. (1)

Giving up everything else I shall seek His shelter.
Says Nanak, should He take me into His clasp,
I shall be grateful to my Master. (2) 7.136

Sarang V

Such is the state of my mind grown
As is to the Lord alone known. (1) *Refrain*

* five evils - lust, wrath , etc. ** congregation

Deserting mother and father,
My mind is sold to the holy.
Discarding caste and clan,
I laud the Lord, my Deity. (1)

Breaking with the people and family,
I look upto the Divine Entity.
Says Nanak, the Guru has given me the sermon
You should ever serve the Almighty. (2) 8.137 P-1231

Sarang I

Dazzling red Charmer, you are of the world Preserver!
In tiny worm, elephant and the creatures in stone,
You are the Cherisher. (1) *Refrain*
You are not far, far-removed,
You are ever present, close-by,
You are beauteous and joy-giver. (1)

You have neither any caste nor any clan.
Says Nanak, You are the gracious Preceptor. (2) 9.138

Sarang V

With her* charm she attracts to her ways weird,
Even the Sun and Moon she has ensnared.
The twinkling of her ankle-bells has much too much evil geared,
Various seductive measures she has reared.
Other than the Lord everyone has she dared. (1) *Refrain*
She sways over the Three Regions,
Disciplined not by hollow ritual action,
Those involved remain intoxicated in factions,
Appear to be tossing in a mighty ocean. (1)

* Maya

Saved are the godmen
Snapped is whose Yama's chain.
Says Nanak, one should meditate on His Name
Which is the redeemer of the fallen. (2) 10.139 3.13.155

Raga Sarang IX

There is but One God.
He is realised through the grace of the True Guru.

Other than the Lord you have no helper
Whose is mother, father, progeny and spouse?
Say, whose is the brother? (1) *Refrain*
Wealth, land and other property
Of which you claim to be owner,
When you lay your life, nothing accompanies,
Why and wherefore for them you clamour? (1)

The Compassionate Lord, Redeemer of suffering,
Him you have cultivated never.
Says Nanak, the world is a myth,
Like dream during the night occurs. (2) 1

Sarang IX

My self, Why are you to vice attached?
No one lives in this world for ever.
Some arrive while others are despatched. (1) *Refrain*
Whose is this body, riches and property?
What is it that you are latched?
What you see must pass away,
Like shadow of the cloud patched. (1)

Shed your ego and come to the shelter of the holy,
In an instant from transmigration you will be detached.
Says Nanak, devoid of Lord's laudation,
Not even in dream one has joy snatched. (2) 2

Sarang IX

Man, why waste your human incarnation?
Intoxicated with the vicious Maya,
You don't come seeking Lord's protection. (1) *Refrain*
This world is a sheer dream
Beholding which you are in fascination.
He who is born must die,
No one is a permanent denizen. (1)

The evanescent body is considered to be real,
This is how you get yourself tied in prison.
Says Nanak, the humble, he is liberated.
Who involves himself in Lord's laudation. (2) 3

Sarang IX

My self, never have you chanted Lord's praises from your heart.
Day and night you remain involved in evil deeds, P-1232
You do what acceptable your regard. (1) *Refrain*
You pay not heed to Guru's sermon,
For others' spouses you dart.
You involve yourself in calumny,
You listen not what you are taught. (1)

How to tell you my own doing,
How my life have I lost?
Says Nanak, I am loaded with misdeeds,
In Your shelter, pray do me a seat allot. (2) 4.3.13.138.4.159

Raga Sarang
Octets I Score I

There is but One God.
He is realised through the grace of the True Guru.

Mother mine! How do I live without the Lord?
I yearn for laudation of the celebrated Creator.
I can exist not without the Bard. (1) *Refrain*
The bride in me thirsts and keeps awake night long.
Sridhar*, the Master has enamoured my heart,
The Preceptor is aware of pangs suffered on my part. (1)

In absence of the Lord my body is afflicted with anxious hours.
It is with the Guru's Word that Lord is sought.
Revered Guru! Pray do be gracious, let me in the Lord get absorbed. (2)

My mind should take to such a manner
That in the Lord's feet I should be lost.
I should be wonderstruck lauding the Charmer,
Fearless in the state of poise should I besot. (3)

With the Name in heart I should ever remain attuned.
It diminishes not, nor it can be priced and bought.
Without the Name every one is indigent.
The True Guru has inculcated in me this thought. (4)

Sister friend! I am absorbed in my Beloved's breath.
The agents of evil are dead in the vice engrossed.
My love remains constant as ever,
Dyed in the Divine dye I have got. (5)

* the Lord of felicity, Vishnu

I am in poise and a state of meditation on the Lord,
I love my Lord as I laud.
The recluse in me is given to the Guru's Word
And in the Name Eternal absorbed. (6)

The essence of Name is the sweet elixir,
I found it in my own heart.
My mind remains where it was fixed.
This is what the Guru has me taught. (7)

Sanak and Sanandan, Brahma, Indra and other gods,
Given to devotion his Lord's pleasure sought.
Says Nanak, I can live not an instant without the Lord,
The Lord's Name does me exalt. (8) 1

Sarang I

How can my mind be at rest without the Lord?
Suffering of millions of *kalaps** is ameliorated
With truth as His reward. (1) *Refrain*
Killed is wrath, burnt are ego and attachment,
I am in ever ebullient love of the Master.
Free from all other fears as I sought the Lord,
Immaculate is my fellow traveller. (1)

Shedding clever conjectures I realised the dispeller of fear,
And was in the Holy Word absorbed.
Tasting the elixir divine my thrist was quenched,
A great good fortune I was united with the Lord. (2) P-1233

Empty vessels were filled to the brim.
As guided by the Guru I imbibed truth.

* a Kalap is Brahma's minute being sum total of four ages

My mind was dyed in the dye of the Immaculate,
He who from Time Prime and before is gracious forsooth. (3)

The charmer has charmed my heart,
A great good fortune that in Him I am absorbed.
My sins and suffering are annulled by contemplating truth,
My heart is cleansed in the love of my Lord. (4)

Other than the deep and profound ocean of pearls, none do I adore.
Contemplating the Holy Word may illusions and fears are dispelled,
I know no other chore. (5)

Killing the ego I have attained the immaculate status.
And I am dyed in deep divine colour.
Beside One I have cultivated none,
The True Guru has helped me to conjure. (6)

Inaccessible, Unknowable, Unincarnated, Sole Lord,
Guided by the Guru have I realised.
Full to the brim, the heart wavering never,
The mind has itself apprised. (7)

Blessed by the Guru I tell the untold story.
It is He who inspires.
Says Nanak, He is Compassionate Lord of the humble,
I know none other for whom I aspire. (8) 2

Sarang III
Octets Score I

There is but One God.
He is realised through the grace of the True Guru.

My self, In the Lord's Name lies exaltation.
I know none other than the Lord.
Because of the Name Divine I gained liberation. (1) *Refrain*

Contemplating the Holy Word, dispeller of fear and destroyer of death
Unto the Lord I was in devotion.
The Lord, Purveyor of peace, I realised as guided by the Guru,
And in poise I found conversion. (1)

For the holy, the Lord's immaculate Name is their sustenance
And their raiments being His adoration.
Their exclusive abode is the service of the holy,
And at the Portal Divine they come for glorification. (2)

Immature is the egoist's thinking, unstable his mind,
The untold story he cannot tell.
The Guru-devoted is steadfast with Lord lodged in his heart,
Truthful is his Ambrosial spell. (3)

His straying mind is disciplined by the *Shabad*,
His tongue is quiet and serene.
He is always close to the True Guru,
Who is attuned to the Lord Esteem. (4)

The mind that absorbs itself in Shabad is liberated,
At the Lord's feet it teems.
The Lord is a pool or ocean with salubrious water of Name,
He who bathes in it does spontaneously beam. (5)

Those contemplating *Shabad* are ever dyed in the divine dye,
Their ego and avarice in a calm.
With the Lord Immaculate lodged in their heart,
All around they find Krishna and Ram. (6)

The devotees remain devoted to the Lord in truth,
Those who have His pleasure.
Duality leads not to the Mansion,
In the false world they discriminate not between fair and unfair. (7)

He Himself brings about the union when one expresses the inexpressible,
In truth, *Shabad* and Words Holy.
Says Nanak, the truthful are identified with the True,
And they promote the Name of the Deity. (8) 1

Sarang III

My self, The Lord's Name is much sweet.
The sins of ages are undone. P-1234
As guided by the Guru, the Lone Dispeller of fear we greet. (1) *Refrain*
Annulled are the misdeeds of millions
As they get to cherish the True.
There is no one other than the Lord,
We learn this from the Guru. (1)

He who has the element of love lodged in the heart,
In poise he finds accord.
Those dyed in deep red of the *Shabad*,
Spontaneous serenity is their reward. (2)

The tongue which has tasted the joy of contemplation on *Shabad*,
It turns red in the colour of Lord.
One comes to know the sacred Name,
The mind satisfied, peace is its accord. (3)

The learned and sages are tired of their studies in scripture,
Exhausted are those adopting guises for delusion.
Blessed by the Guru attain the Immaculate
As they appreciate the Shabad in contemplation. (4)

Relieved from transmigration, they are devoted to truth,
And cherish the Word Holy.
Serving the True Guru, they are ever in peace,
Who are rid of ego in their entity. (5)

In True *Shabad* the melody of poise is sounded,
Their mind gets attuned to the True.
The Inaccessible and Unknowable together with the Name Immaculate,
Guided by the Guru they come to imbue. (6)

The entire universe is reflected in One Lord,
Rare is the one who does it realise.
He who kills his ego with the Word Holy, he gets to know everything,
Day and night in the One he subsides. (7)

He whom He bestows His grace, he alone understands,
None else can tell and record.
Says Nanak, devoted to Name are anchorites ever,
Who are in the *Shabad* absorbed. (8) 2

Sarang III

My self, Inexpressible is the Lord's legend.
He whom He favours, he alone realises,
Guided by the Guru only a few have it understood. (1) *Refrain*
The Lord is deep, profound, a mine of merit,
By the Guru's Word is He imbibed.
Those who make many an effort in duality,
Devoid of *Shabad* the crazy remain deprived. (1)

He who has his ritual bath in Name, he becomes pure,
Impure never again he would be.
Without the Name the entire universe is impure,
In duality and delusion it gathers ignominy. (2)

What should I pursue, garner or give up,
I fail to comprehend.
Pray do be gracious and show me favour,
Let Name be my friend. (3)

The True Lord, Bestower of truth, He who determines *karma*,
He whom He pleases grants the Name Divine.
He alone comes to realise at the Guru's Portal,
Whom He Himself defines. (4)

Beholding wonder of the universe, he remembers not
That this world is a transit station.
He who serves the True Guru, he alone knows
And attains the door of salvation. (5)

He who realises is no more misled,
The Guru Himself enlightens.
Devoted to truth and discipline, he makes honest living.
And is thus free from transmigration. (6)

They conduct themselves truthfully at the True Portal,
Who, guided by the Guru, have truth as their support.
The self-possessed are deluded in duality,
They heed not what they are told. (7)

P-1235

Himself He is the Guru-guided, Himself the Bestower,
Himself He does and beholds.
Says Nanak, they alone are accepted
Who come upto the mark in roll. (8) 3

Sarang V
Octets Score I

There is but One God.
He is realised through the grace of the True Guru.

Master! I have beheld Your glory.
Doer, making others do, devices to pursue,
You are indeed Almighty! (1) *Refrain*

Kings, monarch and rulers are rendered destitute.
They make false assertions.
My Master is ever flourishing,
Everywhere they sing His laudation. (1)

Godmen, Pay heed to the adoration of my Lord,
I narrate it at my best.
Beyond computation, Mighty Monarch and Bestower,
He is higher than the highest. (2)

He has bound all the beings with air together.
Fire with wood,
Water and earth at the same spot,
And yet none is inimical to the other. (3)

Every heart tells the tale of my Lord,
Every home is excited with His remembrance.
He creates the beings later,
First He provides for their sustenance. (4)

Whatever happens is ordained by Him,
Who has ever Him counselled?
Many an effort have we done,
By holy teachings alone is one excelled. (5)

The Lord protects His devotees and honours them by name.
Those who try to denounce them,
Verily are they put to shame. (6)

They find liberation in the holy company,
Their sins are washed.
At His mere sight they are pardoned,
They have the ocean of life crossed. (7)

We are petty and mean, He is the great Master,
How dare we Him contemplate?
Our mind and body are at peace at His sight,
Says Nanak, Name being our anchor in mental state. (8) 1

Sarang V
Octets Score 6

There is but One God.
He is realised through the grace of the True Guru.

Godmen, Of the Inaccessible and Unknowable listen this discourse,
My Lord God has a wondrous court. (1) *Refrain*
Ever and ever I pay obeisance to the Guru,
With His grace I laud the True.
As the mind is illuminated,
With the collyrium of enlightenment is ignorance dissipated. (1)

He Whose expense is beyond extent,
Whose glory knows not limit.
Whose varied features have no count,
Beyond joy and sorrow who is found. (2)

Innumerable Brahmas for Whom the *Vedas* recite.
Innumerable Shivas meditate on Whom on their site.
Innumerable species who bear His reflection.
Innumerable Indras paying Him attention. (3)

Innumerable are air, fire and water in variety. P-1236
Innumerable are oceans of pearls, curds and milk of the Deity.
Innumerable are suns, moons and stars in cluster.
Innumerable are goddesses, gods of various order. (4)

Innumerable are His earths and innumerable *kamdhenu*.[1]!
Innumerable are *parjats*[2] and Innumerable lips in musical strain.
Innumerable are skies and innumerable the underworlds.
Innumerable tongues lauding the Lord. (5)

Innumerable *Shastras, Smritis* and the *Puranas*.
Innumerable techniques of their discourses charm.
Innumerable listen enjoying treasures of *Jnan*[3].
And He who pervades in all, the Accomplished Bhagwan.[4] (6)

Innumerable faiths, innumerable Kubers[5]
Innumerable Varuns,[6] Innumerable Sumer.[7]
Innumerable serpent gods uttering ever new Names.
Yet of the Lord's extent they cannot claim. (7)

Innumerable worlds, innumerable continents.
Innumerable forms, shades of *brahmand*.[8]
Innumerable forests, innumerable fruits and roots,
Himself He is Formless and in form if Him it suits. (8)

Innumerable are His *yugas*,[9] days and nights in session.
Innumerable destruction of the world, innumerable recreations.
Innumerable are the Living being in His Abode.
Himself He pervades all over it is told. (9)

Innumerable are His visits of Maya which are unknowable.
The Monarch in Him innumerable times plays and gambles.
His enchanting music, innumerable are the melodies.
Innumerable are the unrevealed identities of the Deity. (10)

Choicest devotees in His company,
Day and night laud the Divine Entity.

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1 wish fulfilling cow 2 wish fulfilling tree 3 knowledge 4 God 5God of wealth 6sea god 7golden mount 8universe 9ages

Endless is reverberation of unstruck melody,
Its bliss is beyond any extent in territory. (11)

He is True, Holy is His Abode.
Higher than the highest, immaculate and free from any code.
His doings to Him are known.
Himself He is in every heart strewn.
Says Nanak, He is treasure of grace and kind.
Those who meditate like Nanak, blessed themselves they find. (12) 1.2.2.3.7

Sarang Chhant V

There is but One God.
He is realised through the grace of the True Guru

The Bestower of fearlessness is witnessed in every part.
Though remaining detached,
He is favoured in every heart.
Lodged in every heart He project Himself,
Like water does in waves.
He gloats in ecstatic joy
In every heart plays
As could do no other slave.
He disports in various colours,
And yet remains constant in one,
Realised in the company of holy men.
Nanak longs for His glimpse,
The way a fish in water sinks,
And beholds the Bestower of fearlessness in every heart's den. (1)

With what simile do I Him describe?
The Accomplished is spread far and wide.
The endowed, Heart Charmer,
Of every heart a warmer,

When He pulls the string one dies.
Why not sing His praises
In the company of sages?
Anytime the hour may strike.
Accompany not the belongings and riches that you sight.
Says Nanak, I must adore the Lord,
With what simile do Him I describe? (2)

P-1237

I ask the holy—what is the Lord like?
I would dedicate my heart to him who would apprise.
Apprise me how the Lord is like.
And where the Charmer abides.
Exhilarating every limb, a reflection of Brahma,
Here and there, everywhere who strikes.
Freed from bondage, attached to every heart,
I can say not, what is the Lord like.
Nanak's heart is charmed by His sight
And the humble asks, what is the Lord like? (3)

In His grace, He came to His slave.
Blessed are the hearts for His feet who crave.
Crave for His feet, in company of the holy,
Their darkness of ignorance does fade
One is enlightened with the heart brightened.
And finds the Lord sought after at one's gate.
Free from suffering with felicity and feast,
It is bliss in a poise-retreat.
Says Nanak, I realised the Accomplished Deity
In His grace He came to His devotee. (4) 1

Var Sarang IV

In the strain of Mahima Hasna

There is but One God.
He is realised through the grace of the True Guru.

Mind is the cellar with body as the roof.
It is bolted firm with Maya as the lock.
Says Nanak, it cannot be opened without the Guru.
None has the key to unlock. (1)

I

He is propitiated not by music, ritual strains or recitals of *Vedas*.
He is propitiated not by sitting in meditation or praxis of *yoga*.
He is propitiated not by making the living melancholy.
He is propitiated not by looks, riches or indulgence.
He is propitiated not by going on pilgrimage in indigence.
He is propitiated not by giving charity.
He is propitiated by sitting still in *samadhi*.+
He is propitiated not by dying fighting heroic death.
He is propitiated not by rolling in dust.
One is judged by what does one contemplate.
With the True Name does Nanak propitiate (2)

I

He who studies nine* and six** treatises,
Day and night recites the eighteen volumes of Puranas,
Even he realises not Your expanse.
Devoid of Name, of liberation he has no chance.
Abiding in the lotus tenderal, Brahma gained not Your extent
Guided by Guru Nanak himself to the Name lend.

Pauri

The Immaculate, Himself He evolved,
Himself He organised the play,
In which the entire world was involved.

+ meditative posture
* nine grammar treatises ** six shastras

He introduced the Three Qualities,
Attachment with Maya revolved.
Those blessed by the Guru were saved,
Who complied when called.
Says Nanak, the True prevails,
In the Truthful is everyone involved. (1)

Sloka II

Himself does Nanak create,
Himself he keeps them apart.
Whom should we blame, P-1238
When of all the master is Lord?
He alone is the Master of all,
Himself He make assignments.
Some are given less, other more,
To everyone He is benevolent.
They came naked and go back unclad.
In between they make all sorts of commitments.
Says Nanak, they know not His mind,
What He has in store for the impudent. (1)

I

He creates in various ways and in a variety of ways takes them away.
Himself He makes and unmakes, in many a form He may.
All those who go about as mendicants,
He is their mainstay.
If one has to speak as prescribed and move as ordained,
Then why must one his weight throw away?
The essence of truth it is what Nanak does state.
It is one's deeds that determine one's destiny,
Despite any claim that one may make. (2)

Pauri

The Guru-guided are aware that it is a spectacle of God.
They recite the Holy Word ever,
And in their mind they have the Lord.
Discarded is Maya, dispelled doubts,
Enlightened is the Divine light in their heart.
He who has good deeds to his credit,
He is united with the Mighty Bard.
Says Nanak, spontaneous is his meeting brought about.
And in the Name of the Lord is he absorbed. (2)

Sloka II

As the traders depart from the merchant prince,
They are given each one their invoice.
Their challans are according to their indents,
They take charge of the goods of their choice.
The traders having taken charge of their goods,
They have them stocked.
Some of them make profit,
While other have their capital lost.
Neither of them knew for a fact,
Whom to give credit?
Says Nanak, they are blessed,
Who have their wherewithal intact. (1)

I

Those united are sequestered and the sequestered are brought together.
The living die and the dead are given life another.
How many fathers, how many sons?
How many Gurus and how many devotee—pairs?

There is no count of them around.
Of castes and of merits their.
Everything to be done is inscribed according to the deeds,
The Creator keeps on recording there.
The self-possessed dies, the devotee drives across,
Says Nanak, whom the Lord gracious does favour. (2)

Pauri

The self-possessed is given to duality and is in duality lost,
Stricken with falsehood and deceit, false is he called.
Involved in attachment of progeny and spouse, source of sufferings all,
He is bound and chastised at Yama's in delusions blast.
Says Nanak, the self-possessed wastes his life, the Lord's outcast. (3)

Sloka II

Those who distinguish in devotion to You in Name remain in themselves absorbed.
Says Nanak, it is there alone that you have *Amrit*,
Nowhere else is it to be called.
Says Nanak, *Amrit* is in the mind,
To be had if by the Guru blessed.
They alone cherish it,
Who have it at the Prime Time addressed. (1)

II

Why praise the Creation; praised ought be the Creator,
Says Nanak, other than the Lord there is no other bestower. P-1239
The Creator should be adored,
Who has brought about the creation.
The Provider should be lauded,
Who provides us sustenance.

Says Nanak, He is everlasting,
His slaves are immense.
Praised should He be as truly great,
Who has no end to His extension.

Pauri

The Lord's Name is treasure; His service brings peace.
Uttering the Name holy, everlasting honour one receives.
The Guru's utterance is the Name which in my mind I conceive.
In order to discipline the bird of mind, the True Guru I perceive.
Says Nanak, when He is gracious, the Name one receives. (4)

Sloka II

Why argue with Him
Who knows it all.
None dare ignore His writ,
He is the Almighty God.
Those whose writ seems here to run,
Like Kings, commanders and lords,
The way it pleases Him, says Nanak,
It is a desirable task.
Those whose writ is said to run,
Helpless, they are small.
The moment they receive the Word,
They wind up and depart.
They do what they are asked;
They come when He sends them,
And they go when He calls. (1)

Sloka II

He who is blessed, the treasurer is he.
He handles the treasure who is given the key.

The treasurer who is virtuous is acceptable to the Court.
They are blessed, says Nanak, who have Name as their support. (2)

Pauri

Listening to the Holy Name of the Immaculate Lord gives pleasure
One should hear and imbibe it, not many know this measure.
Recite the Name sitting or standing, it is a true treasure.
The holy feed on the Name, the Name helps them in prayer.
The Lord dwells in the devotee's mind and body, so Nanak can swear. (5)

Sloka I

Says Nanak, one measures up to the norm;
Should one weigh oneself against loving devotion.
Nothing compares with laudation,
If it can bring about the union.
Laudation is heavier in weight.
The rest* are lighter and lower in state.
It is like the weight of earth, water and mountains,
Which the goldsmith cannot determine.
He can weigh articles of lighter weight.
When asked he does his position state.
The stupid are purblind.
Blind is their endeavour
With chatter their stupidity they cover.

I

Difficult is it to discourse on God, listless to listen,
By just talking is realised not the Lord.
Some do merely talk day and night without understanding the Word,
In various postures having them wrought.

* rituals, etc.

If He had a form, one could have beheld Him,
He has no form, figure or caste.
The Creator Himself conducts all tasks,
Arduous, less difficult and with trouble fraught.
Says Nanak, it is difficult to discourse on the Lord. (2)

Pauri

Listening Divine Name is the mind controlled,
The Name makes for peace.
Listening Name the mind is poised, P-1240
No more bothers the disease.
Listening Name inspires meditation,
The Name to exaltation leads.
The Name is high caste and glory,
Repeating the Name is one freed.
Guided by the Guru, one should meditate on Name,
Says Nanak, and Name alone should one heed. (6)

Sloka I

There is no impurity in* music,
Nor in the *Vedas*.
There is no impurity in the moon, the sun,
And their various phases.
There is no impurity in corn
Nor in ablution *not done properly*.
There is no impurity in rain,
Which falls all over.
There is no impurity in earth,
Nor in water.
There is no impurity in the air,
Contained in everything.

* as believed in Islam

Says Nanak, one without the Guru is impure.
Turning away from the Lord
The mouth is defiled in despair. (1)

I

Says Nanak, a mouthful of water cleanses,
If one knows how to do it.
For the wise, the mouthful of water is knowledge,
For the *yogi* it is sanctity.
A mouthful of water is contentment for the Brahmin,
And for the householder truth and charity.
The mouthful of water is justice for the ruler,
And for the learned, reflection on the Truthful.
The water doesn't cleanse the mind,
Drinking it with the mouth only quenches thirst.
Water is the source of all creation,
It is in water that everything dissolves, it must. (2)

Pauri

Listening Name obtains *sidhis** with *ridhis** to come.
Listening Name one attains *nau-nidhis.***
Along with whatever one yearns.
Listening Name one is content,
And Maya at one's feet squirms.
Listening Name one gains poise,
And poise the peace affirms.
Guided by Guru, says Nanak, one meditates on Name,
With laudation come to term. (7)

* miraculous powers ** Nine Treasures like poise, enlightenment, joy in God, etc.

Sloka I

Born in suffering dying in suffering,
There are sufferings in the world.
Sufferings are said to be in store hereafter,
They read, discover and tell.
When the pocket-loads of suffering were untied,
There was no trace of peace.
One tortures oneself in sufferings,
And in suffering does one leave.
Says Nanak, those who take to laudation,
The verdure of mind and body they retrieve.
They die because of sufferings,
Yet sufferings do them reprieve. (1)

I

Says Nanak, the world is an element of ashes,
Ashes and dust.
Ashes generate ashes,
And yet the body is smeared in ashes, it must,
When life is withdrawn from the body, ashes it becomes.
Asked for reckoning hereafter,
Into ten time more dust it sums. (2)

Pauri

Listening Name one is cleansed,
Yama dare not come near.
Listening Name the self is enlightened,
Darkness does disappear.
Listening Name one realises oneself,
And Name does endear.
Listening Name annulled are sins,
Truth immaculate does figure.

Says Nanak, listening Name the face appears bright,
One takes to Name as guided by the Seer. (8)

Sloka I

In his house is the idol of Narain with a host of other deities.
He worships and washes them to keep them tidy.
He offers them saffron, sandalwood and flowers.
To propitiate them again and again at their feet he hovers.
And yet from people he begs his clothes and food.
For misguided deeds the chastisement is crude.
His idols save not the dying and feed not the hungry. P-1241
It is a misled disputation in a misled assembly. (1)

I

All acts of sitting in meditation, yoga praxis and studying the *Vedas* and *Puranas*,
Performing austerities, musical feat and *jnan*,[2]
All cogitation, enlightenment at sacred spot *snan*,[3]
All monarchies, commands, festivities and *pukwan*[4]
All gods, human beings practising *yoga* and *simran*[5],
All the worlds, continents and the beings therein,
He runs His writ and asserts His command.
Says Nanak, it is all the True Lord and True Name in His *Diwan*.[6] (2)

Pauri

Faith in Name fetches peace and gets liberation.
Faith in Name is He enshrined in the heart and exaltation.
Faith in Name is swimming across the ocean.
No more impediment or fascination.
Faith in Name the path is defined,
The Name lends illumination.
Says Nanak, meeting the True Guru comes faith in Name.
But to the one whom it is given. (9)

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2 knowledge 3 bath 4 delicacies 5 meditation 6 Court

Sloka I

Should one traverse regions and continents on head
And meditate standing on one foot alone,
Subdue the air—like mind and repeat the Name
Standing upside down.
On whom should one depend
And whom should one own?
Whom does the creator bestow?
Whom should one complain?
It happens under His ordinance,
What the thoughtless tries to claim. (1)

I

Should I maintain Lord's existence millions and millions of times,
Without a break by the mouth I chime?
Should I be not tired nor stopped?
Should with such a light I shine?
Says Nanak, uttering His Name for an instant, a moment
One is free from any crime. (2)

Pauri

Faith in the Name and saved is the clan and entire tribe,
Faith in the Name and the associates are rescued,
Who have Him in their hearts reside.
Faith in the Name and they are liberated,
Who the Name with their tongue recite.
Faith in the Name and all suffering and hungers are shed,
Whose heart by the Name abide.
Says Nanak, they alone laud the Name
Whom the Guru does unite. (10)

Sloka I

All nights and days, dates and periods,
All the seasons and months,
The earth and its load of vegetables,
All the water and air, fire and underworld,
Universe and its continents all,
With their inhabitants of all sorts—
None has realised His ordinance,
And performed his task.
They are exhausted lauding the Lord,
And yet says Nanak, not a bit of Divine secret the poor have got. (1)

I

Wide open eyes if I go about and behold all the creatures,
Consult the learned *pandits*, the *Vedas* and their teachers,
Ask gods and men of heroic features.
Like *sidha* go in meditation and join the company of seers;
In the hereafter there is the Lord True with Name True. P-1242
Unafraid but in the fear of the Peer,
All other thinking is immature, without substance,
The blind in darkness to steer.
Says Nanak, His meditation is a gift of *karmas*,
And His grace ferries to the shore yonder there. (2)

Pauri

Faith in Name rids of foul-thinking, one gets mature.
Faith in Name sheds ego, sufferings find the cure.
Faith in Name leads to devotion, it has peace and poise in store.
Faith in Name cultivates contentment,
Lord is lodged in the hearts core.

Name is a jewel, says Nanak,
The devotee is accorded his Lord to adore. (11)

Sloka I

Had there been another like You, I would with You compare.
In Your presence You alone I adore,
Though I am blind, with eyes I appear to stare.
What we speak is limited to our vocabulary.
Though what we say of our mood it is a reflection.
Says Nanak, the most of what I utter is Your laudation. (1)

I

When man did not exist, what activity did he perform?
And what he did after he came into being?
Everything is done by the Creator,
He maintains a watch ever, keeps on seeing.
We may remain quiet or make supplication,
The boons from the Bountiful keep coming.
He alone is the Bestower, all others are beggars,
His creation He keeps screening.
Says Nanak, we should realise the fact
That He is Eternal, He who is ever giving. (2)

Pauri

By faith in Name develops consciousness,
With Name comes cognition.
By faith in Name one lauds the Divine,
With Name one gains felicitation.
With faith in Name doubts are dispelled,
There is no more tension.

With faith in Name one chants His adorations,
And washed is the filth of sins.
Says Nanak, Name is obtained from the Guru Accomplished,
He gets to whom it is given. (12)

Sloka I

He reads *Shastras, Vedas* and *Puranas*,
And his ignorance throws its weight about.
Were he to gain understanding of the Divine,
Says Nanak, he would not his knowledge to tout.

I

When I am Yours, everything is mine.
Without their ego, it is You alone.
You are almighty, You are all-knowing,
With Your prowess You keep the world as one.
Yourself You send and Yourself You call back.
You create the creation and watch the created.
Says Nanak, the Lord is true, His Name is true.
Truth alone at the hour of reckoning is administrated. (2)

Pauri

The Name immaculate is inaccessible, how do I attain?
The Name immaculate is ever by my side, how do I entertain?
The Name immaculate is pervasive, does the universe sustain.
Available with the Guru Accomplished, in the heart does it remain.
Says Nanak, if the Lord Kind is gracious from the Guru one can obtain. (13)

Sloka I

Kaliyug has the face of a dog,
Carrion is its feed.
It barks out lies and untruths,
With no respect for creed.
Those who are respected not in life,
They carry no fair name after their demise.
Says Nanak, what is destined must happen;
What happens is ordained by the Creator Wise.

The women have taken to intellectual pursuits,
And men to violence.
Culture, discipline and piety are forgotten, P-1243
People eat what they are forbidden in parlance.
Modesty has been given a go by,
Along with the sense of self-respect.
Says Nanak, God alone is true,
Don't look for another truthful Guru.

Pauri

He paints himself with ashes but it is dark within his hide.
He has patched quilt, pouch and takes to guises, but remains misled with pride.
Involved in attachment with Maya, the Holy Word he would not recite.
He is given to greed and doubt, in delusion he wanders wide.
Says Nanak, he meditates not on Name, gambling his life he sets aside. (14)

Sloka I

One may cultivate millions and live a million years,
What is there to be pleased and feel excited?
Separation is like poison, in an instant they leave deserted.
Should you eat sweet for a hundred years followed by bitter?

The sweet you remember not, bitterness must last.
Sweet and bitter both are a malady,
Says Nanak, all indulgence ends in calamity.
Involvement in pleasure is asking for pain.
Those seeking pleasure, tire themselves in vain. (1)

I

He gets his dress dyed and wood-work painted,
He may have his home plastered and tainted.
And involve himself in sports and pleasure,
Then would come a stricture from the Seer.
He who eats the bitter as sweet,
The bitter must to malady lead.
Were he to eat sweet again,
Mother mine! Only then would he be free from pain. (2)

Pauri

Those whose mind is foul with malice while their faces are reposed,
Who practise falsehood and deceit,
In the end they are verily exposed.
What is kept inside must be revealed,
It can never remain in hold.
Involved in petty greed,
One is in transmigration rolled.
Says Nanak, one must reap what one sows
This is as per the Creator has told. (15)

Sloka II

The discourses introduced by *Vedas* are devoted to
consideration of good or bad.

Giving and receiving, receiving and giving,
Are of Hell and Heaven fad.
In distinction of high and low castes,
In such illusions is the world lost.
On the other hand the Holy Word presenting essence of truth,
Through enlightenment and meditation arrives.
Which, guided by Guru, they utter and imbibe,
Those enlightened by the grace of Guru realise.
Having created the code, the Lord ensures that it is confirmed.
Says Nanak, should the ego be discarded first,
In the reckoning is one affirmed. (1)

I

The *Vedas* pronounce that for heaven and hell, good and evil are the seeds.
What we sow it sprouts and on it have we to feed.
Enlightenment is considered as Supreme,
Which gains the True and True Name.
Sowing truth one has the crop of truth,
And at the Divine Portal can a seat claim.
The *Vedas* are the merchant and enlightenment is capital,
Which by grace is attained.
Says Nanak, devoid of this capital,
No one departs with profit gained. (2)

Pauri

One may irrigate the *neem* tree as much, P-1244
Even with the essence of *Amrit*.
The serpant maybe charmed by *mantras*,*
And with milk lavishly fed.
The self-possessed is not saturated
Like a stone in the riverbed.

* spells

You may mix poison with *Amrit*,
It's poison alone you will get
Says Nanak, coming to the company of holy
You'll find all the vice left. (16)

Sloka I

Death is no respecter of time,
Hour or the day.
Some have loaded, some have left after loading,
Some others are still with their fray.
Of these some have been treated sternly,
Some others received civil treatment.
They leave their splendid mansions
Along with their armies and trumpets.
Says Nanak, the heap of dust
Comes to be reduced again to dust. (1)

I

It was a citadel of clay,
Says Nanak, it collapsed like so much mud.
There was a thief lurking inside,
Like falsehood covering falsehood. (2)

Pauri

Those who harbour ignominy, the evil, they are shameless,
Destined to be disgraced.
They are extremely clumsy, ever suffering,
In their attachment with Maya they are black-faced.
Getting up every morning they engage in looting others' riches,
Never with the Name laced.

Lord! Let us not consort them,
Master! Save us from them it is prayed.
Says Nanak, they suffer for their deeds done.
The self-possessed remains ever frayed. (17)

Sloka IV

Everyone is of Master; by Master is everyone created.
He who abides by the Master's command,
To the truth he is mated.
When the devotee comes to identify himself,
To no evil is he fated.
Says Nanak, the devotee who meditates on Name,
His coming to the world is felicitated. (1)

IV

He is the bestower of all, Himself He brings about the union.
Says Nanak, those united by *Shabad* are not sequestered,
Those who serve their Lord, the Image of Compassion.

Pauri

The devotee's heart is at peace; he takes to Name Divine.
Meditates, undergoes austerities, goes on pilgrimage, observes discipline,
As pleased by the Preceptor kind.
He serves with a clean heart.
And is given to laudation.
This is the way of my Lord.
The Guru guided is free from transmigration.
Says Nanak, the Guru brings about union,
At the Portal Divine the devotee receives ovation. (18)

Sloka I

The rich looks for riches and gain.
Says Nanak, he is poor.
The day he remembers not the Name.

I

From sunrise to sunset the life diminishes.
The body and mind given to enjoyment,
Here he gains, there he finishes.
Everyone is swollen with pride,
Which by pointing out doesn't subside.
Says Nanak, when to His notice it comes,
He pumps out wind,
And one succumbs. (2)

Pauri

Holy company is the treasure of Name,
Where the Lord is obtained.
Blessed by the Guru, one's heart is enlightened,
And the ignorance is drained.
When iron comes to touch with *paras**
Into gold it is changed.
Says Nanak, meeting the True Guru one gains Name
And in the company it is acclaimed.
Those who have good deeds to their credit,
With the glimpse of the Lord they are sustained. (19)

P-1245

* philosopher's stone

Sloka I

Accursed is their life who scribe and sell the Name Divine.
He whose crop has been ravaged
Has no use for the harvest time.
Devoid of truth and *dharma*,
One is respected not hereafter.
Indulging in disputation is no wisdom,
It is wasting wisdom getting into argument.
Wisdom it is to serve the Master,
Wisdom makes for repute.
Wisdom it is to study and conjure
And share your findings with others.
Says Nanak, this is the path true,
The rest lead to the Satan's quarter. (1)

II

The necessity is that what one is should be one known.
Heroic and not coward,
This is how one should be shown.
What he desires, he should get.
Says Nanak, such a one be said to be of Lord's own. (2)

Pauri

The True Guru is the *Amrita* tree.
The elixir of *Amrit* to sustain.
He gets it who is destined for it,
The Guru's Word gets it to attain.
He who follows the True Guru,
He fits into the Lord's frame.
Yama, the messenger of death dare not look at him,
His heart with divine light is aflame.

Says Nanak, in His grace he is united,
No more in the womb rotting in bane. (20)

Sloka I

Let truth be your fast, contentment the pilgrimage and
enlightened meditation the bath holy.
Compassion be your deity and forgiveness the rosary,
You will then be a distinguished entity.
Should the union with Lord be your loin-cloth, absorption your pure kitchen,
And *tilak** be your good deeds,
Says Nanak, rare is the one who has such a love-feed. (1)

III

Should *noumi*** be a date with truth,
Consuming lust, wrath and desires.
The tenth devoted to shutting the ten doors+,
Eleventh by realising unity of the sire,
On the twelfth the Five Evils one should discipline.
Thus, says Nanak, the mind to the faith is given.
O Pandit#! Were you to observe such fasts,
What use is any other mass? (2)

Pauri

Kings, *rajas*, and pleasure-seeking nobles garner the Maya vice.
In their avarice they keep on collecting,
Stealing other's prize.
They forget not their progeny and spouse,
Keep involved in affections nice.
At the sight of Maya they are deluded,
And they are left in the regrets guise.

* holy dot on the forehead ** the ninth of month + ten faculties # Brahmin priest

They are chastised at Yama's door,
Says Nanak, as per the Lord's advice. (21)

Sloka I

Singing hymns without insight
Is like a starving *Mulla* turning his house into a mosque,
An unemployed getting his ears pierced
To become a mendicant and lose his caste.
He who calls himself *guru* or *pir*
And goes about begging,
He is the one you must shun.
He who labours, earns and gives in charity,
Says Nanak, he has understood the Truthful One.

I

Those whose minds are the well of ignorance heed not the spiritual tradition,
They are like an upturned lotus, hideous in appearance.
There are others who listen and imbibe, P-1246
They are accomplished and have pleasant presence
There are still other who have no appreciation of mystic sound or *Vedas*,
Good or bad music they cannot discriminate.
They have no knowledge, intelligence or understanding,
And can decipher not even alphabet.
Says Nanak, they are essentially stupid,
Who without any merit throw about their weight. (2)

Pauri

For the Guru-guided everything is solemn,
whether it is Maya, wealth or property.

Those who expend in the Name of God,
They are ever in peace and happy.
Those who meditate on the Name,
They are never in adversity.
The devotee who gains realisation,
With Maya he has no affinity.
Says Nanak, the holy think of nothing else,
They are ever absorbed in the Divine Entity. (22)

Sloka IV

Those who serve the True Guru are of great good fortune.
Those who are with the Holy Word in tune,
They are in a state of poise in their family and home.
Says Nanak, those devoted to Name are from the worldly involvement immune.(1)

IV

In calculations one cannot serve, nor any service is counted.
One doesn't cultivate the *Shabad*,
Nor any affinity for truth is mounted.
There is no loving devotion for the Guru,
In stubbornness one comes and is hounded.
Should one take one step forward,
With ten steps backward one is pounded.
The True Guru's service is devotion,
It happens if by the True Guru is one sounded.
He who sheds ego and goes to the True Guru,
In poise is he grounded.
Says Nanak, he forgets not the Name,
Who by the True one is founded. (2)

Pauri

They may style themselves as noble and elite,
But live they may not.
Their citadels and plastered mansions,
They must leave behind aught.
Their strappings of gold and wind like speed of steeds,
Accursed is their cleverness and might.
Their twenty-six varieties of delicacies
Only add to the offal of their diet.
Says Nanak, they recognise not Him who is the Bestower,
The self-possessed are in a pitiable plight. (23)

Sloka III

Exhausted are sages with their studies,
And tired are those wandering abroad in garb and guise.
Never is the Name acquired in duality,
They suffer severe chastise.
The purblind stupid serve the Three Qualities,
Their trade in Maya lies.
They have malice in their heart but, to fill their stomach,
The scriptures they read and surmise.
Those who serve the True Guru attain peace,
The ego in them subsides.
Says Nanak, studying scriptures is also meditation on the Name,
This is understood only by the wise. (1)

III

One comes naked, goes unclad.
This is the way of the world, what can one do?
He to Whom one belongs, He takes back,
Where to go and rue?

The Guru-guided accepts His will,
In poise the essence of Name he chews.
Nanak ever adores the Purveyor of Peace,
With the tongue the Lord he does pursue. (2)

Pauri

The citadel of body they have decorated in many a way,
The rich wear colourful costumes. P-1247
In a convention where red and white carpets sway,
They eat suffering, they suffer pain,
Yet in pride they have their day.
Says Nanak, they meditate not on the Name,
Which in the end will get them stay. (24)

Sloka III

In peace and poise I was asleep, absorbed in the Holy Word.
The Lord Himself brought about the union,
And clasped me to His heart.
Of its own duality did depart,
And the Name in my heart was lodged.
Those who have disciplined their minds,
To His heart they are clasped.
Says Nanak, those who are destined Above to meet,
They are together brought. (1)

III

Those who forget the Name, what good is their meditating aught?
They are like worms in filth, in ignoble dealings caught.
Says Nanak, let me forget not the Name,
Involvement in all other concerns is with greed fraught.

Pauri

He who adores Name, reposes faith in Name, he lives forever,
He contemplates the Lord in the heart, and none other.
Every breath he remembers the Name, every instant utters.
Fruitful is the life of a devotee, immaculate, no more impure.
Says Nanak, he who meditates on the Eternal, attains the immortal status here. (25)

Sloka III

Those who forget the Name and get into other activity,
Says Nanak, they are chastised by Yama,
As if caught in the act of dacoity. (1)

V

Charitable is the earth and charming the sky for those meditate on Name,
Says Nanak, devoid of the Name their carcases the ravens come to claim. (2)

Pauri

Those who laud the Name with loving devotion, lodge in the Divine Mansion.
They don't have to be reincarnated, never face destruction.
They are dyed in the Divine dye, every morsel, every motion.
Their Lord's love never wears, being their Guru's illumination.
By His grace they are merged, says Nanak, with divination. (26)

Sloka III

As long as the mind is involved in worldly passions, ego and pride,
One enjoys not *Shabad*, nor in the Name finds delight.
His service is not accounted for, is denigrated and disgraced in poor plight.

Says Nanak, the ardent devotee is one who presents his head duly sliced.
Abides by the ordinance of the True Guru and has *Shabad* in his heart to recite.(1)

III

The recital, austerity and service is acceptable which pleases the Master.
Himself He pardons, unites and saves from disaster.
Once met, is sequestered not, light in the light Divine quarters.
Says Nanak, blessed by the Guru he realises whom Himself He fosters. (2)

Pauri

Everyone is subject to the Divine reckoning, including the proud egotist.
He who remembers not the Name is by Yama punished.
With evil, sin and rusted iron is everyone loaded.
The path is arduous and dreadful, difficult to trade?
Says Nanak, they are saved who are helped by the Guru,
Name has them liberated. (27) P-1248

Sloka III

There is no peace without serving the True Guru,
One is born, dies and is born again and again
Afflicted by the vicious drug of attachment, in duality they commit sin.
There are those who are saved with blessing of the Guru,
They are revered by everyone.
Says Nanak, you should meditate on Name day and night,
It would obtain you salvation. (1)

III

Attached to *maya* you have forgotten the truth of death and Lord's Name.
You have lost your life involved in mundane affairs,
Undergoing suffering and pain.

Says Nanak, there is peace in serving the True Guru,
Who have it inscribed in their *karma* frame. (2)

Pauri

He who has the account in Name, he need have no other account.
No one dare question him.
At the Portal Divine his position is sound.
Yama, the agent of death, makes offering to him of a slave,
In respect profound.
He attains the Divine Mansion as facilitated by the Guru Accomplished,
And comes to be known the world around.
Says Nanak, there is reverberation of unstruck melody at his gate,
In the company of the Lord God is he found. (28)

Sloka III

He who does what the Guru desires, peace in all respects he attains.
Following the Guru's will shed is his fear,
Says Nanak, he swims across the main. (1)

III

Truth never grows old, nor the Name gets soiled.
He who does what the Guru wants,
No more in transmigration is he embroiled.
Says Nanak, devoid of Name,
Neither birth nor death can one avoid. (2)

Pauri

Man asks for favour, the Lord, in His grace, obliges.
He thirsts for the Lord's glimpse,
With His sight the Lord satisfies.

He can live not for an instant, a moment, without seeing Him,
Mother mine! Without His sight he dies.
The True Guru brings about the meeting,
He then with the Lord abides.
Asleep, Sleeping he awakes,
Says Nanak, and in divinity does glide. (29)

Sloka III

The self-possessed knows not how to talk; he is loaded with lust, wrath and pride,
Doesn't discriminate between proper and improper occasion.
Ever for mischief is he astride.
When reckoning is asked at the Portal Divine,
He is proved false, himself would deride.
The Lord creates the universe Himself,
Himself does He judgement provide.
Says Nanak, whom should one blame?
The True is Himself His guide. (1)

III

Who are blessed, guided by the Guru contemplate God
Says Nanak, I am sacrifice unto them
Who have the Lord in their heart lodged. (2)

Pauri

Everyone longs for long life as they visualise;
For which the citadel of heart and its ample theatre they prize.
Cheating and adopting fraudent ways,
They sneak in wealth in substantial size.
Yama watches them every instant,
Their life diminishes, they die in goblin guise.

Says Nanak, they are saved in the Guru's shelter;
The Guru is their anchor wise. (30)

P-1249

Sloka III

In pursuit of Maya, the *Pandits* study and get into disputation,
They forget the Name in duality.
And the self-possessed suffer persecution,
They recognise not Him who created them,
Who provides them with their possession.
Their snare of Yama is not snapped.
They come and go in transmigration.
Those who have it inscribed at the Primal Time,
The True Guru brings about the union.
Day and night they chant the Name,
Says Nanak, in truth they find their fusion. (1)

III

Those who sit at the Guru's feet,* they deal in truth and for truth they strike hard.
Says Nanak, who abide by the Guru's will,
In truth they are spontaneously absorbed. (2)

Pauri

There is much suffering in entertaining hopes to which the self-possessed are given.
The Guru-guided are free from desires,
And with joy supreme are enliven
They remain detached ever in the family,
Unattached, they are in Divine meditation.

* accept his shelter.

They are above weal and woe,
To the Lord's will they give complete submission.
Says Nanak, they are ever absorbed in the Lord.
With the Supreme they find union. (31)

Sloka III

Why withhold what to someone else belongs; it's better if it is returned.
The Divine Word with the Lord is lodged,
Nowhere else it is heard.
The blind comes across a jewel,
He goes to sell it from door to door;
They know not its value.
Not half-a-cowrie they offer.
If one is no tester himself,
One should get it evaluated from the professional tester.
Were he to attach his heart to Him, he would be awarded boon.
And would be recipient of Name Treasure
With everything obtaining in the house the world starves.
Without the Guru they remain unaware,
When the serene *Shabad* is lodged in the heart.
No suffering and sequestration impair.
He who takes pride in others' goods,
The stupid finds himself in despair.
Says Nanak, without cognition none has ever realised.
Again and again they come here and go there. (1)

III

My mind is in a state of bliss, meeting my Beloved Lord and the holy.
Those who are united Above are never sequestered,
They are united by Himself, the Deity.
The Shabad comes to lodge in the heart, they realise the Guru,
No more are they afflicted by any malady.

The Lord, Purveyor of Peace is ever gracious
They keep Him in their heart's custody.
What use the self-possessed traducing them,
Who have the Holy Word as their company?
My Beloved Lord vindicates their honour Himself,
Who come for shelter and empathy.
Says Nanak, the Guru guided are felicitous,
In the Divine Court they earn glory. (2)

Pauri

The man and woman get much attached, together they enhance their relation.
Beholding progeny and spouse around they feel happy in Maya's passion.
He would grab riches from his country and abroad and feed their pretensions.
In the end they get estranged, no one can allay their obsession. P-1250
Says Nanak, devoid of Name accursed is the attachment which leads to derision.

Sloka III

The Guru's guidance is the Ambrosial Amrit,
sipping which all thirsts are quenched.
There is no more anxiety,
The Name in the heart is entrenched.
Consuming anything other than the Name,
The body is in ills drenched.
Says Nanak, appreciation of Shabad is enjoying delicacies,
The Lord Himself gets them blessed. (1)

III

The Holy Word is ingrained in all life which brings about union with the the Lord.
Without the Word Holy it is all dark,
In the *Shabad* is revealed the Lord God.

The learned and sages are exhausted studying scriptures,
And with ablutions, those wearing garbs.
Devoid of *Shabad* no one has realised Him,
In suffering and agony they depart.
Says Nanak, he is gained in His grace,
The Karma get Him brought. (2)

Pauri

The attachment between woman and man has led them to foul deeds.
The visible must depart as maintained in my Lord's creed.
To remain steady in the world,
One should look for the lead.
Service of the Guru Accomplished
Is like a wall of concrete.
Says Nanak, He forgives, brings about union.
And one does in the Lord's Name breathe. (33)

Sloka III

In fondness for Maya, man forgets Lord's fear and wondrous concern.
In the passion of greed, he loses his senses,
For truth his heart never burns.
Guided by the Guru, who have *Shabad* lodged in their hearts,
At the Portal Divine, they fear not transmigration.
Says Nanak, Himself He does forgive,
He Himself brings about the union. (1)

IV

Says Nanak, without Whom one can live not for a moment,
Not for an instant He should be forgotten.

How can one be indifferent to Him,
Who is ever mindful about our concern. (2)

IV

It is *Savan** with steady drizzle, the Guru-guided takes to meditation.
All suffering, hunger and affliction is going to be ameliorated,
It is going to rain in torrents and profusion.
The earth is going to turn green,
We are going to have heaps of grain.
The Lord in His grace inspires spontaneously,
And Himself urges laudation.
Godmen! Contemplate Him Who in the end will get you liberation.
Lord's laudation is bliss.
The peace comes to prevail in the heart's mansion.
Those guided by the Guru are devoted to Name,
They are free from suffering, hunger and affliction.
Nanak, the humble, is at peace chanting hymns,
Pray, grant a glimpse as a token of Your affection. (3)

Pauri

The gift of the Accomplished Guru enhances and multiplies everyday.
He grants in His grace,
There is no secret about it any way.
The lotus of the heart blossoms,
It is a state of absorption and utter sway.
He who tries to emulate Him,
He is destined for disgrace and dismay.
Says Nanak, no one can compare His glory,
About the Accomplished Guru's virtues not enough one can say. (34)

* the month when it rains in the Punjab

Sloka III

P-1251

His writ is unlimited with no fault-finding or argument.
One should shed one's ego, seek His shelter,
And accept His commandment.
The Guru-guided is not chastised by Yama,
His ego goes into banishment.
Says Nanak, he is the true devotee,
With the truth who retains involvement. (1)

III

My looks and lustre are Your gifts.
Cleverness and ego are my tilts.
Much too involvement in worldly affairs makes for greed and attachment,
Ego only transmigration spells.
Says Nanak, the Creator Himself prompts,
What He inspires is verily swell. (2)

Pauri V

Truth as sustenance, and True Name as anchor,
The Accomplished Guru brings this about,
The Preceptor is the Provider.
They are of great good fortune,
Who meditate on the Formless Creator.
Foregathering in the company of the holy,
The world is ferried across by the Saviour
Nanak lauds the Lord and hails the Master. (35)

Sloka V

In Your grace, pray, take care of Your beings.
Let there be plenty of grain and water.

Do please ameliorate our penury and suffering.
The Bestower heard the prayer,
In the universe, it was peace and well-being.
He clasped us to His bosom,
Our ills and ailments banishing.
Says Nanak, one should meditate on the Lord,
The Preceptor's Home is ever cherishing. (1)

V

Commanded by the Creator, compulsive clouds have brought rains.
It is peace all over the world.
Provided are plenty of foodgrains,
The body and mind are rejuvenated
Meditating on the inaccessible and of wondrous fame.
The Preceptor was gracious,
The Truthful Creator of True Name!
What He desires, He gets it done.
Nanak is sacrifice unto Him
Who can all this claim. (2)

Pauri

The Grand Inaccessible, exalted His repute.
I beheld Him in the Guru's *Shabad*,
And my heart found respite.
He prevails all over,
With everyone He abides.
The Master has every one serve Him,
His writ runs every side.
Says Nanak, the Lord does what He pleases,
Everyone must by His Will abide. 36.1* correct

* as recorded in the original manuscript

Raga Sarang
Compositions of Bhaktas

Revered Kabir

There is but One God.
He is realised through the grace of the True Guru.

Man, why be vain for nothing?
Ten *maunds*** of grain and a few coins in your pocket,
Why must you be puffing? (1) *Refrain*
Your village-folk think highly of you,
An annuity of two lakhs from the state you receive.
All this glory is for days four,
Like the freshness of forest leaves. (1)

None ever brought wealth with him.
None ever carried with him when he retired.
Even greater kings than Ravana in an instant were mired. (2)

Immutable are the holy, they get others to meditate.
Those who are blessed by the Lord, P-1252
Only they with the holy congregate. (3)

Mother, father, wife, son and wealth,
None in the end will be your mate.
Says Kabir, crazy! meditate on the Lord,
Your life is inevitably going waste. (4) 1

The Dweller of the Royal Mansion,
I know not Your limit.

** approximately 3370 kg

To Your devotees I submit, (1) *Refrain*
He who leaves laughing, comes back in tears;
He who departs crying, returns with a cheer.
He who is settled is dislocated,
And the dislocated is accommodated. (1)

The ocean is turned into land,
The land into a well, and from the well a mountain may swell.
From the earth you may rise into the sky,
And from the sky you may drop down on earth to die. (2)

A beggar may turn into a king,
And a king may be reduced to a beggar.
A stupid one may become learned,
And the learned turned stupid utter. (3)

The female He turns into male,
And the male into female.
Says Kabir, He is the Cherisher of His devotees,
I'm sacrifice unto the Lord I hail. (4) 2

Sarang
Compositions of Revered Namdev

There is but One God.
He is realised through the grace of the True Guru.

My self! Why must you go to the forest of vice?
Misled, you feed yourself with the drug of evil device. (1) *Refrain*
The way fish in water lives,
But to the deathly net no attention gives.
For the pleasure of palate the iron hook would swallow,
Likewise infatuated with a golden face female you wallow. (1)

As the bee collects wondrous honey,
Deprived of honey, she is left with dust in her mouth *puny*.
The cow generates milk for her calf,
The cowherd tying her neck deprives it of. (2)

For riches he works hard,
Buries it under earth to guard.
Collects much, the stupid does not realise,
His wealth remain under earth
And himself he becomes dust as he dies. (3)

With lust, wrath and desire man himself much burns,
Never to the holy company turns.
Says Namdev, come to the Divine Anchor,
Fearless, take to meditation of the Preceptor. (4)

Lord why not we enter into a wager?
Is the server for the master or the master for server?
This is the proposition to ponder. (1) *Refrain*

Himself He is the deity, Himself shrine.
Himself He does the laudation chime.
The wave owes itself to water or the water to wave?
Only in a manner of speech this difference they have. (1)

Himself He sings, Himself dances and Himself plays on the trumpet
Says Namdeva, You are indeed my Master.
The devotee is at the lower level, You are at the higher. (2) 2

He who is exclusively devoted to me is my image.
His mere glimpse relieves from the Three Qualities.
His touch pulls me out of the well of domestic frailties. (1) *Refrain*
Bound by me, the devotee may unbind.
Bound by the devotee, I cannot rewind.

Were he to bind me anytime.
I would fail any alike to find.
Bound by their virtues I am the life of all around.
My life lies in the devotees.
Says Namdev, he who realises this,
He is verily an enlightened entity. (2) 7

Sarang

There is but One God.
He is realised through the grace of the True Guru.

Man! listening to the *Puranas*, what is it that you have achieved?
Neither have you indulged yourself in unending devotion,
Nor did you ever a hungry feed. (1) *Refrain*
You have shed not lust, wrath and avarice, O fellow traveller,
Nor have you quit ignominy,
Waste is all your endeavour. (1)

Committing highway robbery, burgling others' house,
Thus the culprit his stomach fills.
The misdeed which condemn him for the hereafter,
The misguided he is after. (2)

His mind has quit not violence,
Nor has he cultivated compassion for the living.
Says Parmanand, never in the company of the holy
He is known the holy discourse pursuing. (3) 1.6

*My self! Give up company of the misbelievers!

* this line alone is left of a hymn of which the rest, it seems, has been rubbed off in the original text.

Sarang Surdas

There is but One God.
He is realised through the grace of the True Guru.

Godmen abide with the Lord.
They dedicate their mind and body and everything else to Him.
Blessed, they remain in Him absorbed. (1) *Refrain*
Beholding Him they become immaculate
And receive many a reward.
They have no concern with anything else,
Excepting the Divine Person of the Lord. (1)

Those who seek other than the Lord
They are like leeches on a leper's body part.
Says Surdas, God has taken charge of my heart,
And thus joy of the hereafter to me did accord. (2) 1.8

Sarang Kabir

There is but One God.
He is realised through the grace of the True Guru.

Who other than God can show the way?
Mother, father, brother, son and wife,
Their love is only a play. (1) *Refrain*
Take care of the future,
Depend not on your wealth.
Your body can't be relied upon,
A jolt may shatter its health. (1)

You gain the merit of all the religious practices
In the dust of devotee's feet who His praises sing.
Says Kabir, listen ye godmen,
The mind is like a bird on wing. (2) 1.9

Raga Malar
Octets I Score I

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Eating and drinking, laughing and sleeping,
You have forgotten that you must die.
Forgetting the Master, you are in a bad way.
Accursed is the life which is not going to survive. (1)
Man, meditate on the Name alone.
Thus with respect you go to your Eternal Home. (1) *Refrain*

I serve You, what else can I offer?
I beg and get what lasts with me never.
You are the Bestower of all the beings,
In every living being You are there. (2)

Those who meditate on the Lord are bestowed Amrit.
They become holy.
Man, you should meditate day and night,
Thus the soiled get godly. (3)

As be the season it is inflicted on the body.
Says Nanak, the season in meditation is welcome
In the absence of meditation, the season is ungodly. (4) 1

Malar I

I make supplication to my beloved Guru who brings about my meeting with the Lord.
Listening the refreshing melody of the gathering clouds,
The peacock of my heart
Absorbed in His love the Lord I laud. (1)

My mind gets inebriated with the shower of gathering clouds
With a drop of ambrosial Amrit in my heart.
Charmed by the Guru
I get in the joy divine absorbed. (1) *Refrain*

She who is committed to the Guru's Word
Is in poise, peace and is beloved of her Lord,
Cherished by her spouse, she enjoys conjugal bliss,
Her mind and body with the love divine are charged. (2)

Shedding misdeeds, she becomes a recluse,
Enjoying an eternal conjugal bliss.
She never suffers any separation,
The Lord God to her is ever gracious. (3)

She is free from transmigration, her mind being steady,
Of the Guru Accomplished she enjoys caress.
Says Nanak, guided by the Guru, if she meditates on Name,
She is truly happily-wedded in bliss. (4) 2.

Malar I

P-1255

Those whose cognition in truth is not satisfied with Name,
They waste their life in ego.
Involved in other's wealth, wife and calumny,
They lead a life of vice and suffer woe.
Contemplating on *Shabad*, they are not free from fear and fraud.

The self-possessed are ever in pursuit of lucre.
Over-weighed with a dragons load,
They are born, die, come and go. (1)
One enjoys life, should one's devotion to *Shabad* grow.
Wandering in many an incarnation and adopting various guises,
When the Guru gives shelter, the truth He does bestow. (1) *Refrain.*

Shedding wrath, one has not the holy bath at a pilgrimage spot.
The Name of Lord is not one's tow.
The jewel he castes off and gives away.
He came from where, back there he does go.
Like a worm of filth one merges from where does one grow.
Indulging in much pleasure leads to maladies.
In the absence of Guru's guidance, poise there is no. (2)

Lost in service, I laud the Lord in ecstasy.
Guided by the Guru, I contemplate.
Seekers are saved, disputationists are destroyed.
I am sacrifice unto my Lord who does create the world.
We are low-born of mean understanding, false,
He ennobles through His Word Holy
When we look within, we find Him as the Saviour,
Who is the True Deity. (3)

Sitting on the holy spot, we adore Him,
His virtues are far too many.
He is Inaccessible, Unknowable and Unincarnated,
Amongst the Lords, He is Overlord in company.
Whom shall we mark to compare with Him,
All are beggars, He alone has the kitty.
Devoid of devotion, Nanak looks upto His Portal—
May I be granted Name for my safety? (4) 3

Malar I

The bride who has not known the love of her groom has bewildering bouts,
Her body wasting away.
She gets frustrated, caught in the noose of her *karma*,
Without the Guru, she is drowned in doubts. (1)
My love is visiting me,
The clouds must pour in profusion.
I am sacrifice unto my beloved Guru
Who has brought about this union. (1) *Refrain*

My love for the Lord is ever new,
My devotion to Him is joy, day and night.
A glimpse of the Guru and I am emancipated,
Ever and ever I am in delight. (2)

O Lord of the three worlds!
I am Yours;
I am Yours and You are mine.
Meeting the True Guru, one attains the Immaculate.
There is no visiting the world another time. (3)

The bride who is delighted to see her groom,
Her doing herself up is justified.
Truly devoted to the Casteless and Immaculate Lord,
She has the Divine Name as her support and pride. (4)

She attains emancipation;
Her groom undoes her bonds.
Meditating on the Name, she attains respectability.
Says Nanak, with the Divine Name in her heart,
The Guru-conscious merges in the Lord. (5) 8

Malar I

Another's wife, another's wealth, greed for another's property, ego and misdeeds,
Nursing malice and calumny, you should discard,
Along with lust, wrath, the demonic leads. (1)
That the Inaccessible, Wondrous lodges in your heart. P-1256
He alone imbibes *Amrit*,
Who live the jewel of the Guru's Word. (1) *Refrain*

He who treats weal and woe alike,
As the good and bad in the world.
Cognition, wisdom and enlightenment are attained by Name.
In the company of the holy with the Guru's accord. (2)

Day and night from Name they gained,
From the Bestower Guru this is the reward.
He alone is guided by the Guru
Who is bestowed by the Lord. (3)

The human body is the shrine of the Divine
In which the wondrous light is installed.
Says Nanak, the Guru devoted are summoned to the Mansion,
Lord, the bestower of union, brings about the accord. (4) 5

Maru I Score 2

There is but One God.
He is realised through the grace of the True Guru.

He who realises the source of air and water,
Who relieves the body of its dubious fire,
He who knows how the man came to be created,
He can be a learned *pandit* rated. (1)
Mother mine! I know not the attributes of the Lord.

Having not seen Him, none is it that I can record.
Mother mine! How do I define and describe God? (1) *Refrain*

He who is above in the heaven and also in the netherworld,
With what source of cogitation may He be discovered?
He who without tongue repeats and meditates on His Name,
Maybe he is aware of His frame. (2)

He who is above words and contemplation,
He alone realises Him to whom He takes fascination.
Day and night who remains absorbed.
He is the one with truth absolved. (3)

Should the one from high caste serve God,
His glory is verily beyond word.
And if one from the low caste were to serve Him,
May he wear shoes of Nanak's skin! (4) 1.6

Malar I

Sequestration is painful;
Painful also is hunger,
The dreadful blow of death is likewise painful;
Painful is the malady that wastes away the body.
For what the poor physician knows no cure. (1)
Knows no cure for it the poor physician.
With the pain persisting, the body aches.
There is no remedy for this affliction. (1) *Refrain*

Forgetting the Master, I indulged in merry-making,
Which caused many an ailment.
The misled mortal is penalised,
The poor physician is no solvent. (2)

The sandalwood tree exudes fragrance
The way man breathes.
How long does it take for the breath to stop
After which no merry-making heaves? (3)

If it has an iota of the Name of the Immaculate,
The body shines like gold.
It is no more like a filthy swine.
All the ills and aches are shed.
Says Nanak, a great healer is the Name Divine. (4) 2.7

Malar I

P-1257

Suffering is a malady whose cure is Name Divine,
With the hand of charity on the slab of contentment which is pounded fine.
Should you administer it daily, the body doesn't fall ill,
And at the end may be Yama strikes it still. (1)
Stupid! You should take to such a remedy,
Applying which you will be free from every malady. (1) *Refrain*

Sovereignty, riches and youthful charms are all shadows,
As reflected by a moving chariot or *credo*.
Hereafter no credit is given to repute or high caste or physical might.
It is bright light of truth there,
While here we have of falsehood dark night. (2)

Let your pleasures be the firewood and ghee* and oil your desires,
Then lust and wrath be consigned to this fire.
Your fire sacrifice, feeding in general and of *Puranas* recitation,
Be all to the Lord's Will your submission. (3)

Let austerity be your pursuit,
Few do this boon get.

* clarified butter

As they arrive at the Eternal Home wealthy they appear,
Of such, says Nanak, blessed is the mother. (4) 3.8

Malar I

You wear white garments.
You are polite in your talk.
You have a sharp nose.
Your eyes are dark.
Sister! You must have met the Lord? (1)

I take a flight and soar in the sky.
I do it with the blessings of my Lord Mighty.
I behold the sea and the land,
Mountains and riverbanks.
In every nook and corner I find my Master Grand. (2)

He who has created this body and the wings,
Has also infused for flying the longing.
If He is merciful, I make the plea.
I see what He wishes me to see. (3)

The body and the wings will never expire.
They are compounds of air, water and fire.
Says Nanak, if you are fortunate,
You remember Him under the Guru's guidance
And this body would in Truth pulsate. (4) 4.9

Malar III
Quartets Score I

There is but One God.
He is realised through the grace of the True Guru.

He is Formless and also in form; the world He deludes.
Himself the Creator creates and cherishes,
The way it please Him, He concludes.

His devotee is honoured,
Whom He has His ordinance pursued. (1)
He alone knows whom He intends,
It is with the Guru's grace realised.
This is how the love for Maya turns into love Divine,
And man is for the world stymied. (1) *Refrain*

Some study the *Vedas* and enter into arguments
About Brahma, Vishnu and Shiva.
They are misled by Maya of the Three Qualities,
And in the fear of birth and death do live.
Blessed by the Guru, who realise the unity of God,
To them illusions no more any heartache give. (2)

I am humble, stupid and thoughtless,
Pray, take me in your care!
In Your grace let me be the slave of Your slaves,
And serve You ever here.
Pray, do bestow me a boon,
That to Your Name should I adhere. (3)

Says Nanak, blessed by the Guru you should realise,
That like foam or bubble in water is this world. P-1258
It merges in from where it emerged,
And thus this expanse is no more heard. (4) 1

Malar III

Those who accept the Lord's writ are united with the Lord,
By the Holy Word their ego is scorched.
Day and night they are in true devotion,
In truth they remain absorbed.
They behold the True everywhere,
Of the Guru's *Shabad*, a reward. (1)

My self! Abide by His ordinance, it makes for peace.
The Preceptor prefers His profession,
He whom He pardons, no impediment does him seize. (1) *Refrain*

The Three Qualities is a state of tension,
There is no loving devotion.
It qualifies not for liberation,
Marked for ego is every action.
It happens what the Master pleases,
Of one's deeds it is a fruition. (2)

Propitiating the True Guru, the mind is subdued,
The heart becomes the Divine dominion.
Undetermined is this state beyond expression,
Lodged in the Fourth State*
In the Lord True is it the immersion. (3)

My Preceptor is Inaccessible, Unknowable,
His status is beyond determination.
He is realised by the grace of the Guru,
Guided by the Holy Word are his actions.
Says Nanak, one should laud the Lord,
At the Portal Divine to earn exaltation. (4) 2

Malar III

Rare is the devotee who realises, blessed by the Lord.
Other than the Guru there is no bestower,
He forgives and His grace does accord.
Meeting the Guru one gains peace
Day and night is one in the Name absorbed. (1)
My self! You should meditate on the Ambrosial Name.

* the state of super-consciousness

Meeting the True Guru one is blessed with fame
And is ever in the Lord's Name lost. (1) *Refrain*

The self-possessed remain ever sequestered,
No one gives them shelter.
Ego is a malignant malady,
The messenger of death comes to pester.
The devotee is never separated from company of bards,
Day and night does he the Name regard. (2)

Of everyone He is the Creator,
Taking care and cherishing all.
He Himself brings about union of the devotees,
And treasures of devotion to them does accord.
He is primed of everything,
To whom should one go and the plaint record? (3)

The Lord's Name is *Amrit*,
By His grace it is gained.
Day and night one meditates in poise sustained.
Says Nanak, Name is the treasure,
It should ever be in the mind retained. (4) 3

Malar III

One should adore the perennial Provider of Peace,
The Preceptor, the Supreme Lord.
Blessed by the Guru, one attains Supreme state,
And is given great regard.
Lauding the True day and night,
One gets in the True absorbed. (1)
My self! Guided by the Guru, you should contemplate
Shedding false ties of family and vice of ego and desires,
Death inscribed on your heart's plate. (1) *Refrain*
P-1259

The True Guru is the Bestower of Name Divine,
There is none other.
He grants the gift of life and satisfies,
One gets the Name as shelter.
Day and night He is enshrined in the heart
And in poise one meditates on the Master. (2)

The True Guru's Shabad pierces the heart with Holy Word,
My Preceptor is unknowable, inaccessible.
Himself He takes kindly, the Provider of Peace,
And we contemplate the Noble. (3)

There is no more coming and going,
The devotees in their poise meditate.
In their mind they meet the Master,
And in the mind they contemplate.
The truthful gets merged with the True,
The ego from their heart they eliminate. (4)

They have the Lone Master lodged in their heart and none other.
Name alone is the sweet *Amrit*
Obtaining in the immaculate universe of the True.
Says Nanak, the Name is to be had from the Preceptor,
If it is inscribed in the Above by the Guru. (5) 4

Malar III

The celestial beings have been saved by Name, the Name they contemplated.
They killed their ego, had the Lord lodged in their heart,
And on Him they meditated.
He alone realises whom he inspires,
The one whom the Lord Himself does unite.
He chants *Shabad*, the Holy Word,
And is devoted to truth day and night. (1)

My self, you should contemplate Name every instant.
Bestowed by Guru it makes for peace
And abides by you every moment. (1) *Refrain*

The self-possessed is never free from hypocrisy,
Suffers much in duality.
Forgetting Name, gets involved in vice,
Waste goes his life's journey.
The opportunity never repeats itself.
Day and night he is melancholy.
Condemned to transmigration, understands not.
Of vice he becomes an ally. (2)

Guided by the Guru who are devoted, they are saved,
Contemplating on the Name.
They achieve liberation, meditating on Name.
They have Lord ever in their heart's frame.
Their mind and body are pure, pure is their understanding,
And pure is what they utter.
They are devoted to One, realise One
And none other. (3)

He does Himself, makes others do,
It is all in His grace.
One's mind gets dyed in the Word Holy
And one's thought with His understanding keep pace.
The Inaccessible, Unknowable, enshrined in the heart,
The Guru gets realised.
Says Nanak, He bestowes whom He pleases
Himself as He does guide. (4) 5

Malar III
Duos

Guided by the True Guru is attained the Abode, the Portal and the Sacred Spot.
It is the Guru's Holy Word
That the ego gets abhord. (1)
Those who have the Name inscribed at the Time Prime.
Day and night they meditate on the Name ever,
They are exalted at the Portal Sublime. (1) *Refrain*

The True Guru reveals the manner to control the mind,
And day and night one is in the Lord absorbed. P-1260
Dyed in the Guru's Holy Word, one remains unattached ever,
At the Portal Divine is one given regard. (2)

As ordained, the mind plays its game,
In an instance the ten directions it roams.
When the True Lord Himself takes kindly,
Guided by the Guru, immediately the mind comes back home. (3)

The mind's ways only mind knows,
By contemplation on the Holy Word.
Says Nanak, one should ever meditate on Name
Which ferries across the ocean of world. (4) 6

Malar III

Life, limbs and breath are His, who prevails in every pot.
I recognise none other than the One.
This the True Guru has me taught. (1)
My self, in the Name you remain absorbed.
The Invisible, Unknowable, Transcendent Creator,
With the Guru's *Shabad* should you laud. (1) *Refrain*

The mind and body be drenched in Name,
And in a state of poise you be absorbed.
Blessed by the Guru, your doubts and fear will flee
The Name alone should be in your heart. (2)

Guided by the Guru, you do good deeds,
Thereby get liberated and absolved.
In millions does this one realise,
Whose lot with the Name alone is cast. (3)

Wherever I see, Him I behold
This from my Guru have I got.
My mind, body and breath I dedicate to Him
Says Nanak, with my self totally forgot. (4) 7

Malar III

My True Lord, Ameliorator of suffering in the *Shabad* is obtained.
Those engaged in devotion remain ever unattached,
At the Portal divine are entertained. (1)
My self, in the mind you remain contained.
The devotee is drenched in Name Divine,
With the Lord is he sustained. (1) *Refrain*

My Lord is Inaccessible, Unknowable,
Guided by the Guru, He is gained.
Truth, disciplined behaviour and laudation
Help the mind meditation maintained. (2)

He is Himself the *Shabad*, Himself the sermon,
Who the light into light Divine gets drained.
In the body of clay, blew the wind,
Guided by the Guru in it the *Amrit* rained. (3)

Himself He creates, assigns tasks,
In truth He has ever remained.
Says Nanak, devoid of Name, nobody is anything,
With the Name is glory attained. (4) 8

Malar III

Mind given to the vice of ego, carries the heavy load of dragon.
With the *Shabad* as antidote,
The poison of ego is undone. (1)
My self, ego is a veritable affliction.
The ocean of life is difficult to swim across,
Guided by the Guru, one can have it done. (1) *Refrain*

The attachment of Three Qualities of Maya
Is prevalent in every direction.
*Turya** is attained in the holy company,
And His grace ferries to the yonder station. (2)

The fragrance of sandalwood is widely pervasive,
Noble is the man's activity if it is devoted to laudation. (3)

P-1261

Pray do me a favour, my Master!
Let the Lord's Name in my heart be lodged
Nanak realised the Accomplished True Guru,
His mind was devoted to contemplating Lord. (4) 9

Malar III
Score 2

There is but One God.
He is realised through the grace of the True Guru.

* supreme state of absorption

The mind is as much a householder as an anchorite.
The mind is bound not by any caste,
It is a deathless sprite.
The mind is as much indulgent as a recluse.
Wherefrom the mind came to be profuse? (1)
O Pandit, Let us the mind uncode,
What use studying so much and carrying the load? (1) *Refrain*

Maya and attachment too are created by the Lord,
With those features He brought about the world.
Blessed by the Guru realise this, brother,
Remain you ever in the Guru's shelter. (2)

He is truly learned who the load of the Three Qualities would shed.
Day and night to the Name alone is wed.
Guided by the True Guru
His head he dedicates to the Lord True.
He is exclusive and remains uninterested,
At the Portal Divine he is accepted. (3)

In every creature the Lord he beholds,
As he sees the One, Him he unfolds.
He whom He blesses is united,
Here and hereafter, he is felicitated. (4)

Says Nanak, to what device should one resort?
He alone is liberated whom the Lord does absolve.
Day and night he lauds the Lord,
For the *Shastras* and *Vedas* he transcends regard. (5) 1.10

Malar III

The self-possessed is deluded knocking through many an incarnation
Chastised by Yama, ever he suffers humiliation.

Serving the True Guru he is no more at Yama's munificence.
Meeting the Lord God, he enters the Divine Mansion. (1)
Man! guided by the Guru on the Name meditate.
You have lost the boon of life in duality,
For a *cowrie* it goes waste. (1) *Refrain*

Lord! Do be gracious that guided by the Guru I take to devotion.
With divination within I lodge the Lord in my heart's mansion.
The *Shabad* should ferry me across the life's ocean.
And at the Portal True I should have His *darshan*.* (2)

Many a ritual have not helped me realise the True Guru.
Without the Guru I was deluded and misled by Maya too.
In ego and attachment I did myself subdue.
Lost in duality, the egoist in me did suffer and rue. (3)

The Creator is Inaccessible and Unknowable.
Meditating on Him with the Guru's *Shabad* is profitable.
He is ever present, ever stable.
Says Nanak, one is absorbed in Name guided by the Guru *Charitable*. (4) 2.11
P-1262

Maru III

They find liberation in life, who by the Guru's guidance abide.
They are wake in the divine devotion day and night.
Those who subdue their ego and sense the True Guru,
I would love many a time their feet to imbue. (1)
I like lauding the Lord ever.
The Guru's *Shabad* is supremely sweet,
The Lord's Name gets one deliver. (1) *Refrain*

The attachment with Maya is squall of ignorance
The egotist's, involvement in it is stupid performance.

* glimpse

Day and night they are in their affairs occupied
They are born, die and born again to be chastised. (2)

The devotee remains in the Name absorbed,
Never in false greed is he involved.
Whatever he does is in peace and poise,
He sips the elixir of divination and enjoys. (3)

In millions does one attain realisation.
Himself He pardons, grants exaltation.
He who is destined to meet suffers not separation.
Says Nanak, in the Lord's Name he remains in absorption. (4) 3.12

Malar III

By word of mouth everyone utters Name.
It is in the source of True Guru that Name one claims.
He who snaps the worldly bonds, the lodge of liberation attains
And guided by the Guru's *Shabad*, ever steady remains. (1)
My self! Why must you complain?
Guided by the Guru meditate on it day and night,
The Lord's Name in the *Kaliyug* is the only gain. (1) *Refrain*

*Babiha** does every moment wail,
Without a glimpse of the beloved cannot sleep,
Separation for whom is a travail.
Meeting the True Guru in union does one regale. (2)

Devoid of Name one dies, suffers.
Consumes oneself in thirst and hungers.
Without good fortune Name doesn't offer.
In running about one may oneself tire. (3)

* bird which feeds on rain drop only

Those considering the Three Qualities in *Vedas* are lost,
In vice they deal, it is vice they have bought.
They are born and die in ignominy caught.
The Guru-guided attains *Turya*+ state in their heart. (4)

He who adores the Guru is adored by the universe.
With the Guru's sermon he is in peace and poise.
He comes for exaltation in every age.
Says Nanak, it is rare that one comes across such a sage. (5) 4.13.9.13.22

Raga Malar IV
Score I Quartets

There is but One God.
He is realised through the grace of the True Guru.

Meditating on the Lord day and night as guided by the Guru sufferings are shed.
The bonds of desires and longings are shattered
By the Lord I've been blessed. (1)
My eyes in the image Divine are immersed.
Beholding the Guru my mind is in bloom,
As the Lord wearing garland of forests I have met. (1) *Refrain*
P-1263

He who forgets the Name of such a Lord,
His entire family is accursed.
Lord! Let there be no progeny there,
The mothers turn widows at worst. (2)

Lord! Let me meet the holy of the Guru,
Day and night who have the Lord in their heart's chest.
Beholding his Guru, the devotee is in bloom
As a baby seeing the mother's breast. (3)

+ state of super-consciousness

The wife and spouse live together,
Yet they have the tough wall of ego betwixt.
When the Guru Accomplished shattered the wall of ego,
Nanak, the humble, realised god wearing garland of forest. (4) 1

Malar IV

The Ganga, Yamuna, Godavri and Saraswati yearn for the dust of feet of the holy.
We are also soiled with impurity of sins,
Let us our impurity too in the dust of the feet of holy dye.
I had sacred baths at sixty-eight shrines of the deity. (1)
But when the flying dust of the feet of the holy fell in my eyes.
Shed was all my foul-thinking and impurity. (1) *Refrain*

The Ganga was ushered in by Bhagirath, the ascetic
And Shiva established Mehsai.*
Kasi where Krishna tended cows.
Became known because of attaining the holy company. (2)

All the places of pilgrimage sanctified by the gods
Yearn for the dust of the feet of holy.
Should a devotee come across a man of God,
Dust of his feet to his face he would apply. (3)

All the universe created by You, Master,
Longs for dust of the feet of godly.
Says Nanak, he who has it inscribed in his lot,
The dust of feet of holy will across the ocean of life ferry. (4) 2

Malar IV

He whom the Lord blesses, he endears himself with the Lord.
He is free from hunger and suffering,
The Lord God who does laud. (1)

* the temple in the Himalayas where Shiva is incarnated as a buffalo

My self, to attain liberation meditate on God.
He who listens the Guru's sermon and repeats
The ocean of life he swims across. (1) *Refrain*

I would be his purchased slave,
Who is granted the Lord's accord.
Realising the Lord makes for peace,
Foul-thinking and impurity does one abort. (2)

The devotee hungers for his Lord.
He is satiated when he lauds the Bard.
The Lord's devotee is like a fish in the ocean of Lord,
Forgetting the Lord, he dies hard. (3)

He who has invoked the love knows about it,
Or the one who has it in his heart lodged,
Nanak is in peace when he beholds his Lord,
This is how he satiates his fast. (4) 3

Malar IV

All living being created by the Preceptor have been assigned tasks
He whom He wishes to exalt, him He does hark. (1)
The true Guru ignites the divine spark. P-1264
Dear my devotee brothers, repeat the Lord's Name,
The ocean of life the Lord helps you cross. (1) *Refrain*

He who propitiates and serves the Guru,
He endears himself to the Lord.
Adoring the True Guru is serving the Lord,
In His grace He ferries across. (2)

Deluded are the misled purblind,
In their illusion pluck flowers before their deity to be cast.

They worship the lifeless and propitiate the dead in tombs,
All their effort goes without an award. (3)

The True Guru is the one who contemplates the Lord Supreme,
And discourses on God.
Such a Guru should be propitiated with clothes, food and silken dresses.
Do it with utter devotion in various ways truthfully,
Such an offering never goes without a reward (4)

The True Guru is the Lord incarnate,
The ambrosial discourses does he impart.
Says Nanak, he is of great good fortune
Who to the Lord's feet dedicates his heart. (5) 4

Malar IV

Those who have my True Guru lodged in their heart,
They are holy and essentially a noble sort.
Beholding them the mind blossoms,
I am sacrifice unto them a great deal lot. (1)
Godmen! Day and night repeat the Name of Lord.
Their thirst and hungers are met,
Guided by the Guru who partake of joy in God. (1) *Refrain*

The Lord's devotees are holy and amiable,
Meeting whom one does all one's doubts discard.
The way a swan separates milk from water,
The holy from their body the curse of ego abort. (2)

Those who nourish not love in their heart,
They are fraudulent who do ever practise fraud.
How can anyone give or feed them?
Themselves they sow and suffer their lot. (3)

The godmen are the image of God.
The Lord Himself in His devotees does plant.
Blessed is Guru Nanak, the equable,
Who is above the praise and censure slant. (4) 5

Malar IV

The sacred Name of God is inaccessible and unknowable.
It is imbibed with the grace of the Lord.
With great good fortune is the holy company gained,
In the company of the holy one swims across. (1)
Day and night in a state of bliss is my heart.
Blessed by the Guru, I imbibed Name,
The fear and doubts of mind I abhorred. (1) *Refrain*

In your grace, pray grant me the company of them
Who repeat the Name Divine and laud.
Beholding them is attaining peace,
The suffering and malady of ego away are cast. (2)

Those who meditate on the Name day and night,
Their life is verily success a lot.
They are liberated themselves, liberate the universe,
And their clan they ferry across. (3)

You created and established the world,
And under Your care had it wrought. P-1265
The Preceptor has been gracious to Nanak, the humble,
Drowning in vice, he was rescued and sought. (4) 6

Malar IV

He who blessed by the Guru has not sipped *Amrit*,
His thirst and hunger are not satisfied

The stupid, self-possessed is consumed in ego,
And suffers a great deal in pride.
Goes waste his life in transmigration,
Repents and himself does deride.
He contemplates not Him who created him,
Accursed is all that by which he abides.
Man! Meditate on Name of the Deity.
When the Lord is gracious the Guru brings about the union,
And one gets absorbed in the Divine Identity. (1) *Refrain*

The life of self-possessed goes waste,
In transmigration ignominy.
The egoists gets lost in lust and wrath,
In pride is he condemned to suffer and die.
He has no direction, no discretion,
Dim in understanding, for greed he suffers agony.
Bereft of the Guru, he undergoes much suffering,
Held by Yama he does wail and cry. (2)

He who imbibes the Lord's unknowable Name with grace,
Guided by the Guru with His empathy,
The Name comes to lodge in his heart.
And his tongue lauds the Preceptor's glory.
Day and night he is in bliss,
Devoted only to the Name of the Deity.
This boon of Name he attains spontaneously
Due to the Guru's magnanimity. (3)

The Name is lodged in the heart by the True Guru,
One should be sacrifice unto Him ever with mind and body.
One should dedicate oneself to Him,
And to the Guru's feet the mind apply.
In His grace the Guru Accomplished takes kindly.
And Himself brings about union with the Almighty.

We are like iron pieces, the Guru is the boat or ship,
Says Nanak, He does to the other shore ferry. (4) 7

Malar IV
Portal Score 3

There is but one God.
He is realised through the grace of the true Guru.

In the company of holy the devotee repeats the Name of Lord.(1) *Refrain*
He deals in the Divine Name, hoards Name
Which no thief can steal or play fraud. (1)

Hearing the thunder of gathering clouds,
Day and night *chatrik* and peacock make their calls. (2)

The utterances made by deer, fish and birds,
Are calls for none other than God. (3)

Nanak, the humble, lauded the Lord,
From Yama's shouting he was absolved. (4) 1.8

Malar IV

Those of great good fortune seek the Lord by uttering the Name Divine.
He who leads me to the Lord's path,
I touch his feet prime. (1) *Refrain*
The Lord is my friend and associate? P-1266
With the Lord I am twined.
I laud the Lord, I utter the Lord's Name alone,
All other attachments I decline. (1)

My Beloved Lord is heart-charming,
Ever joyful and loner fine.

Nanak lives on His glimpse,
Even for an instant or moment sublime. (2) 2.9.9.13.9.3

Raga Malar V
Quartets Score 1

There is but One God.
He is realised through the grace of the True Guru.

Why feel anxious, worried and devise ways?
What recks him who has the Lord to pray? (1)

Let it rain, sister friends,
I have my guest at home today.
The Master is ocean of grace while I am a helpless devotee,
With Name and Nine Treasures He sways. (1) *Refrain*

I have prepared a variety of delicacies and sweet dishes,
The kitchen is cleansed and purified
My Divine monarch do take part of it, I say. (2)

Foes are forsaken and friends befriended,
My house has turned into a veritable temple to pray.
Now that my playful Love has come home,
I have nothing to worry any way. (4) 1

Malar V

As long as the baby is fed on breast,
Without milk he cannot exist.
When a fond mother puts it in his mouth,
Then alone he can subsist.
We are children, our father is the Lord Bestower.
We are misled many a time,
But there is no other place where we find a shelter. (1) *Refrain*

The child is much too naughty,
Plays even with snake and fire.
When the mother and father keep him clasped to their heart,
Infinite bliss is his sports resort. (2)

He whose father are You, my Lord,
What else should the child aspire?
There are Nine Treasure of Name in Your Home,
He gets whatever he might desire. (3)

The Compassionate father advised,
He should be provided whatever the child wants
Nanak, the child, asks for Your glimpse,
The holy feed should be his daily grant. (4) 2

Malar V

Dispelling doubts, I've considered various ways,
And started the household chores with divine faith.
I hear delightful melodies.
As the day dawns I behold the face of my Beloved.
And sounded are the *shahnais**.
With great effort I have cleansed my heart,
And I go and make a plea discrete.
After considerable search I've come across the Guru.
I propitiate Him falling at Hs feet. (2)

P-1267

When the Beloved came and settled in it.
Paeans of bliss I chanted.
All my friend and relations were happy,
The Lord had me with Accomplished Guru united. (3)

* happy music

The sister friends were in bliss.
The Guru had all my tasks completed in a day.
Says Nanak, I met my spouse, the provider of peace
Who would not leave me again and go far away. (4) 3

Malar V

From monarchs to worms and from worms to the gods,
They do evil and are condemned to be reborn.
Forgetting the Mine of Mercy they propitiate others,
They are suicidal ruffians. (1)
Those who forget the Lord,
They suffer and in suffering find death.
They transmigrate in many an incarnation,
Nowhere do they find rest. (1) *Refrain*

They desert the Master and get attached to others.
They are asses, stupid donkeys at best.
How can one ferry across in a boat of paper?
They deceive themselves
When they launch their voyage of quest. (2)

Shiva, Brahma, demons and deities,
All do burn in the fire of death.
I have sought shelter of the Lotus Feet,
Pray, don't You Nanak ever forget. (3) 4

Raga Malar V
Duos Score I

There is but one God.
He is realised through the grace of the True Guru.

My lord is a recluse, indifferent to the world,
I can live not for an instant without Him,
In love have we sworn our hearts. (1) *Refrain*
In His company I meditate on the Preceptor.
Blessed by the holy, is my reward. (1)

By dedicating my heart I have made friend with the holy.
They have been gracious, those of fine record.
I have attained the supreme joy that I can explain not,
Nanak, the humble, has been blessed with the dust of their feet as reward. (4) 1.5

Malar V

Mother mine! Get me my Love to meet.
All my sister-friends sleep in peace.
Their houses are a virtual treat. (1) *Refrain*
I am foul, He is ever gracious
Without any merit, without any clever feat,
Those identified with Him, I claim an equal scale.
It's my ego, myself to cheat. (1)

I turn humble and seek protection.
The True Guru is Purveyor of peace.
In an instant He freed me from all my suffering.
Nanak had a night of quiet sleep. (2) 2.6

Malar V

P-1268

Pour like a cloud,
Pray, delay it not for a moment,
Dear my Beloved Lord.
Longing for ever, let me be heartened. (1) *Refrain*
You are my only support.
Forget me not, my Master!

The wife is bonded for life;
Without the spouse she is an utter disaster. (1)

When my Lord listened to the prayer,
Post-haste He came in grace.
Says Nanak, I am happily married now,
Of no problem I have trace. (2) 3.7

Malar V

Meditating on the Beloved Lord,
Freed from ills and suffering in the ocean of life,
I have the image of my Guru in my heart. (1) *Refrain*
My foes floored, enemies eliminated,
I come to the Lord's care.
The Protector Lord protected me with His hand,
I had the boon of Name as my fare. (1)

In His grace He has undone my sins,
And blessed me with Name lodged in my heart.
Nanak had in him the treasure of virtue,
From sufferings, he was absolved. (2) 4.8

Malar V

Lord, my beloved, dear as life,
Pray, bestow me with Your Name in love,
Of the Compassionate it is a graceful prize. (1) *Refrain*
I should forget not Your feet of a beloved,
And have faith in You in my heart.
I should make my supplication to the holy,
With longings for a glimpse on my part. (1)

Separation is virtual death, meeting is life.
Pray, grant a glimpse to Your devotee.
The Name is the succour, a boon, says Nanak,
Lord, do be gracious to me (2) 5.9

Malar V

I am now in accord with my Beloved Master.
I am in peace contemplating the Lord,
Of His grace it is a virtual shower. (1) *Refrain*
Forgetting Him for an instant I lose my peace,
The Name is bestower of Nine Treasures.
It is the dawn of great good fortune,
As I met the holy helpers. (1)

It is perfect peace, no more suffering,
Attuned I am with the Preceptor.
He ferried across the arduous ocean of life,
As Nanak sought the Lord's shelter. (2) 6

Malar V

All over the world, it has rained in showers,
My Beloved Lord has been gracious.
It is bliss, peace and pleasure. (1) *Refrain*
Freed from suffering, I am quenched,
And contemplate the Supreme Master.
My transmigration is annulled in the company holy,
No more have I to anywhere wander. (1)

My mind and body are attuned to the sacred Name,
With the Lotus Feet, I am in snare.

Nanak is cherished by the Creator,
As he came seeking His shelter. (2) 7.11

Malar V

How can one live in separation?
One contemplates sipping *Amrit* at the Lotus Feet, P-1269
And keep yearning in passion for union. (1) *Refrain*
Those who thirst for You, my Love.
They are never distanced.
Those who forget the Beloved Lord,
They are as good as dead. (1)

With the Provider pervading in mind and body,
One finds Him ever there.
Says Nanak, He lodges in everybody,
And is pervasive everywhere. (2) 8.12

Malar V

Meditating on the Lord who is it that has not been saved?
Those like birds, fish, deer and boar*,
In the company of the holy have all been paved. (1) *Refrain*
Those of deities, demons, titans and human lineage,
The ocean of life have verily sailed.
All those who propitiated in the holy company,
No more with their suffering wailed. (1)

For lust, wrath and delight of over-riding vicious life,
They are not craved.
For him who meditates on the Compassionate and Gracious Lord,
Many a time Nanak would have with his life paid. (2) 9.13

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* mythical allusion to devotees who had assumed these forms

Maru V

Today I joined the Lord at His shop.**
When I have shared capital of the Name with devotees,
No more shall I go to the Yama's *ghat*. (1) *Refrain*
In His grace the Preceptor has saved me,
The panels of illusion are flung aloft.
I have attained the Supreme Banker in my Lord,
The profit of the touch of His feet, I've got. (1)

Having entered into the shelter of the Lord Eternal,
My sins have been picked and out they are cast.
The agony of sufferings of Nanak, the humble, is effaced,
No more in transmigration his body would be wrought. (2) 10.14

Malar V

In many a way for attachment with Maya I've been distressed.
Rare is a committed devotee in millions,
Who has ever the Lord in his heart possessed. (1) *Refrain*
Running about in various directions and struggling hard is wealth earned,
Yet it has to be dispossessed.
Man in secret commits evil,
Without regard for Him who does in his heart rest. (1)

He is reincarnated in low species like dear, bird and fish.
Prays Nanak, save this slave,
Let him in the holy company be caressed. (2) 11.15

Malar V

Mother mine, the evil have swollen poison and finished.
He Whom we belong, He saved us,
In His grace he cherished. (1) *Refrain*

** Holy congregation

Brother, the Omniscient lodges in all hearts,
Why should one feel harassed?
He who abides by me never deserts,
All over is He professed. (1)

He is Helper of the helpless, of humble annuller of suffering,
Himself He has me possessed.
It is in the Lord's care that the devotees abide,
Says Nanak, at His feet they rest. (2) 12.16

Malar V

My self! Let me contemplate the feet of my Lord.
Thirsty for His glimpse, my mind is charmed,
Pray, fly to me on wings, my Bard! (1) *Refrain*
In my search I have come across a path,
That the holy should one regard. P-1270
In His grace the Supreme elixir does the Master accord. (1)

Harassed and exhausted I come seeking the Guru's protection,
I am burning, pray, take care of your ward.
Extend Your arm and save Your slave,
Says Nanak, pray, take me in Your charge. (2) 13.17

Malar V

The Lord is wont to take care of His devotee.
The traducers He treads under His feet,
And spreads His glory. (1) *Refrain*
He is hailed all over,
And generates compassion in humanity.
His devotee He keeps clasped to his heart,
Not a whiff of hot air to decry. (1)

The Master gave me recognition,
Effacing my doubts and fears blessed with felicity,
Infused supreme bliss in His devotee,
This is how Nanak came his Lord to deify. (2) 14.18

Raga Malar V
Quartets Score 2

There is but One God.
He is realised through the grace of the True Guru.

The devotee sees the universe as an expanse of the Divine Identity.
For the devotee it is projection of the Three Qualities.
The devotee contemplates mystic music and scriptures holy.
It is pitch dark without the Accomplished Deity. (1)
Myself, uttering the Guru's Name, eternal peace is attained.
With the Guru's sermon in the mind,
Every breath should contact with Master be maintained. (1) *Refrain*

I am sacrifice unto the Guru's feet.
The Guru's praises day and night I repeat.
I have my holy bath with the dust of the Guru's feet,
And at the True Portal attain an honourable seat. (2)

The Guru is the boat which ferries across the life's ocean,
Propitiating the Guru one is free from transmigration.
He alone is granted the Guru's to serve,
Who has it inscribed from the Above. (3)

The Guru is my life, my anchor, my deity.
The Guru is my way of life, the Guru is my family
The Guru is my Master, I've found the True Guru's union.
Says Nanak, the Guru is the Preceptor beyond evaluation. (4) 1.19

Malar V

With the Guru's feet lodged in the heart,
In His grace, Himself the Preceptor is sought.
His devotees, in His service He brought,
Their value is difficult to be wrought. (1)
Do be gracious, the Provider of consummate joy.
It is your grace that one meditates on You,
Day and night remains in Your employ. (1) *Refrain*

Lauding and listening, laudation is Your reward,
He who accepts Your writ is in truth absorbed.
I live reciting Your Name.
Devoid of You no other spot I claim. (2)

Weal and woe are as You advise. P-1271
You may pardon, You may chastise.
You are the Master here and hereafter,
I am sacrifice unto Your glamour. (3)

Your worth You alone realise,
You realise, listen and apprise.
They are really holy whom You prize,
Nanak to them is many a time sacrifice. (4) 2.20

Malar V

The Preceptor has been kind,
It has rained *Amrit* Divine.
All the creatures are satisfied
All the tasks have been complied. (1)
Ever have I on the Name meditated,
Which I realised in the service of my Guru Accomplished.
That here and hereafter it remains fated. (1) *Refrain*

He is redeemer of suffering; fears He dispels,
Of His creatures He minds the farewell.
The Protector is ever gracious.
I am ever unto Him sacrifice. (2)

The Creator Himself saved me from transmigration.
Ever and ever I am in His meditation.
In His grace He saves the holy
Ever and ever I laud the Deity. (3)

The Creator by Himself is Exclusive.
The Lord's devotee is aware of His excess.
He has ever vindicated the devotee,
Says Nanak, as dictated by the Deity. (4) 3.21

Malar V

All the treasures obtain under Guru's care,
At the Portal Divine one is accorded honour.
From doubts, fears, sufferings and pain is one redeemed,
In company of holy, the Lord one pleads.
My self, you should ever laud the Accomplished Guru.
Meditating on the chest of Name day and night,
You achieve what You pursue. (1) *Refrain*

There is no one the like of the True Guru.
The Guru is the image of the Preceptor True,
He vindicates from suffering and transmigration,
No more does one taste the Maya poison. (2)

It is difficult to narrate the Guru's glory.
The Preceptor and the True are the names of the Deity.
True is His discipline, His doings are True.
Immaculate is the heart devoted to the Guru. (3)

With good fortune is the Accomplished Guru attained.
Lust, wrath, greed and attachment from the mind *refrain*ed.
With His grace finding shelter at His feet,
To the True Lord this is what Nanak pleads. (4) 4.22

Raga Malar V
Portal Score 3

There is but One God.
He is realised through the grace of the True Guru.

Taking my Guru into confidence, I have a date with the Lord.
I do an elaborate make-up,
All evil intentions I discard.
My unstable mind is in accord. (1) *Refrain*
My self, discipline your mind like this, P-1272
Shedding ego, seek company of the men of God.
Thus unstruck drum shall then be sounded.
In melodious tones, sounding sweet,
The *koel* of tongue will repeat the Name of God. (1)

As is the charm of His sight, splendid and matchless,
The like are the holy who keep His company.
Repeating the Name across the ocean they ferry.
Meditating on the Name, telling the rosary,
In the company of the holy,
Says Nanak, I realised my Bard. (2) 1.23

Malar V

My mind wanders in thick forests,
Yearning in passion for union with the Lord. (1) *Refrain*
Maya of the Three Qualities is chasing me,
Whom shall I tell my distress hard? (1)

I have tried many a remedy,
Yet of this ill I haven't been able to get rid of at all.
Says Nanak, remedy is lauding the Lord in company of holy,
And chanting the praises of God. (2) 2.24

Malar V

Noble and enchanting is lauding the Lord.
Enchanting is when the celestial choristers and fairies,
In ecstasy and bliss get together to laud. (1) *Refrain*
Enchanting is their singing in melodious tunes and *ragas*,
And exhibiting their skill in various art forms. (1)

Enchanting are their echoes spread on the mountains, trees, land, water,
And pervading in every heart.
In the company of the holy, Nanak gained the essence of divinity,
Enchanting is their devotion to God. (2) 3.25

Malar V

In love with my Guru sublime,
The Lotus Feet in my heart I have enshrined. (1) *Refrain*
The glimpse has a success made,
As I had the sight, all my sins were effaced.
My mind became pure and heart immaculate. (1)

I am in a state of other wonder.
Million of my sins are redeemed,
As the Name I utter.
At the Guru's feet I prostrate.
"You are Sole," "You are Alone," I state,
"You are the anchor of the holy,
Nanak, the humble, is at Your mercy." (2) 4.26

Malar V

Let it rain in torrents as ordained,
Let all the fortunate be amply entertained. (1) *Refrain*
In the company of the holy, let the mind be in bloom,
The way in conjunction with the cloud, the earth is sustained. (1)

The way peacock the gathering clouds loves,
Chatrik for a drop of rain thirsts,
My heart for the Divine Lord yearns.

I've deserted the illusion of Maya,
Meeting the holy, Nanak has the awakening gained. (2) 5.27

Malar V

Ever chant praises of the Lord,
With the Name Divine in the heart. (1) *Refrain*
Giving up ego and pride, get into the holy company,
Meditate on the Lord remaining dyed in the dye of the Deity.
Friend! Thereby your sufferings will be resolved. (1)

When the Lord Supreme is kind,
Free yourself from involvements of evil you will find.
When you come seeking shelter of the holy, P-1273
Says Nanak, ever would you laud the Divine Entity. (2)

Malar V

In the manner of Divine chanting, the clouds articulate,
It is peace and poise when the Lord I propitiate. (1) *Refrain*
In the Divine shelter it is swimming across the ocean of life,
The utterances are like unstruck melody. (1)

The thirsty traveller has his thoughts in the pool,
That keep him mentally steady.
Nanak longs for the divine glimpse,
Which in His grace the kind Lord gives. (2) 7.29

Malar V

Lord God, Gracious, Merciful!
Sustainer, Cherisher of the helpless, (1) *Refrain*
Pray, banish the suffering of the humble. (1)

All powerful, Perfection Incarnate, Inaccessible!
Do be graceful. (2)

Plunged in the terrible dark well,
Says Nanak, pray, out me pull. (3) 8.30

Malar I
Octets Score I

There is but One God.
He is realised through the grace of the True Guru.

*Chakwi** would not sleep, without her love she loses her sleep.
With the sunrise she beholds her love with her eyes,
And she prostrates again and again at his feet. (1)
She longs for a loving spouse.
She lives not for an instant without him,
Of her thirst such is the need. (1) *Refrain*

The lotus grows in the pool while the sunrays are in the sky,
Yet it blossoms spontaneously at its seat.

* the bird in love with the Sun.

Such is the intensity of their love,
That their lights in one another meet. (2)

Without water *chatrik* coos - "Prio, Prio".
His is a heart-rending wail.
It may rain thick clouds all over,
Yet without the raindrop his thirst is not surfeit. (3)

The fish lives in water, born in water,
Her weal and woe are per her former deeds,
She can live not for an instant, a sesame grain duration without water,
Water is her life and death indeed. (4)

She feels lonely with her spouse abroad,
With the True Guru she sends him Word.
She garners good deeds and lodges the Lord in her heart,
Dyed in devotion, she remains blossomed. (5)

Every one craves for love, but love is realised if graced by the Guru.
The Love is ever with us, ever with truth,
His grace and one meets one's beau. (6)

The life prevails in all and He is life,
In every heart is found the True.
Blessed by the Guru, one finds Him illumined at home,
And spontaneously one comes Him to imbue. (7)

Lord! It is Your task, to be attended to by You,
The Provider of Peace and Master Deity!
Blessed by the Guru, Nanak found Him in his self,
Thus was subdued his agony. (8) 1

Malar I

P-1274

I keep awake in the service of my Guru, other than Whom I know no one.
Many an effort, it lasts not,
Like glass in fire the body is undone. (1)
Because of body and wealth what use being proud?
Crazy! It takes not an instant for those to be destroyed,
Yet involved in ego is every one no doubt. (1) *Refrain*

Hailed be the Creator, Saviour of the world,
He protects and sustains.
The entire universe belongs to Him,
Other than Him no one obtains. (2)

Having created, He disciplines the universe,
Himself He, then, enlightens with collyrium.
Immortal, Helper of the helpless, Supreme,
Destroyer of death, fear and illusion. (3)

This poor world is citadel of paper
Skilfully painted and featured.
A drop of water or a whiff of word
May have it out petered. (4)

Life is like a tree or a house on the bank of a river,
And a she serpent pit in the tree.
When the river outflanks itself where do go the house and tree?
The displaced she serpent-comes to bite, like duality does a seeker. (5)

Enlightenment and meditation are antidotes bestowed by the Guru,
The holy sermon undoes the vice of Maya.
The mind and body become cool and serene,
And one realises truth by deep devotion to the True. (6)

As it is the entire world looks for You,
You cherish the entire creatures.
We come seeking Your shelter,
Pray, vindicate our honour and bestow devotion. (7)

Tied with affairs, man goes blind
And acts like a slave.
Meeting the True Guru, he gains enlightenment
And his heart for truth comes to crave. (8)

The body without virtue is frail in the absence of truth,
I have known it from my Guru.
Says Nanak, the Lord gives the vision,
The world is a dream without the True. (9) 2

Malar I

Chatrik and fish find solace from water and the deer from sound.
Mother mine! *Papiha* similarly cries all the might around. (1) *Refrain*

Love with the Lord is never snapped,
If it had approval of the Profound. (2)

One loses sleep, ego sheds the body,
Truth in the heart gets ground. (3)

I flew about thirsty trees of the jungle,
It is the Name that satiates I found. (4)

My eyes are affixed, my tongue wailing,
His sight alone gets the thirst drowned. (5)

The more I dress up in the absence of the spouse, the more my body burns,
No more with clothes myself I mount.(6)

Not for a moment can I live without my Beloved,
Without meeting sleepless I hound. (7)

The wretch knows not that the Beloved abides by her,
The True Guru had her it found. (8)

When one realises in poise one is at peace,
The Holy Word gets the longing trounced. (9)

Says Nanak, it is because of Him that I am a devout,
Beyond any value Him I've found. (10) 3

Malar I
Octets Score 2

P-1275

There is but One God.
He is realised through the grace of the True Guru.

The earth is tilted because of the water sweep.
The mountains are lofty and the ditch unto netherworld is deep.
The ocean is cool as with the Guru's Word it keeps.
Shedding one's ego unto the path straight can one leap. (1)
The purblind, Name is my only light.
With the support of Name and fear of Guru I've the Divine sight. (1)
Refrain

The True Guru's *Shabad* is the path divine.
With the Guru as anchor one arrives at truth sublime.
He who has imbibed Name enchanting is his chime.
Should it please You, Your Portal one can find. (2)

I may be flying or seated, I remain absorbed,
The Guru's *Shabad* and Name are my only card.
Neither the depth of ocean nor loftiness of the mountain retard,
Remaining to myself no other path I regard. (3)

Where you reside only You know the secret,
No one else knows that Mansion.
Without the True Guru *Shabad* is not realised,
The whole world is lost in delusion.
One may cry and shout,
Without the Guru there is no Name, no divination.
In twinkling of an eye the Name liberates,
Should of the Guru's Word one gain realisation. (4)

Some are thoughtless, purblind, stupid and simpleton.
Others fear the True Guru with Name as their mission.
The Holy Scriptures are a sweet stream of divine incantation.
He who sips from it, finds liberation. (5)

With Name lodged in their heart in love and fear,
They function truthfully as guided by the Guru.
It rains grace for them,
And the earth is in a charming hue.
Those misguided sow seeds in alkaline soil,
Other than the Guru's path who pursue.
In the absence of the True Guru it is pitch dark,
They drown even without water to rue. (6)
Whatever one does is ordained by the Lord.
What has been inscribed no one can discard.
One has to act as on him devolved.
Those imbued with *Shabad* are in truth absorbed. (7)

Lord! Your writ runs in all the four directions,
With Name in the four directions and netherworld.
The Holy Word prevails all over,
His grace gets one to the eternal Ward
Birth and death are apparent realities,
Like hunger and sleep are heard.
Says Nanak, one imbibes Name if ordained,
And the True Grace is conferred. (8) 1.4

Malar I

You know not the truth of death and liberation,
Sitting in a secluded corner you remain in devotion. (1)
You are like a stork caught in the net,
You seek not the Inaccessible nor on Him reflect. (1) *Refrain*

For your single life, at other lives you frown,
You float on water, in water you drown. (2)

Many a creature you torment,
When caught you repent. (3)

When you have heavy noose around your neck,
With your wings spread you wont be able to trek. (4)

The wretched egotist, for joy you cultivate taste,
You will be liberated only when you contemplate. (5) P-1276

Serving the True Guru untied would by the Yama's chord,
For which in your heart the True should be lodged. (6)

The Guru's Words are the holiest sermons,
The Lord's Name be lodged in the heart's mansion. (7)

Those given to sensual pleasures hereafter suffer tension.
Says Nanak, without true Name, there is no liberation. (8) 2.5

Malar III
Octets Score I

There is but One God.
He is realised through the grace of the True Guru.

If He is gracious one meets the True Guru,
Without His grace, he is not realised.
Meeting the True Guru one turns lustrous like gold,
Should it be by Him advised. (1)
My self! With the Lord's Name you should remain tied.
True Guru helps meet the True Lord,
And with the True one continues to abide. (1) *Refrain*

The True Guru enlightens,
Thereby the doubts are ostracised.
The True Guru bestows Divine realisation,
No more in the womb has one to be exercised. (2)

Blessed by the Guru one dies while living,
Albeit devoted to the Shabad one is revived.
He alone finds liberation,
His ego who comes to deride. (3)

With the grace of God one is reborn in the House of Shiva,*
While Shakti** one drives.
Eats the uneatable, gains discrimination,
Guided by the Guru is united with the Prized. (4)

The thoughtless are attached to the evanescent world,
They depart of their capital deprived.
It is in the holy company that one gains profit,
And from good *karmas* that it is derived. (5)

Without the True Guru no one has the Lord realised,
We may give it thought and ponder.
Of great good fortune are those who find the Guru,
Ferried across are they to the shore yonder. (6)

The Lord's Name is their prop,
And the Lord is their Anchor.

* abode of eternity ** Maya

Lord! Do be gracious and let me meet my Guru,
So that at the door of liberation I may find quarter. (7)

What the Master has inscribed on the forehead Above,
It cannot be effaced.
Says Nanak, they are accomplished,
Who accept what the Lord for them has laid. (8)

Malar III

The *Vedas* scriptures that are prevalent in the world,
are devoted to Three Qualities.
Without the Name it is chastisement of the Yama,
One is born and dies again and again as penalties.
He who propitiates the True Guru is liberated,
Arrives at the Portal free from maladies. (1)
My self! Remain absorbed in the service of True Guru.
It is great good fortune finding the Guru Accomplished,
Meditating on the True. (1) *Refrain*

The Lord created the universe as per His design,
According to his design, He nourishes.
As per His design, He cleanses the mind
And one's Guru one cherishes.
As designed by the Lord, one propitiates the True Guru, P-1277
And in all the future births flourishes. (2)

Hailed is the True Word; guided by the Guru a rare one imbibes.
We hail and laud Him,
Who has none else of His size.
Himself He forgives and unites,
In His grace one comes to apprise. (3)

The True Lord is excellence-incarnate,
The Guru bestowed His vision.

It rains *Amrit,* the heart is surfeit,
And one remains in holy meditation.
With the Lord's Name it is ever green,
There is not withering, no dehydration. (4)

Without the True Guru there is no realising the Lord, one can have it rarefied.
It is with Divine grace that one gains access to the True Guru,
And propitiate Him in poise as advised.
The self-possessed remains deluded,
Without grace there is no gaining the Name prized. (5)

The Three Qualities are worldly involvements,
They study and merely cogitate.
Never can they obtain liberation,
Nor do they arrive at the salvation gate.
Without the True Guru, the bonds are not snapped,
Nor can devotion they inculcate. (6)

Pandits and monks are exhausted studying *Vedas*,
They fail to imbibe the Name,
Nor do they come to lodge in their own place,
The fear of death they can't shake.
They have deceit and destruction in their hearts' case. (7)

Everyone longs for Lord's Name, without His grace it can't be attained.
Should He be kind, one adores the Guru,
And the Lord's Name in the heart is retained.
Says Nanak, the Name bestows honour,
With the Name is one sustained. (8) 2

Malar III
Octets Score 2

There is but One God.
He is realised through the grace of the True Guru.

Should the Lord be gracious, one gets into the service of the Guru.
One is free from suffering and the Name one comes to imbue.
Devoted to the True, one attains the liberation true.
The *Shabad* communicates sermon of the Guru.
My self! You should serve the Lord who is a real treasure.
The riches of Name are gained by grace of the Guru,
Day and night one gets into poise and prayer. (1) *Refrain*

In the absence of her spouse, should she do make-up?
She is known of ill-fame, and ignominy is her cup.
It is the way of the self-possessed,
He performs ritual acts but Name forgets. (2)

Were she guided by the Guru, herself to deck,
She would have in her heart her Lord's holy text.
She would shed her ego and get blessed,
And come to be known as a woman with crest. (3)

Without the benevolent Guru, no one has attuned Lord.
The self-possessed gets in greed and duality absorbed.
Let the enlightened realise this truth,
That without imploring the Guru there is no salvation forsooth. (4)

Everyone tries and talks too much,
But without killing one's ego there is no devotion as such.
He who is enlightened, blossoms the lotus of his heart,
He comes to cherish Name of the Lord. (5)

P-1278

Everyone takes pride in his devotion,
Without his mind involved or felicitation.
All their talk is display of pride,
Goes waste their devotion and their life beside. (6)

He is holy whom the True Guru regards,
Day and night in the Name is absorbed.

Ever he realises presence of the Lord.
That the Master is pervasive, he accords. (7)

In His grace, he bestows devotion.
Ego in the world is worst domination.
With the grace of Guru, one is relieved from this malady.
Says Nanak, and one is absorbed in the Divine Entity. (8) 1.3.5.8

Raga Malar V
Chhant

There is but One God.
He is realised through the grace of the True Guru.

Lord! Bestower of loving devotion,
Involved in Your devotee's predilections,
Involved in predilections day and night,
You put him not out of Your mind for an instant.
Lord! You are treasure of Virtue, ever abiding by us,
The Provider of values constant.
My mind is charmed by Your feet,
In the essence of Name I'm absorbed.
Says Nanak, Lord is ever graceful,
Rare are those in millions who give Him regard. (1)

Lord, You are Unknowable and Wondrous.
The worst sinners You have ferried across.
You are Redeemer of the fallen, Beloved of the devotee.
You are the ocean of grace, Master!
Let me meditate on You ever in the company of the holy,
Of my heart You are the knower.
Transmigrating in millions of births,
With Your Name You have saved.

Says Nanak, I thirst for Your glimpse, my Lord,
Pray, my care, do take. (2)

My heart is attuned to the Lotus Feet of the Master.
I am a fish, the Preceptor is water.
To the water fish, Lord, You alone give quarter.
Other than You, I know none.
Pray, pull me out with Your arm and bless me with Name,
Your grace grants exaltation.
Bestowed by grace of the Beloved,
I remain involved in meditation in the holy company.
Says Nanak, the helpless, mean comes seeking Your shelter,
Pray make me Your own, my Deity! (3)

Himself to Himself has He brought,
Of the doubts dispeller is the Lord.
Met is the Wondrous, Knower of Heart.
The Treausre of Virtues, my Beloved Bard.
It is great joy and peace,
Day and night I contemplate God.
I am in the noble company, charmed by it,
I have attained what had been inscribed.
Supplicates Nanak, I am in the care of those
Who meditate on the Divine Guide. (4) 1

Var Malar I

[Being the measure of Rana Kailash and Maldeo ballads.]

There is but one God.
He is realised through the grace of the True Guru.

Sloka III

Meeting the Guru the mind is delighted,
The way earth is rejuvenated when it rains. P-1279
It is verdure all over.
The ponds and pools can no more water contain.
My heart is dyed in the deep red of truth,
The lotus of my heart is in bloom,
Blessed by the Guru's *Shabad* forsooth.
The self-possessed doesn't subscribe to it,
You may carefully verify this truth—
Like the deer caught in a net
Must surrender his head to Yama uncouth.
Hunger, thirst and calumny are reprehensible;
Like lust and wrath are contemptible.
One can behold Him not with these eyes,
Unless He provides with understanding sensible.
If it pleases Him one is content,
And is free from worldly entanglements.
Serving the Guru, one is confirmed in belief,
The Guru is both ladder and boat.
Says Nanak, he who is attuned to Him imbibes the essence,
He is True, indeed a holy heart. (1)

I

There is one way, one door,
The Guru is the lift leading one from where one came
Says Nanak, the Master is noble,
Every bliss lies in devotion to the Name. (2)

Pauri

Himself He created and then realised.
Separating the sky and the earth,

The canopy He spread wide.
Held the sky without pillars,
With His *Shabad* to bide.
Created the Sun and Moon with pervasive light,
Then brought about day together with night,
With His wonder astride.
Pilgrimages, holy sermous and ritual baths beside.
There is none like Him that one might sight.
His True Throne is Eternal.
The rest comes and goes with time and tide. (1)

Sloka I

Says Nanak, if it rains in the month of *Sawan*,
Four species are overjoyed:
The snake, the deer, the fish,
And those fond of merry-making. (1)

Says Nanak, if it rains in the month of Sawan,
Four species its suffering brave:
The calf, the poor,
The wayfarer and the slave. (2)

Pauri

You are True, truthful,
Truthfulness You advocate.
Sitting in trance, Your origin of lotus you obliterate.
Brahma is known to be Supreme without any mate.
Without father and mother, who could have him create?
He has no form or feature nor any caste.
Never is he hungry or thirsty, ever is he surfeit.
In the Guru is he absorbed, the *Shabad* he does state.
With truth he is pleased, and *Shabad* he does advocate. (2)

Sloka I

The physician has been sent
To prescribe a remedy;
He pulls my arm
And feels the pulse.
A simpleton, the physician knows not
The ache is deep in the heart!

Pauri

P-1280

He created Brahma, Vishnu, Shiva and other gods.
Brahma was bestowed Vedas and was assigned to laud.
Among the ten divine manifestation was Rama, the Lord,
Who destroyed the demons as ordained by God.
He called Shiva, called Ishwar and Vishnu who could know Him not.
Of true values, He brought about accord.
Putting the universe to task, Himself He kept apart,
And ordained that righteousness should run the world. (3)

Sloka III

It is the month of Sawan, my friend,
I long for my lover.
Says Nanak, she pines the one forsaken
Who is in love with another. (1)

In the month of Sawan, my friend,
When it pours in showers,
Says Nanak, they sleep in peace, the happily-married,
Who are ingratiated with their lovers. (2)

Pauri

Himself has He organised the contest and arranged the bout.
They enter into it with great fanfare, the devout shout.
The self-possessed are defeated; stupid, sprout!
Himself He contests with Himself, His is the clout.
Guided by the Guru, we know that He is the Lone Master of All.
As ordained, His writ is recorded without pen and inkpot.
The holy company is where, they get together to laud.
Says Nanak, the Holy Word is lauded and truth sought. (4)

Sloka III

Gathered are low clouds and it rains in varied manners.
I know not how I am going to fare with the Master.
Dyed in His colour are they
Who have His love and fear in their heart.
Says Nanak, who are devoid of love and fear,
They are never in peace at all. (1)

III

Gathered are low clouds and it rains crystal clear.
Says Nanak, tortured are the deserted,
Their spouse who no more endear.

Pauri

Having created the two factions, Himself He remains common.
He's brought in the Vedas, *scriptures* and then infused disputation.
The worldly way and renunciation are the two ways with *dharma* as the guide.
The self-possessed are immature and false,
at the Portal Divine they subscribe to no side.

Guided by the Guru, *Shabad* is the mighty force, lust and wrath where subside,
In the Holy Mansion with the *Shabad* they come to reside.
They are the devotees cherished by the Lord, who to the True Name subscribe,
Those who serve their Master, unto them I am sacrifice. (5)

Sloka III

Gathered are low clouds, it rains in a strain.
Says Nanak, she who abides by the will of her spouse,
She enjoys life ever without encountering any pain. (1)

III

Why do you anxiously watch the poor cloud?
The cloud has no power in its hand.
He who has the cloud sent,
He should be in your mind scanned.
Keep him ever in your mind who has grace divine.
Says Nanak, devoid of His grace, every one wails and does pine.

Pauri

He should be adored who takes not a moment in creation.
He has created the firmament
And needs not an instant in its destruction.
He has Himself brought about the universe,
As He set about contemplation. P-1281
The self-possessed have to face reckoning and chastisation.
While the devotees are acquitted humbly,
And are bestowed the treasure of laudation.
No body has his approach there,
Nor does anyone hear any supplication.
The True Guru comes to aid there,
Who pulls out at the hour of consummation.

The creatures around have no other succour,
The True Guru is their Lord's manifestation. (6)

Sloka III

*Papiha,** He for Whom you yearn,
Everyone longs for Him ever.
It rains if He so pleases,
It turns the jungle leaves into fresh verdure.
It's with the Guru's grace that one imbibes Him,
Only a few understand this truth.
Remembering Him lends limitless peace.
Amrit is a perpetual shower, says Nanak,
The Guru-conscious is blessed with forsooth. (1)

Sloka III

With utter devotion the earth supplicates in distress,
The True One listens and comforts in a spontaneous caress.
The rain god Indra is advised to shower in excess,
The crops grow rich with returns no less.
Says Nanak, you should adore the Lord who feeds us all,
Eating what gives you confidence and none dare harass.

Pauri

The Lord! You are True Absolute and with the True You bring about the union.
Those in duality remain divided,
They are false, they never find fusion.

Himself He unites and Himself sequesters,
Himself He displays His might in manifestation.

* *chatrik*, a bird known for its longing for rain.

In attachment lies sorrow and sequestration,
One earns what one has in one's destination.
I am sacrifice unto them,
Who at His feet remain in meditation.
The way lotus remains uninfluenced in water,
They evolve such a formation.
They are happy, ever pleasing,
Who rid themselves of elation.
They are never sad or gloomy,
Who are tied to the Divine Apron. (7)

Sloka III

Says Nanak, He should be adored who is Almighty,
Man should serve Him, other than Whom there is no Deity.
Guided by the Guru, if one comes to imbibe Him,
It is peace and ever felicity.
There is no element of doubt left,
One is free from every anxiety.
Whatever happens, it takes place spontaneously,
Indescribable is His Majesty.
Should the True Master be lodged in the heart.
Whatever one desires one finds in one's kitty.
Says Nanak, their demands He attends Himself,
When He takes them into His coterie. (1)

III

It rains *Amrit* ever,
Only those who have the realisation do perceive.
The devotees who have it realised,
They have *Amrit* in their heart's niche.
They sip *Amrit* dyed ever in the Divine dye,
Of ego and desires themselves they relieve.

Amrit consists in the Lord's Name,
Which showers with His reprieve.
The Lord, the Supreme Self, the Divine Lover,
Says Nanak, the devotees conceive. (2)

Pauri

P-1282

How compute Him who is beyond computation?
Contemplate Him with Guru's *Shabad.*
In virtue He has His manifestation.
Himself He computes,
Himself He brings about union.
No one can ever assess Him,
In words He defies description.
I am sacrifice unto my Guru,
Of truth who bestowed me with dissimilation.
The world is deluded; there is abundance of Amrit around,
Only the self-possessed has the least realisation.
Other than Name, nothing will accompany him,
His life would be a sheer ruination.
Guided by the Guru who remain awake,
They worry not about the evil's domination. (8)

Sloka III

Papiha! Wail not, nor weary yourself wailing,
Accept the will of the Master.
Those who accept His will, says Nanak,
They are quenched and dyed in the colour faster. (1)

III

Papiha! Your abode is in water,
In water you ought to remain.

You know not the water itself,
That explains why you complain.
He is in water, on earth and in all the four directions,
Without Him there is no plane.
He must be unlucky who remains thirsty,
With all the showers and rain.
Says Nanak, the Guru-conscious gain realisation,
Who have it in their grain. (2)

Pauri

Lords,* celibates, *siddhas* and *pirs*,
No one has Your extent been able to discover.
The Guru-guided meditating on Name,
Remain under Your cover.
The darkness of thirty-six *yugas* was His pleasure,
The vast territory of water was also His measure.
When the Immeasurable, Inaccessible Creator was there,
He brought about hunger, thirst, fire and air.
Over the head of universe then duality came to store,
The Saviour saved them who with the *Shabad* did adhere.

Sloka III

It rains all over, it rains as per His Will.
All those are rejuvenated,
Who, guided by the Guru, remain in meditation still.
Says Nanak, His grace bestows peace,
And the living beings are free from ill. (1)

III

In the fragrant night the lightning flashed,
In showers does it rain.

* Chief yogis

This rain helps grow rich crops,
Should the Lord so ordain.
Consuming it gives satisfaction,
The living and the world sustains.
The worldly wealth is the Creator's sport,
At times it comes at others away it remains.
Of holy the wealth is Name,
In which ever themselves they contain.
Says Nanak, those whom He favours,
This wealth they come to obtain. (2)

Pauri

Himself he motivates, Himself he attends to the tasks.
Whom should we make attribution?
Himself He asks the reckoning,
Himself determines retribution.
He does what pleases Him,
The simpletons make their assertion.
Himself He liberates, who are liberated,
Himself He grants absolution.
Himself He sees and hears,
And provides for all His Creation.
He prevails in every one,
And Himself judges every one.
Guided by the Guru, should one contemplate,
And thus for truth one cultivates consideration.
Says Nanak, Himself He is the Provider,
Whom else do we make supplication? (10)

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Sloka III

This world is like a *chatrik*, let no one be deluded,
Chatrik is a bird after all, from cogitation precluded.

The Lord's Name is *Amrit*, sipping which one is satiated.
Says Nanak, who quaffs it under Guru's guidance
Never again is he famished. (1)

III

Malar is a soothing *raga*,
If sung, it makes for serenity.
Should the Lord be gracious,
It brings peace to humanity.
The rain invigorates the universe,
And the earth appears comely.
Says Nanak, the world is all water,
Water is the source of everybody.
Guided by the Guru rare is the one who realises it,
He does verily gain immortality. (2)

Pauri

Lord True, free from desire, You are the Holy Banker.
You are all by Yourself whom else should we consider?
Man lives in false ego, Yours is the true honour.
You created the universe with transmigration cover.
He who serves His True Guru, he finds favour.
When he is free from ego, he would claim not to be the doer.
The self-possessed lost in the dusk of ego in wilderness wander,
A drop of Name is of millions of sins annuller. (11)

Sloka III

Chatrik, you know not the Master's Mansion.
To see the Mansion you should make a solemn submission.

You talk too much to show off, it helps not for admission.
The Master is a Great Bestower, you get as per your application.
What to speak of the poor *chatrik*, to the entire world He gives remission.

III

The *chatrik* cried in fragrant night, lost in serenity of truth.
Saying, water is my life, without water I can live not forsooth.
This water is obtained in the Guru's *Shabad*, when the ego is oust.
Says Nanak, distanced from whom I can live not for an instant,
The True Guru got us together both. (2)

Pauri

Innumerable are the planets and netherworlds,
Beyond my count are these.
You are the Creator and Preserver,
You create and destroy if you please.
Four and eighty lakh species you've created,
Including rajas, nobles and lords inflated.
Some are called bankers, having amassed wealth,
And there are others disgraced and degraded.
Some are donors, some are beggars,
You are above them all elevated.
Devoid of Name, they are manipulators,
By Yama to be consternated.
Says Nanak, the false must perish,
By truth to be devastated. (12)

Sloka III

Chatrik, the virtuous arrives at the Mansion,
The foul remains in quest.

The Lord lodges in the heart,
To the Guru-guided He is manifest.
He doesn't have to wail and cry,
The Lord is ever gracious and benevolent.
Says Nanak, those dyed in the dye of the Name realise spontaneous,
With faith in the Guru's *Shabad* they become solvent. (1)

P-1284

III

Chatrik makes supplication for the boon of life divine—
Without water I cannot live not, maybe I lose the breath mine.
You are the Provider of unlimited peace,
Bestower of Virtue, a virtuous mine.
Says Nanak, the devotees are pardoned.
And in the end their associate is the Divine.

Pauri

Himself He has created the world and our merits and demerits does consider.
Cogitating the Three Qualities is a wasteful occupation,
It cultivates not the Name of the Master.
Those who are engaged in misdeeds, forgetting virtues,
At the Portal Divine face disaster.
They gamble away their life,
Their coming to the world is for no matter.
Those who kill their ego with the Word Holy,
And day and night about the Name they bother,
They have enshrined in their heart,
The True, Inaccessible, Wondrous Master.
You are the Bestower of virtue, a veritable treasure,
We are the mean defaulters.

He realises whom You grant
The significance of the Guru's scripture. (13)

Sloka V

The misbelievers who forget Name find their night heavy,
Those who chant hymns of the Lord, their day and night are full of felicity.

V

With jewels, gems, rubies and other precious stones,
Those who are cherished by the Lord at the Portal Divine are shone.

Pauri

In service of the True Guru, truth I've imbibed.
What I practised in the True Guru's service,
Had me in the end revived.
Yama dared not frown,
The True was on my side.
With the sermon of the Guru,
I have got the spiritual light.
Devoid of Name the misbelievers are false,
Like goblins they wander at desolate site.
With the human figures they are beasts,
Dark is their inside.
That the True prevails over all,
States the Word Holy as my guide.
Says Nanak, the Name is the treasure,
Which the True Guru does provide. (14)

Sloka III

Due to his temper of peace and poise,
The *chatrik* abided by the Lord's will.
His Lord's grace and it rained,
In showers and heavy spill.
All his yearning came to an end,
The *chatrik* enjoyed to his heart's fill.
Says Nanak, He should be adored,
He who provides for all the creation with skill (1)

III

Chatrik, you know not your thirst,
And with what drink can it be slaked?
Given to duality,
To the *Amrit* you've no move you made.
If He were to take to you kindly,
At the True Guru's you'll be laid.
Nanak found *Amrit* at the True Guru's,
And towards the poise he gladly strayed. (2)

Pauri

Some withdraw themselves to the wilderness of forest with no news to offer.
Others break the icy layer of frost and bathe in freezing water.
And yet there are others who smear their body with ash and remain impure.
There are still others who with their frightful matted locks
repute of their class impair. P-1285
And those who would go about naked day and night without sleep to cheer,
And those who singe their body with flame and undergo torture,
Without Name it is all ruination, they may wail and their hair tear.
They are glorified at the Master's Portal if the True Guru they rever. (15)

Sloka III

The *chatrik* called at the ambrosial hour,
The plea was heard at His Door.
The raingod was asked
To be kind with the showers and pour.
I am sacrifice unto them
Who have truth at the heart's core.
Because of Name it is all grace, says Nanak
Along with the *Shabad* as its lore. (1)

III

Chatrik, your thirst will never be quenched this way,
You may cry a hundred times.
It is with His grace you meet the True Guru,
And experience the love sublime.
When one dwells on the Master, says Nanak,
One is rid of evil from the mind. (2)

Pauri

Here is a Jain who has gone astray, from the Above seems to be misled.
Never does he utter Name, nor for the Holy bath he has ever tread.
He pulls his hair, never gets them shaved,
Remains untidy day and night with *Shabad* never fed.
He observes no caste, no clan, no ritual, to none his life is wed,
His mind is impure, cares not for any caste, code, impure is on what he is fed.
Without guidance of the Guru no one can be called cultured,
The Guru-guided in the Supreme True remains absorbed. (16)

Sloka III

In *Sawan* is she in delight contemplating the Guru's Word
Says Nanak, she is ever in conjugal bliss,
To her Guru who is devoted. (1)

III

In *Sawan* the one without virtue who is with another involved burns.
Says Nanak, she realises not her spouse,
All her decking gets her ignominy in return. (2)

Pauri

The True Lord is Inaccessible, Inscrutable,
With stubbornness He is not pleased.
Some are devoted to music, classical or semi-classical,
With music alone, He is not relieved.
There are others who dance in various measures,
With devotion they are not seized.
And there are some who wouldn't eat,
Stupid, what can one do with their deed?
Some are obsessed with desires,
To none else would they pay heed.
There are others lost in ritual performances,
They die in this exercise unceased.
Name is the only gain in the world,
It is like ambrosial *Amrit* sweet.
The joy of devotion to the Lord,
The True Guru-guided only feed. (17)

Sloka III

The devotee who sings Malar Raga, serene is his body and mind.
With the Holy Word he comes to realise the Divine,
Who alone is True and kind.
With truth in the body and mind,
Involved in truth themselves they find.
Those with true devotion lodged in them,
Spontaneously they get in glory twined.
It is pitch dark in *Kaliyuga*,
The self-possessed can no way find.
Says Nanak, they are of great good fortune,
Who, guided by the Guru, are illumined. (1)

III

Blessed by Indra it rains and people are excited.
He at whose instance it rains,
A hundred times I am to Him sacrificed. P-1286
Guided by the Guru one should be devoted to the *Shabad*,
And laud the True Lord.
Says Nanak, those contemplating the Name are immaculate,
And are spontaneously in the True absorbed. (2)

Pauri

Serving the Guru Accomplished, I have realised the Accomplished God.
With good fortune the Accomplished I contemplated,
The Holy Word perfect in my mind I've absorbed.
With meditation perfect and enlightenment,
My impurities are resolved.
Considering the Guru's pool as a place of pilgrimage,
I have had there a holy bath.

Those who with their ego subdued are lost in *Shabad*,
Hailed is their mother who had them brought.
On the Portal of the True,
The Truthful is their reward.
Nobody dare ask his reckoning,
Who is cherished by the Lord.
Nanak lauds the True,
As inscribed by the Bard. (18)

Sloka I

Fools confer robes of honour
And the shameless accept the stole.
A mouse with a winnowing-basket tied to his waist
Cannot be contained in a hole.
Those who bless others must die,
Also those who are blessed.
Nanak knows not the way of God,
Where they come from and for where they left.
I understand the *rabi* crop for remembering His Name,
Also the *kharif* crop for meditating on the same.
I go to the Master's court,
And have Him my pardon-deed to sign.
Many are the doors of the world,
Through which many come and go.
Many are those who ask for favours,
And many who gain them and resign.

Sloka I

The elephant eats a hundred *maunds* of clarified butter and molasses,
And another five hundred *maunds* of corn crops.
He belches, blows and raises dust,
Albeit he regrets the moment his breathing stops.

The blind die in self-conceit;
Those who are devoted to the Master are favoured.
Pecking half a corn, the sparrow chirps, flying high in the sky.
God is pleased with the one who remembers His Name.
The mighty tiger kills hundreds of deers which in turn maul others.
Overbearing, he wouldn't enter his den,
Albeit, regrets the moment his breathing stops.
Whom does the blind beast impress with his roar?
The Master approves it not.
The milk-weed cricket adores the milk-weed,
And eats its leaves perching on it.
God is pleased with one who remembers His Name.
Says Nanak, in the four days of the world,
The pursuit of pleasure spells pain.
There are many who talk about it,
But none can renounce the world.
The fly gives its life for its weakness for sweets.
Those whom You protect, to them no harm comes near,
They cross the dreadful ocean in the Lord God's fear. (2)

Pauri

Inaccessible, Unknowable, of all bliss You are the holder.
You are the Bestower, all others are beggars,
You alone are the Provider.
Those who serve, they attain peace,
And contemplate guided by the Master.
Some cherish You in the way,
After Maya they hanker,
I adore You in the Guru's *Shabad*,
With loving devotion in the heart's quarter.
Without love there is no meditation,
Without the True Guru's guidance there is no server.

If it pleases You I serve,
I am only a minstrel presenting a charter.
Pray, bestow me with contentment,
The True Name should be my anchor. (19)

Sloka I

P-1287

Day and night the life diminishes,
The body disintegrates, like straw it finishes.
The worldly entanglements are over,
Even the ascetic practices are no more.
The purblind in wrangles does exhaust.
After him they wail,
And have him return they ask.
Devoid of understanding nothing is realised.
They wail for the dead,
And wailing themselves are demised.
Says Nanak, such is the Master's thought
They die who remember Him not. (1)

I

Dies everything - love and affection, hostility and hatred,
One is discoloured and disfigured,
The suffering body is wasted.
Whence came, wherefore went,
Who was he? Who had him sent?
They make conjecture and talk idle,
This way their time they fiddle.
Says Nanak, devoid of Name,
With clothes torn from head to foot is one in shame. (2)

Pauri

Name is elixir, ever giving peace, in the end provides succour.
Without the Guru the world is wild,
In the absence of Name as its anchor.
He who serves the True Guru is accepted,
He who has his light merged with the light of the Master.
He is the Master, His server is alike,
He has His will in the heart's quarter.
Who has ever benefited doing what he wishes?
The purblind in darkness wander.
One is never satiated with evil,
The thoughtless suffer with this hunger ever.
They destroy themselves in duality,
Without the True Guru realisation comes never.
He is in peace who serves the True Guru,
Who is blessed by the Donor. (20)

Sloka I

You are decent and righteous, says Nanak, if you are wealthy.
Friend, no use is the wealth that earns you ignominy.
Those who have real wealth they may be known as indigent
Those with You enshrined in their heart are virtuous and intelligent (1)

Painful is collecting worldly wealth,
When it is lost, it causes pain.
Says Nanak, in the absence of Name True,
No one has his thirst contained.
The longing for good looks is never satisfied,
The more you behold the more you long,
Painful are the pleasures that to the body belong. (2)

I

Indulging in misdeeds, the mind deadens, with dead mind one becomes physically blind.
How can mind help when the stones the embankment can't bind?
When the embankment gives way,
Neither boat, nor raft, in the immeasurable depth can rescue.
Says Nanak, without the Name True
Lost are fellow-travellers of the Guru. (3)

Of gold and silver lakhs of weights one may be master,
He may be wealthier among lakhs of bankers,
He may Lord over lakhs of lashkers, bands and lancers,
And lakhs of mounted warriors,
But where the ocean is to be crossed,
It is burning fire and depthless water.
Nowhere is the shore to be seen.
There is no end of wailing of disaster.
Says Nanak, it is there that it is decided
Who is junior and who is superior. (4)

Pauri

Some have chains around their neck as bondage of the Lord,
They are released with truth, when truth they come to regard.
Whatever is inscribed Above one must receive as an award.
That His writ alone runs, P-1288
One comes to know it afterward.
And that what ferries across the ocean,
It is the *Shabad* one comes to regard.
Thieves, malcharacters and gamblers
Are crushed in the oil press for default.
There are slanderers and traducers,
Who are seen in handcuffs when caught.

The Guru-guided remain devoted to truth,
At the Portal Divine they receive the accord. (21)

Sloka II

A beggar is called *padshah** and a fool as *pandit*** is known,
The blind is an evaluator, such is the practice in town.
The mischief-monger manages to be chief,
And the false wear the crown.
Says Nanak, guided by the Guru, you would understand
In *Kaliyuga* this is the prevalent fashion. (1)

I

Deers, falcons and state functionaries are trained
That in the snare their kind they get entangled.
In the Hereafter too they would not be restrained.
He is learned, educated and intelligent
Who has the Name gained.
It is at the root that the plant first sprouts
And then alone it grows for shadow to be obtained.
The *rajas* are wolves, their officials hounds,
Ever in their hunt they are found.
Their minions scratch the people with their claw,
And the dogs do their blood and marrow draw.
Where the reckoning would be done,
They would be disgraced and undone. (2)

Pauri

Himself He creates the universe and Himself takes care.
Without fear, doubts are not dispelled,
And with the Name one does not endear.

* king ** learned

It is with the True Guru who invokes fear,
And into the Portal Divine one steers.
With fear comes poise
And one's light in the wondrous light inheres.
In fear can one cross the life's ocean,
Guided by the Guru, contemplating on the Seer.
From fear one qualifies for the unafraid,
Who is endless, without limit and peer.
The self-possessed know not the force of fear,
They burn with desires and wail in tears.
Says Nanak, Name alone gains peace,
Guided by the Guru, which in one's heart should one treasure. (22)

Sloka I

There is alliance between beauty and lust,
The way the hungry would for the dainty dishes rush.
The greedy coming across wealth.
In it, gets engrossed.
The way one who is sleepy
Doesn't mind a narrow bed.
He who is angry howls and is shamed,
Blinded by wrath, he shouts in vain.
Says Nanak, it is best to remain quiet;
Without the Name all that the mouth utters is mere froth, earns no gain. (1)

I

Power, property, beauty, high caste and youth,
They are the five thugs.
The thugs have swindled the world,
They have spared no one's honour.
Those who come to the Guru's care,
Vanquish criminals and the crime.

Says Nanak, those who are not fortunate enough,
Are cheated many a time. (2)

Pauri

The qualified accountant asks for account.
Those without Name are false,
Discomfited they are found.
Arduous and congested lanes with roads blocked,
But the truthful is without worry,
With the *Shabad* he is besot.
He is deep and profound, fathomless.
Without the Guru no one is liberated,
He is chastised at every step, the shameless!
He who is devoted to Name goes to his Home Eternal with dignity.
Every breath and sustenance comes from the Deity. (23)

Sloka I

P-1289

Created with air, water and fire the human,
At times he is in pleasure, at others in pain.
On the earth, in sky and nether region,
At His portal serve all of them in chain.
Some enjoy long life, other die in strain.
Some have more than what they can contain.
While for others the life is sheer bane.
He creates as He pleases and destroys as He deigns.
A million in a moment,
He has everyone in His discipline.
The disciplined are liberated,
And freed from discipline not.
He is without form and features, Incomputable and Inaccessible,
How can one describe or about Him talk?

He is truth-incarnate, a holy aspect,
All actions and all expositions are in His power.
Yet says Nanak, Himself He remains unexpressed.
He who listens the exposition of the Inexpressible,
He attains esoteric powers, enlightenment,
Realisation and joy imperishable. (1)

I

He who the holy ecstasy can hold
Over the nine sense-organs gains control.
He who propitiates the Lord with every breath,
Stable would be the wall of his life on earth.
Where has he come from where has he to go?
In life and death he would be in tow.
He who abides by His ordinance, realises the True,
This is the blessing one obtains from the Guru.
Ego, says Nanak, leads to incarceration,
Shedding ego gains relief from transmigration. (2)

Pauri

Study and chant the Name,
All other cogitation is base.
He who is not truthful in trade, his life goes waste.
Without limit or extent,
No one has Him realised.
The entire world is lost in a squall of ego,
No one has the truth imbibed.
Departing without the Name has a cauldron on boil,
Their duality contributes to it much-needed oil.
They come to the universe for sport,
Waste time in fun and frolic coil.

Says Nanak, those dyed in truth
Are united with the True without toil. (24)

Sloka I

Mated in flesh, conceived in flesh,
Nestled in flesh,
When infused with life,
Your mouth, bones, skin and body were created in flesh.
Emerging out of the flesh of womb,
You sucked breasts of flesh to feed.
Your mouth is of flesh; of flesh is your tongue,
It is with flesh that you breathe.
As you grow, you wed,
And bring home flesh.
The flesh gives birth to flesh,
All your relatives have ties of flesh, it is said.
It is when one meets the True Guru,
That things get sorted out,
There is no emancipation on one's own,
Says Nanak, mere talking leads one to doubt.

I

Fools fight for flesh,
With neither gnosis nor meditation.
They know not what is flesh and what is not,
And what is it to be sinful in action.
They slaughtered a rhinoceros for their sacred feast,
This was the way of gods.
Those who give up eating meat
And pinch their nose to shut out its smell,
Swallow human beings in the dark.
The hypocrites make a show of it;
They have nothing to do with gnosis or meditation.

Says Nanak, it's no use talking to the blind,
If you do, it is given no attention.
He is blind who acts blind;
He has no mental eyes.
Born out of the blood of the mother and father,
And yet they eat not fish nor meat.
When the husband and wife meet at night,
They indulge in the not so elevating game of flesh as a treat.
Born of flesh and conceived in flesh, P-1290
We are vessels of flesh,
Without gnosis or meditation.
O *Pandit*! Your learning you stress,
The flesh belonging to others is bad,
That which is your own is good?
All creation owes its existence to flesh;
The soul makes its abode in it is understood.
Those whose Guru is blind,
They eat not what they should eat,
And they eat what they should not.
Born out of flesh and conceived in flesh,
We are the vessels of flesh of kind.
Wanting in gnosis and meditation,
O Pandit! You call yourself learned.
Eating meat is permissible in the *Puranas*.
Meat-eating is allowed in the Islamic scriptures;
It has the sanction of all the four ages.
Meat is the attraction of festive occasions and weddings,
Where a great deal of meat-eating is done.
Man and woman are born out of flesh,
So are sovereigns, sultans and their sons.
If you find them going to hell,
Why must you accept their charity?
It is strange justice;
The one who gives goes to hell,
And the recipient is destined for heavenly party.

O Pandit! You don't seem to understand yourself,
And yet you give sermons to initiates.
What type of a guide are you?
O Pandit! You know not where the flesh originates.
What are corn, sugar-cane and cotton produced from?
From water the three worlds are wrought
"I have several uses," says water,
"I have many forms, too."
"Why must one give up such dainties
And become a recluse?"
Says Nanak, after serious thought. (2)

Pauri

With one tongue how much can I say? No one has known Your extent.
Those who contemplate the Holy Word,
To You they are lent.
There are some who go about in saffron,
Without the True Guru no one has You attained.
They are exhausted roaming many a country,
In their hearts you are contained.
The Guru's Word is a jewel,
Discovered only with light of the Provident.
When one comes to realise one's identity,
Guided by the Guru, truth is one lent.
Those who make a show of their piety,
Into the cycle of transmigration are they sent.
There are those who are steadfast in their adoration
Who have the True in their hearts stationed. (25)

Sloka I

Says Nanak, the deeds done in the world are like a tree
Which has *Amrit* and vice as its fruits.

It happens what the Creator wishes,
He eats whom he distributes.

II

Says Nanak, the exaltation of the world should be consigned to flames,
It accompanies you not, the accursed makes you forget the Name.

Pauri

Everyone has to face reckoning, Your writ must run.
You have to give the decision,
What You desire is done.
Death must bind and take, none can save.
The marauder of old age would dance on the shoulders and rave.
The Navigator in the True Guru in the true boat would brave.
The raging fire would day and night blaze.
Like the bird caught while pecking, within Your command would get release.
It would happen what the Creator would wish,
Falsehood on the earth must cease. (26)

Sloka I

He who makes us realise the Divine Abode in our heart
is the enlightened True Guru.
Then there is melody of the five esoteric instruments,
And the drums of Holy Word are beaten true.
Revealed are then continents, zones and wondrous regions not a few.
The musical instruments are played at high pitch
And on the righteous throne is seated the Guru.*
Listening the melody in a state of ecstasy,
One goes into a trance.

* Sultan - sovereign

Contemplating on the Inexpressible,
The desires are left in the mind to dance.
The lotus of mind upturned is filled with Amrit
No more it does stray away.
Forgets not the repetition of Name without sound
And get into the eternity sway.
All the sister-friends entertain the five scions*
The Guru-guided remains with her spouse.
She who quests the Lord in the Shabad,
Name would serve as a slave in her house. (1)

I

The splendour of the world is transitory;
My perverted mind doesn't remember the grave as its territory.
I am mean, lowest of the low,
My Lord! You are like the river.
Grant me only one favour,
Everything else is poison which I crave not.
With the skill of Your craftsmanship,
You have instilled life in the fragile pot of my body.
Because of Your potential, I've gained power,
Nanak is the frenzied dog of Your Court;
His frenzy dwindles every day.
The world burns like a bonfire,
Only God's Name exudes comfort and peace for which I pray.

Pauri (Incorporated) V

It is all a wonder play by Him conceived,
Guided by the Guru one has the Supreme Lord perceived.
All the misdeeds are effaced when the *Shabad* gives lead,
Even the worthless are in the company of the holy redeemed.

* senses

Meditating on the Lord one is dyed in the divine creed,
The world is enlightened if the Lord be pleased
Himself he unites in His grace unto Him I am a hundred times sacrificed,
Says Nanak, He consummates the union, should He concede. (27)

Sloka I

Blessed is the paper, the pen is blessed, blessed is ink and blessed is the pot,
Blessed is the scribe, says Nanak, who wrote the Name of True Lord. (1)

I

You are the tablet, you are also the pen,
On it the scribing also You do.
Says Nanak, You are the only One,
There is none other than You. (2)

Pauri

You are the Master craftsman, it is Your creation.
There is none other than You,
Everywhere I find Your fusion.
You know Your content and limit
You do Your evaluation.
You are Inaccessible, Unknowable, Inscrutable,
Guided by the Guru, one can have Your vision.
One is loaded with ignorance, suffering and doubts,
Enlightened by the Guru gains remission.
He whom You favour, he is united
He takes to meditation.
You are the Unknowable Lord Creator,
Pervading every location.

Lord True! He whom You motivate is inspired,
Nanak, sings his ovation. correct*
P-1292

Raga Malar
Compositions of Revered Namdev

There is but One God.
He is realised through the grace of the True Guru.

Let us serve the Lord, Without Caste, Immaculate,
Who bestows boons to the begging potentiate. (1) *Refrain*
Whose house is by directions contained with heavenly art gallery,
Who is in the seven worlds, the equable Deity.
In Whose House dwells the virgin Lakshmi, with the Moon and Sun as lamps,
And the poor Time, the worker of miracles as door-keeper with Sri Sukra,**
Such is my Narhari+ the Raja. (1)

In Whose house is the four-faced Brahma, the potter who designs species,
And has the entire universe fashioned.
In Whose house is Shiva, the crazy,
Universal guru Who expounds truth to the enlightened.
Sins and virtues are Whose mace-bearers,
At Whose Portal Chitragupta does reckoning,
And Dharamraja, the Destroyer is Whose door-guard.
Such is my Raja, my Protector Lord! (2)

In Whose house the celestial singer and the poor ascetics chant His glory,
And all the Shastra like actors in guises and mimicry in His theatre tell His story.
For Whom the wind waves fly-whisk,
Whose handmaid is Maya, the conqueror of the universe,
He Whose hearth is earth, the egg sort,
Such is my Raja, my Protector Lord. (3)

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* as recorded in the original text. ** son of Bhrigu and chief of titans + Narsing - God

In Whose house tortoise is the bed and Basik,
The serpent of thousand hoods the bed-string,
He for Whom the eighteen chiefs of vegetation provide flowers
And ten million clouds are leads to draw water,
He Whose perspiration of toes is the Ganga,
And seven seas are the pitcher-cards,
Whose household effects are all the creatures,
Such is my Raja, my Protector Lord. (4)

He Whose close relatives are Arjan, Dhru Prahlad, Ambrik and Narad,
Also ascetics, *siddhas* and Buddha,
And celestial choristers for Whom play music,
Whose house has so many creatures,
All-pervasive is Whose feature,
It is His shelter that Namdev seeks,
All the Holy are Whose towering peaks. (5) 1

Malar

Don't You forget me, forget me not God!
The authorities are prejudiced.
They are angry and hard.
They called me Sudra and drove me out.
What shall I do, my Father, my Lord? (1)

Should You grant me salvation after death,
None would know about Your reward.
All these *Pandits* call me the low-caste,
It's Your reputation they assault. (2)

You are known as kind and merciful,
My Lord of arms long and broad,
Then the shrine turned towards Nama,
And the Pandits languished in the shrine's backyard. (3) 2

Malar
Compositions of Revered Ravidas

There is but One God.
He is realised through the grace of the True Guru.

Fellow travellers! I am of the notorious *Chamar** caste,
But I have Lord in my heart and I laud my God. (1) *Refrain*
Should liquor be served even with Ganga water,
The holy will not it partake.
Liquor or anything else even when mixed with Ganga water;
Would not another form take. (1)

The tar tree is considered impure,
So is the paper made from it.
But when the Lord's Name is inscribed on it,
Devotees before it prostrate. (2)

People of my caste carry carcases around Varanasi,
Yet distinguished Brahman because of Your Name,
Propitiate me as they do a deity. (3) 1

Malar

None is like them who meditate on the Lord's Lotus Feet.
He alone is pervading everywhere,
All over is He found in concrete. *Refrain*
He in whose house is inscribed Lord's Name and nothing else,
He is of untouchable dyers caste.
That which is found in Vyas and Sanak's writings,
Spread is glory of Name over seven continents vast.
He in whose house were celebrated *Id*** and *Bakrid*#, slaughtering cow,
And venerated sheikhs,+ Muslim martyrs and Pirs a lot.

* cobbler ** Muslim festival # another Islamic holy day when goats are slaughtered + elders

Whose father did all that while the son did quite different,
He was the famous Kabira, the sought. (2)

He whose mean family members still collect carcases around Varanasi,
Him respectfully Brahmans propitiate,
He is Ravidas, slave of the slave. (3) 2

Malar

There is but One God.
He is realised through the grace of the True Guru.

Which devotion earns one the life's beloved mate?
In the company of the holy one attains the supreme state. *Refrain*
How long shall I wash soiled clothes?
And how long in sleep shall I snore? (1)

What I gathered is all that is now loathed,
Of false deals the shop is closed.
Says Ravidas, when it came to reckoning deal,
All that I did came to be revealed. (3) 1.3

P-1294

Raga Kanada
Quartets IV Score I

There is but One God.
Truth Incarnate.
The Master Creator.
Unafraid.
Disdains none.
The Image Eternal.
Beyond Incarnation.
Self-existent, True.
Realised through the grace of the Guru.

In the company of holy my mind is rejuvenated.
I am sacrifice unto the holy,
In their company I am afloated. (1) *Refrain*
Lord! Pray do be gracious,
I should remain by the holy protected.
Blessed are the holy who have realised the Divine,
Meeting holy, the fallen are ameliorated. (1)

The mind goes astray in many directions,
In the company holy, it is restricted.
The way the fisherman lays the net,
In which the fish gets implicated. (2)

The Lord's godmen are blessed,
Meeting them impurities are shed.
One is rid of the sin of ego,
The way garment with soap is disinfected. (3)

As inscribed on one's forehead Above by the Master,
The True Guru gets in the heart facilitated.

I realised the Preceptor, annuller of penury and suffering,
Nanak, the slave by Name was vindicated. (4) 1

Kanada IV

My heart is turned dust of the feet of holy.
I listened Lord's sermon in their company.
My unblemished mind is dyed in the Divine dye. (1) *Refrain*
Ignorant, I know not His extent or limit,
The Guru made me aware of the sly.
The Lord Compassionate recognised me,
I devoted myself to contemplating the Deity. (1)

Were I to meet the beloveds of my Lord,
I would tear my heart and offer them to try. P-1295
I come across the godmen,
Their company and the fallen do purify. (2)

The godmen are known as noble in the world,
Meeting whom the stones remain no more dry.
It is difficult to describe the glory of the holy,
They are ennobled by the Divine Entity. (3)

He is a great Banker, the Supreme Master,
The traders, for the loan of capital we apply.
Pray do be gracious to Nanak,
It is the wherewithal that he wishes to buy. (4) 2

Kanada IV

My self! Meditate on the Name that illumines.
Meeting the holy fosters devotion,
Living with the family one finds reclusion. (1) *Refrain*
I contemplated Name of the Lord in my heart.

It was the Divine sanction.
Day and night in bliss, the mind was abloom,
Excited in the prospect of union. (1)

All my breath and all the morsels I take,
I was in loving devotion.
In a moment were my sins effaced,
And the entanglement with Maya broken. (2)

Mere worm, what could I do?
The stupid, witless was saved by divination.
Loaded with misdeeds like heavy stones,
In the company holy I crossed the ocean. (3)

I am low, lost in evil,
Noble is the entire Lord's creation.
The Lord had all my sins washed,
Nanak, the humble, was admitted in His profusion. (4) 3

Kanada IV

My mind meditates on the Lord's Name with the Guru's Word.
The Creator has been grateful.
My duality and foul thinking are deterred. (1) *Refrain*
He has varied hues and features.
In everyone He reflects unabsorbed.
Meeting the holy the Lord came to be revealed,
The panels of vice are shoved. (1)

The holy are thought highly of,
Those who have in their heart the fount of joy served.
The holy meet the Lord in excitement
The way the cow has her calf cherished. (2)

The holy have the Lord lodged in their heart,
They are superior than anyone observed.
Their hearts exude fragrance,
The foul stench is no more heard. (3)

We are Your flock whom You had created,
Pray, have us as Your own reserved.
Nanak, the humble has brethren-in-God,
In mother, father and other relatives revered. (4) 4

Kanada IV

My self! Meditate on the Lord's Name in the heart.
The Lord's boons has Maya misappropriated in her citadel
With the Guru's *Shabad* you should the citadel assault. (1) *Refrain*
Caught in false illusion I have strayed much,
Lost in the attachment of progeny, spouse, a lot.
Like the evanescent shadow of a tree,
In an instant the wall of life is dissolved. (1)

P-1296

They are beloved of my heart,
The noble, meeting whom is one in spiritual accord.
Happy is the heart with Lord lodged in it,
It remains ever dyed in the dye of the Lord. (2)

Blessed are God's devotees,
Meeting whom the mind becomes their sort.
The divine dye never fades,
It gets into the divine love absorbed. (3)

Sinners, we commit many misdeeds,
When the Guru takes kindly we are absolved.
With the Name as the antidote in the mouth,
Says Nanak, the humble, the fallen are recalled. (4) 5

Kanada IV

My self! Repeat the Lord's Name, of universe, the Master.
When we were lost in the whirlpool of evil,
The True Guru pulled us out of the disaster. (1) *Refrain*
He is fearless, immaculate and mighty,
Saves us, the sinners, the poor mortals.
Lost in lust, wrath, vice and attachment,
As iron is saved with wood, He ferries us across the ocean waters. (1)

He is Supreme, Inaccessible, Unknowable,
We sought Him around, found not His quarters.
He is far, farther away the Lord,
He alone knows Himself of the World Crafter. (2)

He is Invisible, Inscrutable,
Meditation and the holy company are the paths for the traveller.
We listened His gospel in the holy company,
And repeated the inexpressible ever after. (3)

My Preceptor is the Saviour of the universe,
He must save us, of the world Who is Master,
Nanak, the humble, is slave of His slaves,
In His grace He saves and gives quarter. (4) 6

Kanada IV
Partal (Variable measures) Score 5

There is but One God.
He is realised through the grace of the True Guru.

My self! Contemplate the Lord, who fosters the world.
He is a jewel, ruby and emerald.

The Lord's Name is minted in the company of men of God,
Where gracious is the Lord. (1) *Refrain*
Inaccessible, Unknowable are His virtues,
How can a poor soul recall?
Ram, Ram, Ram, Ram, Lord!
Inexpressible is His gospel, of which He alone has the Word.
I meditate on it and have a windfall. (1)

The Master is my Life-companion.
Ingrained in my mind and body is
Har, Har, Hare, Hare,
The Name of Lord which is my wealth and scroll.
He who is fortunate enjoys a happy conjugal life.
The Lord he lauds,
Chanting *Har, Har, Hare, Hare.*
Guided by the Guru as reward,
Hails God chanting - Lord, Lord, Lord.
Nanak, the humble, was blessed meditating thus on the Divine Bard. (2) 1.7

Kanada IV

Laud the Lord, of Universe Creator.
Multiply your tongue into a million and more,
Repeat His Name who merits it on every score,
The Lord is gracious ever since the days of yore. (1) *Refrain*
With the grace of the Master I am inspired to serve, P-1297
Ever and ever I contemplate the Creator.
Those who meditate on Name are exalted,
I am sacrifice time and again unto the Master. (1)

The Lord is great, greater than the great, greatest and above.
I do whatever He does prefer.
Nanak, the humble, sipped *Amrit* as advised by the Guru,
He hails a hundred times his Preceptor. (2) 2.8

Kanada IV

My self! Repeat the Name of Lord Ram,
The Supremo has no feature nor any form.
In the company of the holy repeat the Name,
Thus would great good fortune dawn. (1) *Refrain*
The abode which has a shrine where the Lord is lauded,
It is bliss, much too bliss there.
Here you should chant *Ram, Ram, Ram,*
Laud the Lord as guided by the Beloved Guru.
Pay heed to the True Guru's sermon for the sake of peace,
And repeat *Har Hare, Har Hare*
Contemplating the Lord Ram. (1)

He reflects in the entire universe, the Gracious Creator,
It is He, He alone, who is known as Ram.
Nanak, the humble, has come to His shelter,
Pray, grant him as guided by the Guru the Name of Ram. (2) 3.9

Kanada IV

Kiss the True Guru's feet,
Which leads you in the Divine street.
With every breath and morsel His Name repeat,
You get it if it is inscribed in your history sheet. (1) *Refrain*
With great preparation they perform the six rituals,
The *siddhas, yogis* and those with their hair enmeshed in knots.
By such guises He is not attained.

Union with the Lord Supreme in the Holy Company is gained,
The Guru's gospel by the holy is in revelation explained. (1)

He is wondrous, Master, Immeasurable, pervading on earth and ocean.
He is Lone, Unique, ever the same complexioned.

He knows, understands everything.
Nanak's Lord in each and every heart is stationed. (2) 4.10

Kanada IV

My self! Repeat the Name of Madhu, the peaceable.
He is Inscrutable and Unfathomable.
Guided by the Guru, He is obtainable,
Should it be inscribed Above on one's table. (1) *Refrain*
Garnering the vicious Maya leads to misdeeds.
Peace is gained in meditation in the holy company
With the True Guru in the lead,
The way iron-waste with the touch of paras* becomes gold. (1)

The Sinner in the company of holy may swim across,
With the Guru, True Guru and others in the fold.
Amongst the four castes, in four stages of life who realises the Lord,
Says Nanak, he is liberated himself and has his forbears absolved. (2) 5.11

Kanada IV

P-1298

Laud the Lord, the Provider of felicity,
Lauding Whom from sins is one free.
With one's ears should one listen the Guru's ditty,
Graceful would indeed be the Deity. (1) *Refrain*
Your seekers who laud You with single-minded devotion,
They are holy, gain peace,
And exploit the treasure of meditation.
In the company of the holy, of the Lord True they do laudation. (1)

Those in whose heart you are lodged, Master,
They gain peace as reward.

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* philosopher's stone

The holy swim across the ocean,
The Lord has commissioned us for their service.
Of Nanak, the humble, *You, You, You, You, You are Bhagwan.** (2) 6.12

Kanada IV

There is but One God.
He is realised through the grace of the True Guru.

Let us laud the Lord, treasure of grace.
Ameliorator of Suffering, Provider of Peace, the Guru True,
Propitiating Whom one has no impediment to face. (1) *Refrain*
Meditating on Name the mind is paved,
Millions of sinners in an instant are saved. (1)

He who remembers his Lord,
Not even in dream he suffers at all. (2)

He whom his True Guru saves,
With his tongue the Divine Elixir he tastes. (3)

Says Nanak, the Guru has been kind,
Here and Hereafter is the face bright, I find. (4) 1

Kanada V

My Master, I make my supplication.
Sitting and standing, sleeping and awake,
Every breath should I be in meditation. (1) *Refrain*
He has the Lord lodged in his heart,
Whom the Master this boon does award. (1)

* God

His heart has peace acquired,
Who propitiates the Master with the Holy Word. (2)

He acquits in every field true,
The *mantra** of Name who is granted by the Guru. (3)

Says Nanak, I am unto them sacrifice
In the *Kaliyuga* who acquired Name as prize. (4) 2

Kanada V

My tongue! Chant praises of Lord.
Propitiate the holy many a time,
In their feet lodges my Beloved God. (1) *Refrain*
Many a device, yet you are admitted not at Portal Divine,
Should He be gracious you will take to meditation. (1)

With a million ritual performances your body is not purified,
In the company of the holy the mind is qualified. (2)

With many an attraction of Maya the thirst is not assuaged,
Repeating the Name, all the joys of life are purchased. (3)

When the Preceptor is gracious,
Says Nanak, all other involvements He does efface. (4) 3

Kanada V

Beg of Lord this concession,
Service of the holy in their company,
Meditation and freedom from transmigration. (1) *Refrain*
Propitiation of the Master's feet, P-1299
That is real joy which has the Lord's reflection. (1)

*spell, incantation

His body rare to come by, is fruitful,
To whom the True Guru is graceful. (2)

His ignorance, doubts and the abode of suffering are effaced,
He in whose heart are enshrined the Guru's feet. (3)

He who lauds the Lord in company of the holy with loving devotion,
Says Nanak, he realises the Lord of Perfection. (4) 4

Kanada V

It befits the devotee to take to meditation.
As his body and mind are absorbed in the Master,
He gets of himself the realisation. (1) *Refrain*
The world is in mere chanting lost,
They are saved who in their heart the Lord have lodged. (1)

We have known many who serve delicious dishes,
But he who eats the viands knows their riches. (2)

The actor acts many a play.
In the end he remains what he was earlier in the day. (3)

Disputation is a virtual snare,
Says Nanak, the truthful alone is pure. (4) 5

Kanada V

Hearing Your laudation, Your devotee is excited. (1) *Refrain*
His heart is gladdened watching your glory,
Wherever he turns, he finds you highlighted. (1)

Away, farther away and higher,
Deep, Profound unsited. (2)

You meet Your devotees without reservation,
You never have Your servents disquieted. (3)

Blessed by the Guru, Nanak chants His praises,
In a posture of poise and absorption anointed. (4) 6

Kanada V

To save His devotees, Himself He arrived. (1) *Refrain*
He instilled His *mantra* of Name,
With His sight were we purified. (1)

Annulled were sufferings and mind became immaculate,
The remedy of Name He applied. (2)

We became steady, came to be stationed in poise,
No more elsewhere we strived. (3)

Blessed by the holy, everyone was liberated,
Nanak with Maya was no more tied. (4) 7

Kanada V

Lord! You alone are my anchor.
You are my pride, You are my ego.
You are my support, I seek Your shelter. (1) *Refrain*
You are my hope, I rely on You.
I have Your Name in my heart's quarter.
You are my might, I enjoy Your company.
Whatever You ask, I do, my Mentor. (1)

P-1300

Your compassion and kindness bestow peace on me.
If You are gracious, the ocean I conquer.

You blessed me with fearlessness,
Nanak offers his head to such a Master. (2) 9

Kanada V

With the feet of the holy myself I bound.
I had heard that the world is a dream,
Now enlightened with Guru's *Mantra*
Dream it is indeed, I've found. (1) *Refrain*
Satisfied not with royalty, youth and riches,
Hungering for more and more I'm drowned.
I attained peace, my thirst was quenched,
As with the Lord's laudation I was bound. (1)

Without realisation of the Lord,
Like a beast I was engrossed in illusion, attachment and Maya.
In company of the holy Yama's snare snapped,
Nanak absorbed in poise was crowned. (2) 10

Kanada V

I sing laudation of the Lord with my heart.
The serene, peaceful and suave image,
I meditate on it daily and remain in it absorbed. (1) *Refrain*
All my desires are fulfilled,
Ills of millions of lives are resolved. (1)

Charities and performances of ritual practices
Of the holy company are rewards.
Nanak's agony and sufferings ended,
No more the death ever called. (2) 11

Kanada V Score 3

There is but One God.
He is realised through the grace of the True Guru.

In company of the holy, let us discourse on God,
The Supreme Lord with divine refulgence,
Meditating on Whom one is given due regard. (1) *Refrain*
In the company of the holy, one is free from transmigration,
And the life one finds no more hard.
The fallen are retrieved in an instant,
And get in the Lord's colour charged.
He who chants or listens Lord's laudation,
His foulness of mind is washed.
Says Nanak, he attains all his desires,
And he receives his cherished award. (2) 1.12

Kanada V

The holy company is the mine of Lord's Name.
Fellow travellers and companion,
Ever they fit into the mind's frame. (1) *Refrain*
He who washes daily with dust of the feet of holy,
Shed are the sins of his many a life's journey. (1)

Exalted are the utterances of the holy,
Meditating on which, says Nanak, one is a liberated entity. (2) 2.13

Kanada V

In company of the holy, I lauded God.
The mind, body and wealth belong to Him,
Meditating on Whom are the sufferings annulled. (1) *Refrain*
Why get tempted here and there?
To the Sole Lord should one devote one's heart. (1)

Supremely sacred is the seat of the saintly,
Where in the holy congregation one meditates on the Lord. (2)

Renouncing all, Nanak comes to the Holy shelter.
Pray, bestow me the Divine accord. (3) 3.14

Kanada V

P-1301

In my seclusion I behold my Love and my heart is in bloom. (1) *Refrain*
Ever in bliss, an image of peace,
There is none like my Guru. (1)

Invoking Him once,
From millions of sins am I immuned. (2)

Meditating on His virtues, sufferings are ameliorated,
The heart is attuned. (3)

My tongue sips the elixir of *Amrit*,
Nanak in the Divine Dye gets dyed his plume. (4) 4.15

Kanada V

My holy friends! let's get together. (1) *Refrain*
Let's chant hymns in bliss,
And thereby drive our sins farther. (1)
With our forehead on the holy feet
Illumined would be our mind's dark quarters. (2)

Blessed by godmen, the lotus of our heart would flower,
As we chant Lord's virtue we would find Him near. (3)

Blessed by the Lord, the holy get together,
Nanak is sacrifice unto that hour. (4) 5.16

Kanada V

Lord! Of Your feet I seek shelter.
Given to attachment, ego, deceit and delusion,
Pray, save me and undo my fetters. (1) *Refrain*
In the ocean of existence I drown.
I can be saved meditating on the Lord of diamond crown. (1)

Lord! Your Name bestows serenity.
You are the endowed Master of Divinity. (2)

Redeemer of Penury and Pain!
Treasure of Grace and Anchor of the Fallen! (3)

Gained after a million of ages suffering,
Nanak attained peace as he was the Name uttering. (4) 6.17

Kanada V

Blessed is the attachment with Master's feet.
Gained is the peace of millions of recitations and austerities,
Those of great good fortune I meet. (1) *Refrain*
I am a helpless slave of the Lord,
No longer any other succour I need.
Dispelled are my pretty doubts meditating on the Master.
Awakened with the collyrium of enlightenment, I am no more asleep. (1)

He is fathomless, Supreme Master,
An ocean of grace and of gems a retreat.
Nanak, the seeker, asks for Name,
His forehead propitiates the divine feet. (2) 7.18

Kanada V

I'm foul, foolhardy, fraudulent, lost in lust,
Pray, protect me the way You must. (1) *Refrain*
You are Powerful and Puissant to provide protection. (1)

With recitations, austerities, rituals of piety and discipline there is no liberation.
Pray, pull me out of dark dungeon of ignorance
Lord! Nanak comes to You with this supplication. (2) 8.19

Kanada V Score 4

There is but One God.
He is realised through the grace of the True Guru.

He who propitiates the Supreme Lord,
I am sacrifice unto him from my heart.
Himself liberated, He snaps my cord. (1) *Refrain*
What virtues of His should I recount. P-1302
There is no end to His accord.
Lakhs upon lakkhs are there in crores,
Who contemplate in this regard. (1)

I marvel in sheer wonder
In the deep red of His Sort.
Says Nanak, the holy in me is surfeit,
The way the dumb smiles after tasting tart. (2) 1.20

Kanada V

The Lord's devotees are devoted to none other than the Lord,
High caste or low are alike for them.
They utter His Name with tongue,
And from their heart give Him regard. (1) *Refrain*

The ocean of peace prevails everywhere,
Shatterer of fear is my life's Guard.
My mind was enlightened, my doubts dispelled,
As in my ears He breathed His spell chord. (1)

The Lord Almighty, Compassionate and Omniscient,
Enlightenment does to the devotee accord.
Nanak chants His praises day and night.
And begs the Lord's Name as reward. (2) 3.21

Kanada V

There are ever so many who make surmise,
But rare are such who the essence of *yoga* realise. (1) *Refrain*
They suffer no ill, it is all pleasure for them,
Who have the Lord alone before their eyes.
They see no evil, it is good all over,
Defeated never, they have success as their prize. (1)

They know no woe, they are ever in weal,
They give up not but ask for new enterprise.
Says Nanak, man is in the image of God,
He may be born, he may demise. (2) 3.22

Kanada V

Let me never put my Beloved out of my heart,
May my mind and body remain in Him involved!
Even though the enticing Maya threatens to bind me with her vicious card,
Whomsoever I tell my tale,
I find him in her net caught.
The catch maybe varied but the snare remains the same,
It's not easy to untie this knot. (1)

Having wandered about a lot all over,
Nanak, the humble has come to the holy resort.
Undoing my ignorance, illusions and attachment to Maya,
Pray, have me to Your bosom clasped. (2) 4.23

Kanada V

It is bliss, fun and pleasure.
The Name we chant on Name we meditate,
The Name is our life's fare. (1) *Refrain*
The Name is our enlightenment, holy bath,
Of all my problems the Name takes care.
The Lord's Name is my repute, Name is exaltation,
Across the arduous ocean Name can bear. (1)

Unobtainable, invaluable boon,
It is gained at the Guru's footwear.
Says Nanak, when the Lord was gracious,
He Himself in the heart did appear. (2) 5.24

Kanada V

The Beloved Friend, Master is ever close,
He is heard and seen ever by the side.
Then why for life's petty gains
Evil doings we chose? (1) *Refrain*
Other than the Name, whatever you cling,
Has no existence, in the life's ocean it never tows.
In hereafter everything would be manifest and revealed,
It is here that you have the darkness of doubt, illusion and pose. (1) P-1303

Attached to progeny, spouse and Maya,
You have forgotten Who by the Name of Bestower goes.

Says Nanak, I have firm faith in Him,
He would all my bonds foreclose. (2) 6.25

Kanada V

With the help of the holy, hand of evil I've trounced.
With You as support and faith in You,
Master, My anchor in You I've found. (1) *Refrain*
Many a sin of multiple lives,
A glimpse of Yours and I've disowned.
It is refulgence, bliss and divine enlightenment,
In poise of a meditative posture I am drowned. (1)

Who dare say that you can do nothing?
You are endowed with endless ground.
Lord Compassionate, Your Name and Nanak has gained
Joy, beauty and essence of *wisdom* profound. (2) 7.26

Kanada V

Invoking the Lord, he who is drowning is sustained,
His attachments, illusions, afflictions and sufferings are contained. (1)*Refrain*
Day and night I propitiate the Guru's feet,
Wherever I turn, it is His support I meet. (1)

Blessed by the holy, I lauded the Lord,
Propitiating the Guru, Nanak gained peace as reward. (2) 8.27

Kanada V

Lauding Lord in company of the men divine,
And meditating on Name, in peace is the mind. (1) *Refrain*
In His grace the Lord comes to lodge in the heart,
My forehead finds His feet as its resort. (1)

My self! You should ever meditate on the Lord.
Guided by the Guru, says Nanak, you should listen and Lord God laud. (2) 9.28

Kanada V

My heart longs for love of the Lord.
The tongue is satiated alone with Name as feed.
The eyes are soothed with sight of the Lord indeed. (1) *Refrain*
The ears resound with the Divine laudation.
The filth of my sins and misdeeds is undone.
My feet tread the Master's peaceful path,
And my body's limbs with the holy have sacred bath. (1)

As I gained shelter of the Eternal,
In other solutions no more I myself exhaust.
Extending his arm, Nanak has saved his devotees,
Not left them in the terrible dark ocean to get lost. (2) 10.29

Kanada V

They die many a time who are afflicted with evil and fraud. (1) *Refrain*
Who behold the Beloved with ego and are attached to other than God,
In millions of lanes they are lost. (1)
With immoral conduct and unprincipled doing,
Intoxicated with pride and burning in wrath,
They come to Compassionate, Gracious Lord, Helper of the helpless,
With Nanak have they Your shelter sought. (2) 11.30

Kanada V

He is Bestower of life, breath and honour,
Forgetting Him is disaster. (1) *Refrain*
Giving up God, who take to others,
They quit *Amrit* and dust they charter. P-1304

Lost in foul pleasures, stupid!
How can the peace you gather? (1)

Given to lust, wrath and greed,
Transmigration alone is your quarter.
The moment you come into the care of the Retriever of the fallen,
Says Nanak, you should consider yourself your master. (2) 12.31

Kanada V

I behold Lord's resplendent face.
I have found this jewel after hard search,
Of all my anxieties there is no trace. (1) *Refrain*
With His Lotus feet in my heart enshrined,
All my sufferings I've come to efface. (1)

My royalty, riches and family is Gobind,
Says Nanak, I have gained it with the holy grace.
Of death there is no more a case. (2) 13.32

Kanada V
Score 5

There is but One God.
He is realised through the grace of the True Guru.

Meditating on Name, you propitiate the Lord,
And at the True Guru's feet offer your heart.
This is how the Lord without limit is sought,
And with the grace of Guru the entire world bought. (1) *Refrain*
I have tried several devices to propitiate the Master
True worship is that which has the pleasure of the Bard.
It is a mere marionette of clay,
What on earth can by it be wrought?

He whose arm He holds and directs on the path,
To meet the Preceptor he is brought. (1)

I can think of no other succour,
It's Lord's hand that I have caught.
For what help can a helpless ask,
When it is the Lord who lodges in every heart?
I have longing for the feet of the Lord.
Nanak, the humble, is His slave,
Ever he is sacrifice unto the Lord. (2) 1.33

Kanada V Score 6

There is but One God.
He is realised through the grace of the True Guru.

Love! Your Name is of the world a saviour,
It is of the Nine Nidhis* a treasure.
In every form You are rare,
Why on earth, should my mind fear?
As long as I have a glimpse of the Seer?
He alone gains who had it inscribed in his lot there. (1) *Refrain*
I serve the holy and feet of the peer.
I seek dust of the feet of pure *dear*.
It equals bath at eight and sixty holy spots here.
I meditate every breath without changing to any other.
Millions and billions accompany not there,
In the end it is the Lord's Name that comes to care. (1)

Fulfiller of desire and granting of honour alone is the Seer,
The notions of duality I no more bear.
What virtues of the Lord I declare? P-1305
There is not one with whom Him I compare.

* occult power

My heart hungers for a glimpse of the Peer.
Enlightenment of the World, Lord! Nanak do grant a stare. (2) 1.34

Kanada V

Is there a device that I can have the Lord's sight? (1) *Refrain*
I long and thirst for His glimpse,
Yearning to see Him I am in a sad plight. (1)

Helpless poor, fish without water,
I cry for the holy, with holy insight.
I am dust of the feet of the holy,
I have dedicated to them my life and identity.
The Preceptor has been kindly,
Forgetting my honour and attachment,
Says Nanak, I come seeking union with the Deity. (2) 2.35

Kanada V

Various are the Lord's manifestations.
In worms and elephants, could Him one discern. (1) *Refrain*
Fasts, pilgrimages including Ganga bath and ceremonial of discipline.
Bathing in water and remaining hungry and naked anon,
Performing worship and sitting in meditation,
With circles on the body and paste mark on the six limbs,
But without the holy company there is no union. (1)

Observing Hath *yoga** and standing with the head down,
Yet affiliated with the malady of ego, their impediments are undone.
All such in lust, wrath and desires burn,
Says Nanak, he is liberated who follows the True Guru's mission. (2) 3.36

* disciplining senses

Kanada V Score 2

There is but One God
He is realised through the grace of the True Guru

Meeting the holy I am satiated,
The five thieves have fled.
In peace and poise I laud the Lord cherished. (1) *Refrain*
The benediction bestowed by Lord,
I cannot return likewise?
My heart is many a time unto Him is sacrifice. (1)

As a first step falling at the feet of holy,
I endear the Lord and meditate.
Lord! What is the place like,
Where You Your creation contemplate?
There are ever so many You who laud,
He alone finds the union who enjoys Your accord.
Nanak, the humble, in his Master remained absorbed,
You are alone, there is none other than the Lord. (2) 1.37

Kanada V Score 8

There is but One God.
He is realised through the grace of the True Guru.

Arrogance and ego discard.
The kind Lord watches it all.
My self! You should be dust of the feet of holy. (1) *Refrain*

The Lord bestows His devotees illumination.
With Lord's laudation in the heart and cherishing the Lotus Feet,
In the compassioned Charmer you go in meditation.
Pray do be gracious!

For Name in charity Nanak is salacious,
Shedding attachment, pride and illusion. (2) 1.38

Kanada V

P-1306

Lauding the Lord rids of the impurity.
A touch of the Guru and one meets the Deity.
There is no other remedy. (1) *Refrain*
Avail not holy baths at river bank, performing six ritual deeds,
Maintaining, long matted hair, conducting *havan*,*
And carrying staff of the holy. (1)

I've tried various ways, austerities, wandering about and discourses,
Yet I have gained not His identity.
All the measures have I tried,
In meditating on Name alone Nanak found felicity. (2) 2.39

Kanada V Score 9

There is but One God.
He is realised through the grace of the True Guru.

Redeemer of the fallen, friend of the followers,
He frees from fear and liberates. (1) *Refrain*
His sight soothes the eyes, the ears His laudation satiates. (1)

Lord of life, Helper of the helpless,
Provider of the humble a mate,
Fulfiller of hopes, Reliever of suffering,
Nanak has sought the shelter of feet *of the Great*. (2) 1.40

* fire sacrifice

Kanada V

The feet of my Compassionate Master are my shelter,
There is no other place.
Redeeming the fallen is pledged by the Master,
His meditation provides solace. (1) *Refrain*
The world is a cavern, an ocean of waste,
Filled with evil, ego and attachment,
Blinded with Maya and worldly involvements.
Pray, extend Your arm and pull me out in Your grace. (1)

Helper of the helpless, Cherisher of the holy,
And Redeemer of millions of sins,
I thirst for Your sight,
My Accomplished Preceptor of virtues,
Pray, do be kind and gracious to Nanak,
His tongue should laud Your favours. (2) 2.41

Kanada V

For a single night of conjugal bliss,
Many a life I will sacrifice. (1) *Refrain*
Sister friends, gold, mansions and silken bed
No longer do me entice. (1)

Gems, jewels and many a joy, says Nanak,
Devoid of Name, appear not nice.
Simple food and sleeping on bare ground, sister friend,
In the company of spouse I prize. (2) 3.42

Kanada V

Shedding ego I came to You,
Repeating Your Name, my Guru I pursue.

You are my Beloved Beau. (1) *Refrain*
Warm is my bed, my courtyard peaceful,
My ties with the five agents of evil I eschew. (1)

Free from transmigration, I feel settled.
The lotus of my heart which was upturned is in bloom true.
Terminated is the turmoil of ego.
Nanak, sings and chants laudation of Repository of virtue. (2) 4.43

Kanada V Score 9

P-1307

My self! You ought to repeat the Name of God, do repeat.
The path delineated by the holy and *Vedas* is arduous,
You are involved in attachment and suffer from ego, conceit. (1)
He alone is saved by repeating Name
Whom He Himself does reinstate.
Shed are his attachment, fear and illusion,
Says Nanak, with the blessings of the Great. (2) 5.44

Kanada V Score 10

There is but One God.
He is realised through the grace of the True Guru.

The Holy! Pray bless me with a boon that I should feel merry.
Caught by ego, attachment and five evils, I lived in their company,
To get rid of them, I come seeking company of the holy. (1) *Refrain*
Many a life I have rotated in transmigration,
Defeated, I come to the Deity. (1)

I've gained Name as my support due to His empathy.
Says Nanak, my hard-to-obtain human incarnation is a success,
Across the ocean of existence I ferry. (2) 1.45

Kanada V Score II

There is but One God.
He is realised through the grace of the True Guru.

He came of His own accord,
I know not if I played any part.
The Preceptor met His innocent devotee and blessed him with felicity. (1)
Refrain

A happenstance brought me in touch with the holy,
My mind no more goes astray, at home it does stay.
The treasure of virtue has come to be revealed to me. (1)

I am now attracted to the holy feet in exclusion of the company.
He pervades all over, lodged in every entity,
Singing His laudation, Nanak enjoys the ditty. (2) 1.46

Kanada V

It is difficult meeting the Beloved Master.
Beyond measure, charm, inaccessible, unknowable,
He is pervasive in every quarter. (1) *Refrain*
He is obtained not by routine discourses or pilgrimages,
Nor by skill in arguments or ways clever. (1)

One may make any endeavour,
He is met only as His favour.
Lord Compassionate, Gracious, Mine of Mercy!
Nanak, the humble, seeks dust of the feet of Preceptor. (2) 2.47

Kanada V

Mother mine! *Ram, Ram, Ram*, I repeat.
There is none other than the Lord.

I meditate on His Lotus Feet,
With every breath, day and night. (1) *Refrain*
When He brings about together,
There can be no discard.
He is my breath, my mind, body and else,
My treasure of virtue *in reward*. (1)

He is pervasive here and there,
I have witnessed it in the core of my heart. (2)
Nanak is liberated in company of the holy,
From his malignant ill he is absolved. (2)

Kanada V

P-1308

The devotee ever cherishes his Lord.
Lord! You are my Divine associate,
Your House has everything to accord. (1) *Refrain*
I ask for prowess, prosperity, progeny, riches and regard. (1)

Liberation, facility, enjoyment and wherewithal,
I ask from the Accomplished Lord who has everything to reward.
In His fear is obtaining bliss and devotion.
Nanak is ever sacrifice unto the Lord. (2) 4.49

Kanada V

They talk and talk and discourse no end,
The *yogis*, spiritual seekers and scholars,
Wonder about the world, yet fail to fend. (1) *Refrain*
They are lost in ego, to stupidity they lend,
Wherever they go, they find the death to attend. (1)
Pride must they deride, close to them is their end.
Meditate on the Lord, says Nanak, pay heed, O stupid!
Waste goes your life without your having the holy tend. (2) 5.50.12.62

Kanada IV
Octets Score 1

There is but One God.
He is realised through the grace of the True Guru.

My self! Meditate on the Lord's Name, you will find felicity.
The more you meditate, the more peaceful you will be.
In the True Guru's service there is joy plenty. (1) *Refrain*
What the holy long every instant
Is the joy they find in their Deity.
They discard all other pleasures,
Other than Name they cherish no felicity. (1)

Guided by the Guru, the Lord's Name tastes sweet.
The sweet word does the Guru commit to the memory.
The True Guru's word holy are supreme,
In the holy words does one finds company. (2)

Listening the holy word, my heart has melted,
Fragrant, my mind finds its identity.
The unstruck melodies have been sounded,
It is going to be an endless symphony. (3)

Every instant I'll recite the Name,
And Guru-guided with the Name spell myself identify.
Listening Name, cherishing Name, the Name shall me satisfy. (4)

I shall wear bracelets of gold and dresses of variety,
But devoid of Name everything is drab, one is born, dies, is born again to die. (5)

Heavy is Maya's veil, caught in its whirlpool, seldom does one survive.
Sins and misdeeds are like the scrap-iron,
across the arduous ocean's will they not ferry. (6)

Fear and disaffections are the boat,
Which Guru the pilot with *Shabad* would carry.
Should one dedicate oneself to the Lord,
One would with the Lord identify. (7)

In ignorance one is as good as asleep,
The Guru's *Shabad* will awaken the body.
Says Nanak, it is His writ that runs,
It happens the way He does signify. (8) 1

Kanada IV

My self! Meditate on the Name, it will ferry you across.
He who meditates is liberated,
The way was vindicated Dhru Prahlad. (1) *Refrain*
Pray, do be gracious, my Lord.
Let me in Name be absorbed.
Within Your grace who meets the True Guru
With the True Guru he meditates on God. (1)

The filth of ego accumulated in many an eye,
In the company of holy is totally washed.
The way iron does float with wood,
With *Shabad* the Guru is laud. (2)

Meeting the holy takes to the holy company,
In the company holy one enjoys the essence of accord.
Devoid of holy company whatever the egoist does,
Is like out of water one's getting in the marsh. (3)

Of holy, Lord God is the saviour,
Sweet He appears to the man of God.
The Name exalts every instant.
In the True Guru sermon is one involved. (4)

Brahma born of the lotus and Vyasa son of fish,
For their intensity of devotion are given regard. (5)

He who is holy should be venerated,
Transmigration will not be your lot. (6)

Don't you be misled by high and low *varna,**
Sukdev, Brahman touched the feet of Janak of Kshatriya caste.
Leftovers of the food were thrown over him,
He did not mind at all in his heart. (7)

Janak occupied the supreme throne of the clan,
His face smeared with dust of the feet of nine men of God.
Pray, do be gracious to Nanak,
Let me be slave of the slaves of the Lord. (8) 2

Kanada IV

My self! As guided by the Guru, let us laud the Lord with loving devotion.
Let one tongue turn into a million tongues,
And the million tongues chant His praises a million times in rotation. (1) *Refrain*
The Sheshnag** meditates with his thousand hoods,
And yet cannot conceive His divination.
He is Unfathomable and Unknowable,
With the Guru's guidance the mind gains His perception. (1)

They are distinguished who meditate on Him.
Meditating on the Lord they enjoy felicitation.
Bidur*** slave girl's son, a low-caste lad,
Was embraced by Krishna in manifestation. (2)

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* caste
** serpent king. *** Krishna's devotee

Wood is born out of water,
With wood can one float to one's destination.
The Lord Himself takes care of His devotees,
He must live up to His estimation. (3)

We are stone, iron and big boulders.
In company of the Guru, our boat would get into navigation, P-1310
The way a weaver was saved in the holy company
And endeared by his companions. (4)

As we stand and as we sit,
We should ever remain in contemplation.
The True Guru is *Shabad* and the *Shabad* is True Guru,
Leading the devotee to liberation. (5)

Guided by the Guru every breath we gain strength to meditate,
Fearless now we take to contemplation.
Blessed by the Guru, ego is shed.
The Guru-guided gets absorbed in meditation. (6)

The True Guru is the Provider of true life,
Which the unfortunate will not be given.
This opportunity is not going to repeat itself,
They would regret in torment and affliction. (7)

He who looks for peace for himself,
Before his Guru he should go in propitiation.
Nanak asks for the grace of the Master,
And ashes of the True Guru for his face as emulsion. (8) 3

Kanada IV

Dyed in the Divine Dye, I take to Lord's laudation.
In the Divine fear I've turned immaculate,
I now need the Guru's guidance as leaven. (1) *Refrain*

Dyed in the Divine Dye is one ever recluse,
The Lord comes to him on a visitation.
I live on dust of the feet of holy,
In His grace, He would arrange its provision (1)

Those lost in duality and avarice,
The untreated mind gets not dyed in divination.
With the Guru's Word, they change their life,
Meeting the Guru they take dye of His mission. (2)

The ten sense-organs are ever restless, wandering in ten directions,
The Three Qualities leave one no rest or vacation.
Guided by the True Guru the mind is controlled,
And thereby it finds liberation. (3)

The Lord is pervasive in all the creation,
In Him would everyone find emersion.
He has a unique form though many a manifestation,
All He conducts with a single ordination. (4)

The Guru-guided realises the One,
The Godward facing behold His manifestation.
The devotee arrives at his Eternal Abode,
Where unstruck melody is in reverbration. (5)

He has created the universe and its creatures,
The Guru-guided come for exaltation. (6)

We have been sequestered for many a life, my Beloved Lord!
With grace of the Guru look for union.
Meeting the True Guru is finding supreme bliss,
The foul understanding is in bloomy formation. (7)

The Lord of life, pray, bless me with Name,
For the Name I have a great fascination.

Nanak's is the True Guru
The True Guru will gain him cherished union. (8) 4

Kanada IV

My self! Tread the path traced by Guru.
The way a wild elephant is controlled with chains,
With the Guru's goad of *Shabad,* the mind subdues. (1) *Refrain*
It strays to ten directions,
Guided by the Guru, you should the Lord Divine pursue.
The True Guru blesses with *Shabad* in the heart,
With tongue you should the Lord's Name imbue. (1)

P-1311

Afflicted with the venom of the poisonous snake,
With *Shabad* as healing spell, the Guru will come to your rescue.
The serpent of Maya dare come not near him,
Casting off poison, who is devoted to the True. (2)

The dog of greed is wild in the city *of body*,
Away in an instant would the Guru shoo.
Every town has truth, contentment and *dharma*,
There should you laud the Guru. (3)

Man is sunk in the mine of attachment,
The Guru will pull us through.
Seeking His shelter we shall come crying,
Each one of us the Guru would woo. (4)

The world is a drama in dream,
Everyone playacts as dramatic crew.
Guided by the Guru, they gain profit,
And at the Portal Divine are invested by the True. (5)

The egoist acts in ego,
And cinders of sins seems to pursue.

When comes death he feels uncomfortable,
What he sows becomes his due. (6)

Godmen garner the Name Divine,
Which as wayfare makes them do.
They consume and spend as much they want.
No scarcity for them in this does accrue. (7)
With the wealth of Lord's Name in the heart,
Realisation of this wealth at the Guru's feet they imbue.
Says Nanak, when the Compassionate Lord is kind,
Suffering and penury the devotees eschew. (8) 5

Kanada V

My self! Let us under True Guru's guidance contemplate,
The way scrap iron becomes gold coming in touch with Paras*
And the qualities of Paras, too, it adumbrates, (1) *Refrain*
The True Guru is the prime Paras,
He who comes in touch with Him,
He is rewarded with the cake.
The way Prahlad was saved with Guru's sermon,
The Guru does His devotees vindicate. (1)

The True Guru's utterances are holy,
The Holy Words with Amrit satiate.
The way Ambrik** was liberated,
On the True Guru's utterances we meditate. (2)

Of all the shelters who takes to the True Guru's shelter,
He would the Name Divine contemplate.
When the Lord Compassioante becomes gracious,
The path Divine He would vindicate. (3)

* philosopher's stone. ** a rishi

Those under the True Guru's care are settled,
The Lord Himself in their felicity does partake.
He who aims an arrow on the devotee,
It must turn back and strike the one who the aim takes. (4)

He who serves in construction of the Holy Pond,
At the Portal Divine finds himself come to felicitate.
Guided by the Guru time and again who meditates,
He would meet the Lord-in-state. (5)

The Guru-guided is conversant with mystic music and also *Vedas*.
If the Guru is pleased one contemplates.
The devotee becomes the image of the Lord,
The holy does the Holy venerate. (6)

The misbelievers don't take to the True Guru,
The unbelievers are deluded and degenerate.
They are in the company of canines of passion and greed,
In the carcass of Maya would they waste. (7)

P-1312

The Divine Name is the Saviour of the universe,
In the company of holy, they contemplate.
Says Nanak, my Preceptor Lord, pray save me!
Let me in the company of holy meditate. (8) 6

[First set of six hymns]

Kanada V
Chhant

There is but One God.
He is realised through the grace of the True Guru.

Those who meditated on the Lord are saved.
No endeavour with Maya availed.

Meditating on the Lord the rewards they gain,
Hailed are they of great good fortune.
In the company of the holy they are enlightened,
And are with the Divine in tune.
Shedding pride, attachment and evil passion,
Attached to the holy feet across they have sailed.
Supplicates Nanak, in the shelter of the Master
Of great good fortune are they,
Who with the Lord's glimpse are bailed. (1)

In company of the holy, may we meditate on the Lord.
And in a state of ecstasy the Lord we laud.
There is life in laudation and sipping *Amrit*,
One is free from transmigration.
Giving company of the holy and meditating on the Lord
One suffers not any affliction.
The Lord Compassionate! The Master Creator! Pray do be kind,
That the holy should we serve.
Supplicates Nanak, devotees seek dust of feet of the holy,
That, with a glimpse of the Lord, in poise they merge. (2)

All the creatures meditate on the Lord,
Their repetition of Name, austerity and discipline fetches them reward.
Meditating on Master, the omniscient day and night,
Their entire life is fruitful.
Those who laud the Lord and meditate on Him ever,
They are in life successful.

Repetition of Name, austerity and discipline gain the Lord Immaculate,
The wealth of Name of the Lord abides.
Supplicate Nanak – pray do be gracious,
The jewel of Lord's Name should be my guide. (3)

It is fun and frolic, of bliss the wonder,
In His grace is met the joy vendor.

Meeting the Master, of Peace Provider,
Desires of the heart are met.
Hailed from every side, lost in poise,
There is no more suffering and neglect.
He clasped to His heart in joy,
And all the misdeeds and sins were effaced.
Supplicates Nanak, met was Master, the Provider of peace,
With bliss who everywhere does pervade. (4) 1

Var Kanada
(to be sung in the measure of Musa ballad)

There is but one God.
He is realised through the grace of the True Guru.

Sloka IV

The Lord's Name is the treasure, guided the Guru enshrine it in your heart.
Ever be slave of the slaves,
The evil of ego you should abort. P-1313
You would have made a success of your life,
Never having defeat to mar.
Of great good fortune are they, says Nanak,
Who, guided by the Guru, find felicity in the Lord. (1)

IV

The Lord, and Lord alone, is the treasure of virtue.
Guided by the Guru, if the Lord is contemplated,
At the Portal Divine is one exalted by the True.
Repeating the Lord's Name, the face turns radiant of heroic hue.
Says Nanak, the Guru is the image of Lord,
Meeting whom the Name one does imbue. (2)

Pauri

You are an ascetic among ascetics,
And among the *yogis* you are a *yoga* practitioner.
You enjoy the essence of bliss,
And among the pleasure seekers you love pleasure.
You do everything yourself,
What you please comes to appear.
Blessed is the company of the holy, many a time,
The utterance of the Holy Word does cheer.
Let everyone repeat Name of Lord, the Lord alone,
Repeating which all the sins disappear. (1)

Sloka IV

Hare, Hare, Hare, Hare is the Name
Guided by the Guru only a few realise.
It frees from ego and attachment,
And of foul-thinking does sanitise.
Who have it inscribed from the Above in their lot,
Says Nanak, they chant praises of the Lord day and night. (1)

IV

The Lord is gracious, what He conceives must mature,
Himself He operates, there is no one of His stature.
What He wants comes to pass,
It must not happen what He abjures.
None has been able to evaluate Him,
Limitless is my Preceptor.
Says Nanak, guided by the Guru who laud Him,
Their mind and body are cool and pure. (2)

Pauri

It is Your light all over,
Every heart is dyed in Your dye.
Everyone meditates on You, my Cherished Master,
You are immaculate and True Deity.
You are the lone Donor,
All others are beggars seeking charity.
You are both devotee and Deity,
Guided by the Guru we gain You Almighty.
Everyone repeats Your Name as controller of impulses,
And receives the fruit of Your empathy. (2)

Sloka IV

My self! Meditate on the Lord's Name,
At the Portal Divine, you will receive accord.
You will get what you desire,
And in the Holy Word you will be absorbed.
Annulled would be all your sins and misdeeds,
Your ego and pride you'll set apart.
Guided by the Guru the lotus of Your heart would blossom,
And everyone would appear as image of God.
Pray, do be gracious,
So that Nanak the humble should meditate on his Lord. (1)

IV

Sacred is Lord's Name, contemplating which sufferings are shed.
He who has it inscribed at the Primal Time.
He has the Name in his mind fed.
He who abides by the True Guru's wishes,
No more would be with his penury and pain remain wed. P-1314

None has ever realised Him on his own,
One can have it verified.
Nanak, the humble, is slave of slaves
Who to the True Guru's feet are pledged. (2)

Pauri

Creator, You prevail everywhere,
It is all Your creation.
Of various colours the universe You have conceived,
Of many a variation.
It is Your light that is reflected everywhere,
It is You who divert it to divination.
He on whom You are gracious meets the True Guru,
And from the True Guru's mouth he receives direction.
Let all utter Ram, the Name of the Lord,
Which rids us of penury, pain and every affliction. (3)

Sloka IV

The Lord is *Amrit* and the Name its essence,
The *Amrit* should one imbibe in one's heart.
The Preceptor is found in the holy company,
He is realised through the Holy Word of Lord.

I meditated on the Lord's Name,
And the vice of ego I could abort.
He who repeats not the Lord's Name,
He has gambled away his life and lost.
With the grace of the Lord who meditates on Name,
The Lord's Name he enshrines in his heart.
Says Nanak, He has his face radiant,
In the Court of the True Lord. (1)

IV

Lauding the Lord is noble,
Meditating on the Name in *Kaliyuga* is a practice holy.
Guided by the Guru we should laud the Lord
And in the heart should repeat Name of the Deity.
Of great good fortune are those who meditate on Name,
They are blessed with the treasure of Divine Entity.
Those who go about without Name,
Ever in ego they earn ignominy.
The elephant may be washed in water and rubbed,
Again he would get himself dusty.
Pray, let me meet the True Guru in His grace,
And lodge the Formless in my heart's cavity
Those who listen and bring faith in the Lord,
Nanak, the humble, hails the holy. (2)

Pauri

The Lord's Name is a worthwhile wherewithal,
He is the Supreme Master.
The Creator Himself has devised this play,
With the entire world as a character.
His refulgence permeates every light,
It is true that He pervades all over.
Everyone meditates on Him
But they succeed who, guided by the Guru, laud the Formless Preceptor.
Let everyone chant the Name of Lord of the universe, it's life,
To carry cross the ocean who is a navigator. (4)

Sloka IV

Mine is just one tongue, Lord,
While Your virtues are unknowable and much deep.

Innocent, how do I meditate?
You are vastly inaccessible and of immense sweep.
Pray, bestow me with the holy wisdom
That I sit at the True Guru's feet.
Lord, bless me with the company holy,
That a sinner can also swim across with the fleet.
Nanak, the humble, may be pardoned,
With the grace of Lord, the Divine I meet.
Lord, pray pay heed to my supplication,
That a sinner worm may across the ocean retreat. (1)

IV

P-1315

Lord, Life of the Universe, Pray do be gracious,
With the True Guru bring about my union.
In the service of the Guru, I got endeared,
And the Lord showed His compassion.
I am now free from vain desires,
Involvement in worldly affairs and tension.
The Guru was gracious Who inculcated Name,
And with the Shabad I was sworn.
Nanak, the humble, was receipient of endless wealth
The Lord's Name and divination. (2)

Pauri

Lord, You are great, greater than great, greatest indeed.
Those who meditate on the Limitless
And utter *Har, Har, Har, Hari** in them can one read.
Master, who chant and listen Your glory,
From millions of sins they are freed.
Guided by the Guru, those of great good fortune,
We have treated as great as You in the creed.

* God.

Let all meditate on the One Who was True at the Primal Time,
Before the Time Primal, Who is True today and would ever be True,
Of Whom Nanak, the humble, is slave of slaves to heed. (5)

Sloka IV

My Lord, of universe, the life,
As I contemplate, by the Guru as advised.
The Inaccessible, Unknowable,
The Profound You have came to meet me as a surprise.
You Who is pervasive in every heart,
Of immense size.

A hedonist, You enjoy every pleasure,
Of Maya You are the consort, *a prize*.
Yourself, You give in charity to the entire universe,
Every living being, category-wise.
Pray bestow a boon to me,
I seek company of the holy and wise.
Says Nanak, do come over and meet me, Lord!
I laud and chant Your hymns *in every guise*. (1)

IV

The Name of my Beloved pervades in my body and mind.
All my desires and longing are met
I am in peace and poise, I find. (2)

Pauri

The Lord's Name is enchanting and invigorating.
The man of God is immaculate and stimulating.
He who meditates on the Name day and night,
Maya is seen his feet ever propitiating.

The Lord fosters all the living,
He is ever found approximating.
He realises whom He Himself blesses;
The True Guru is ingratiating.
Let everyone chant – *Govind Hari**, *Govind Hari, Govind Hari,*
Lauding the Lord one finds oneself in the Lord annihilating. (6)

Sloka IV

My self! Even while asleep you should remember God,
And in poise you should remain absorbed.
Says Nanak, should one be excited for the Divine
The Guru in His grace has one meet the Lord. (1)

IV

I have cultivated only One,
He alone is in my mind.
Says Nanak, the Lord alone is my support.
From Him alone one obtains liberation and respect, I find. (2)

Pauri

Guided by the Guru the five instruments reverberated in a symphony,
And as a stroke of luck, the unstruck melody came to sound.
With the Guru's *Shabad* as my anchor,
In a state of bliss, I found the Lord all around.
Since the Time Primal and before His image remains the same, P-1316
Guided by the Guru, meditating on Him, myself I found.
Lord Compassionate, pray bestow me a boon,
Let Your humble slave to You remain ever bound.
Everyone should hail the True Guru,
Meeting Whom one finds one's secrets kept sound. (7)

* Name of God

Sloka IV

When there is a spiritual tide, the devotees overflow into bloom.
Those who have faith in the True Guru,
Says Nanak, they are of great good fortune. (1)

IV

Innumerable are the Lord's Names,
Beyond description are His virtues.
He is Inaccessible and Unknowable,
How can a devotee the Lord pursue?
Those who mechanically repeat the Lord's Name,
Not a sesame grain is considered their value.
Says Nanak, the humble, the Preceptor is inaccessible,
He is met only when Himself His devotee with His apron He sews.

Pauri

The Lord is Inaccessible, Unknowable, how do I glimpse His charm?
With whom do I compare Him?
He has no features, no form.
He realises Him to whom Himself He reveals,
He finds Him warm.
The holy company is the school
Where one may an estimate of His virtues form.
Blessed is the tongue, blessed are the hands, and blessed is the teacher, the True Guru,
Meeting whom is recorded the Divine norm. (8)

Sloka IV

The Lord's Name is *Amrit*, we recite it if the True Guru does please,
The Lord's Name is solemn, reciting and listening which sufferings cease.

They alone repeat the Lord's Name,
Who have inscribed it on their forehead from the Above in their case.
They are exalted on the Portal Divine,
Who have the Lord enshrined in their heart's niche.
Says Nanak, bright are their faces,
Who listen the Name and feel pleased. (1)

IV

The Lord's Name is a treasure that, guided by the Guru, is obtained.
Those who have it inscribed from the Above,
They have the True Guru attained
Their body and mind are at peace,
Their heart has the quiet gained.
Says Nanak, reciting the Name of Lord,
Penury and sufferings are *Refrain*ed. (2)

Pauri

I am sacrifice unto them ever and ever who my True Guru have realised.
They meet my True Guru,
Who have it on their foreheads from the Above inscribed.
Guided by the Guru I meditated on the Unknowable,
Who has no form or features described.
Those who meditate on the Guru's inscrutable Word,
The Master and the devotee get identified.
Let everyone utter — *Nar Hare**, *Nar Nar Hare, Nar Nar Hare,*
And have a great deal benefit derived. (9)

Sloka IV

The Lord's Name I repeat and in the Lord pervading all over I am absorbed
In every heart is enshrined the Lord,
The Lord has devised this play of a colourful sort.

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* Puissant Lord

The Life-force abides by me,
The Master, my true friend has me this informed, P-1317
That the Lord is realised by them
Who have it inscribed Above in loving accord.
Nanak, the humble, meditated on Name,
With the Guru's Word in the core of his heart.(1)

IV

Look for the Beloved Lord,
It is a great good fortune should He come to lodge in the heart.
The Guru Accomplished revealed,
Nanak was in the Lord absorbed.

Pauri

Blessed is the hour, happy and fruitful, when the Lord's service does one relish.
Godmen, let us discourse on the Lord,
I look for one who the inexpressible can express.
How to realise Him? How to Him behold?
My Lord God is accomplished and does with His wisdom impress,
Himself He brings about His union,
With the Guru's Words one gets to the Name one's access.
Nanak is sacrifice unto them,
Who meditate on the Lord in an uninterrupted excess. (10)

Sloka IV

My eyes are riveted at the Lord,
The Guru has blessed me with the collyrium of enlightenment.
I realise my Beloved Master,
Says Nanak, the humble, in poise and content. (1)

IV

The Guru-guided has peace in his heart,
His mind and body are in the Name absorbed.
He meditates on Name, studies Name,
Attuned to Name he is lost.
Having gained the Name as boon,
All his anxieties are far off cast.
Meeting the True Guru, Name is gained,
One's hungers and thirsts abort.
Says Nanak, devoted to Name,
One finds Name collected safe in one's scarf. (2)

Pauri

You created the universe Yourself and put it under Your order.
There are self-possessed who are lost,
And others who realise and attain the Preceptor.
Supreme is the Lord's Name,
Which the fortunate with the Guru's Word gather.
Penury and sufferings are shed,
When the Guru does the Name offer.
Let us all serve the Heart-Charmer and World-Charmer,
Who created the universe and put it all under His order. (11)

Saloka IV

With the malady of ego in mind and body,
The evil-egoists are deluded.
Says Nanak, they can be free from the malady,
When they meet the holy comrade. (1)

IV

I find my mind and body in form
When with my eyes I behold my Lord.
Says Nanak, I have realised the Divine,
I survive listening His Word. (2)

Pauri

Lord of the universe, Creator Supreme, Wondrous and Immeasurable!
Devotees of the Guru! Let us meditate on His Name,
He is unique, His Name is invaluable.
He who remembers Him day and night,
He realises Him, it is no fable.
Of great good fortune are those who find holy company,
With the True Guru's Word irrefrangible.
Let everyone repeat *Nar Narain,** *Nar Narain,*
Which relieves of the Yama's squabble. (12)

Sloka IV

A godman while reciting the Name was hit with an arrow by an idiot.
Says Nanak, the godman was saved by the Divine,
But he who aimed the arrow was by the same arrow hit. (1)

IV

P-1318

My eyes inebriated with love are with Name involved.
Says Nanak, gorge them out,
Should they behold other than the Lord. (2)

* Puissant Lord – Narsing

Pauri

He pervades over land and water, beyond limits is He.
He fosters every living creature,
It happens as per His decree.
Mother, father, son, brother and friend,
Other than Him, there is none for thee.
Pervasive in every heart,
Everyone makes Him plea.
All should laud the Lord,
Whom one can everywhere see. (13)

Sloka IV

When the devotees meet their fellow-travellers,
The Lord blesses the union with colour.
Says Nanak, one should laud the Lord,
And depart for the Eternal House with fervour. (1)

IV

Lord! You are the Provider of all,
Everyone looks upto You.
All of them on You meditate,
For Your charity they sue.
When the Lord gracious extended His hand of a Donor,
It rained all over from the blue.
There was a rich crop from an indulgent field.
Reflecting the Lord's Name true.
Nanak, the humble, begs Name of the Lord,
The Name being his due. (2)

Pauri

Reciting Name of the Ocean of Peace, one's desires are met.
One should meditate on the Lord's feet,
The Guru is of the Holy Words chest.
Meeting the godmen one is saved,
No more need one fear the Yama's test.

And attain success in the boon of life,
Repeating Name of the Divine Ascetic.
Seek shelter of the True Guru,
All your woes and sufferings would be at rest. (14)

Sloka IV

I look for my Beloved,
My Beloved I find by me.
Says Nanak, when you come to know the Unknowable,
Guided by the Guru, Him you would see. (1)

IV

Nanak, cultivated the True,
Without Him he cannot exist.
Meeting the True Guru one attains the Perfection Incarnate,
And the tongue with the joy has a tryst.

Pauri

He who chants, listens or discourses on the Lord,
His impurity of many a life is shed,
What he longs, he gets as reward.
Freed from transmigration,
The Lord he comes to laud.

Himself he is saved, his associates are liberated,
His family is ferried across.
Nanak, the humble, is sacrifice unto Him,
Who is cherished by the Bard. (15) 1

* (correct)

Raga Kanada
Composition of Revered Namdev

There is but One God.
He is realised through the grace of the True Guru.

He is the Master-Reader of hands, my Boss.
Like the face reflected in the looking glass. (1) *Refrain*
Dwells in every heart without blemish,
Free from shackles, without a fetish. (1)

The way you see your face in water,
Exactly like him is Nama's Master. (2) 1

* as recorded in the original

Raga Kalyan IV

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Lord! You are all-pervasive, no one has known Your extent ever.
We are children fostered by You,
You are the Elder, like father and mother. (1) *Refrain*
Numerous are Your Names,
You are the Unkown, Unknowable Ruler.
The learned and talented have cogitated much,
Not a sesame worth Your value they could discover. (1)

Everyone chants Your praises,
Your extent no one has been able to measure.
You are Inencompassable, Immeasurable and Without Limit, Master.
With much repetition of Your Name,
We have found not, You are where. (2)

Everyone lauds You Lord,
And chants praises of the Superior.
You are the ocean, we are fish in it,
No one can Your extent measure. (3)

Lord! Pray do be gracious to the humble,
Bless me wih the Name to endear.
I am stupid, purblind, Name alone is my support.
Which, guided by the Guru, has become inhere. (4) 1

Kalyan IV

Lauding the Lord devotee gets revived.
Guided by the Guru, he takes to meditation,
As at the Above it has been inscribed. (1) *Refrain*
He meditates on the Guru's Feet day and night,
His heart to the Lord God subscribed.
The Lord's glory prevails the world over,
The way when rubbed the fragrance of sandalwood is multiplied. (1)

The devotee remains in Lord absorbed,
While the misbeliever keeps him reviled.
As the traducer indulges in slander dictated by his *karma*,
His foot is bitten by she-serpent despised. (2)

Master, You take care of Your devotees,
From age to age by Your devotees You abide.
What matter if the demon exhibited his wickedness,
In due course his own death he died. (3)

All the species created by the Preceptor,
Have of the death its bite.
The Lord's devotees are ever saved by Lord
Nanak, the humble himself in their service is ascribed. (4) 2

Kalyan IV

P-1320

My self, On the Creator of the universe meditate.
Repeat the Lord's Name as indicated in Guru's sermon,
All your sins and sufferings you'll escape. (1) *Refrain*
With one tongue His entire adoration cannot be done,
Of many a tongues pray do me make.
They laud Him again and again every moment,
I cannot do justice for my sake. (1)

I am deeply infatuated with the Master,
To have His glimpse my heart does ache.
He is great Bestower of the living,
He should know the plight of those with heartbreak. (2)

Should someone show me path to the Preceptor,
What shall I offer him to compensate?
I would dedicate my mind and body and have others do so,
Should I meet one who is His confidence-keep. (3)

Lord's Virtues are far too many with His glory,
How can we the humble have them narrate?
All my knowledge I owe to Him,
He is the Lord Accomplished of Nanak, the meek. (4) 3

Kalyan IV

My self, you should adore the Lord,
Which it is said is not so easy a task.
*Dharam**, *Arth***, *Kam*+ and *Mokh*#
Chase the man of God. (1) *Refrain*
He alone contemplates on the Lord,
Who has this written in his lot.
When the Creator asks for your reckoning in His court,
Your contemplation will hold your fort. (1)

I've gathered sins over many a life,
I suffer from the agony of conceit.
The Guru in His grace cleansed me, with compassion,
And had my ills to retreat. (2)

A man's Master lives in the man's heart.
The man contemplates on Him ever.

* Discipline ** Self-sufficiency + Success # Salvation

In the hour of need in the end,
The Lord sustains like a fellow-traveller. (3)

O Lord! Your slave sings Your praises,
And on the Creator's Name meditates.
O Master, You are the protector of Nanak, the humble,
The stone is sinking, pray save its fate. (4) 4

Kalyan IV

The Lord knows what goes in our heart.
Should someone slander the holy,
The Lord pays not heed to the assault. (1) *Refrain*
He who casts off every other service,
Of the Lord's service he gives utmost regard.
The death dare not stare in the Lord's service
On one's feet it comes and gets lodged. (1)

He on whom my Lord is gracious,
His sermon in his ears He imparts.
No one can match him,
Whose service is acceptable to the Lord. (2)

Wondrous are Lord's ways,
In an instant He distinguishes between genuine and false.
The genuine are blessed while the false into regret fall. (3) P-1321

He is the Bestower, Accomplished Master,
We ask for a kind accord.
Nanak, the humble, my please be shown grace,
That ever should he abide by the feet of his Bard. (4) 5

Kalyan IV

The Bountiful Master, Pray do be gracious.
I long to sing the praises of my Lord.

I live in the hope day after day,
When would He clasp me to His heart. (1) *Refrain*
I am an unlettered, ignorant child,
The Father must take care.
The son falters at every step,
The Lord must cherish and bear. (1)

O Lord! Whatever you allow,
It is that alone I owe.
I have no other place,
Where can I go? (2)

The devotee who adores the Lord,
The Lord, too, takes him in his care.
The light mingles with light
And then merge into each other. (3)

When the Creator is kind,
He makes one meditate.
Nanak, the humble, sought His support,
The Master must watch his fate. (4) 6.

(sixtysix hymns – I)

Kalyan Bhopali IV

There is but One God.
He is realised through the grace of the True Guru.

Lord Supreme, Preceptor, Master, Redeemer of Suffering, Creator!
All your devotees look upto You, the Ocean of Peace,
Divine Navigator, Fulfiller of desires. (1) *Refrain*
Lord Compassionate to the meek, Master of the universe, Omniscient, Cherisher!
They become fearless who meditate on Name,
Guided by the Guru who propitiate the Liberator. (1)

The ocean of life they ferry across,
Those who at the feet of the Lord of the universe seek shelter.
The Lord vindicates His devotees Himself,
Says Nanak, the Lord Himself takes care. (2)1.7

Raga Kalyan V Score I

There is but One God.
He is realised through the grace of the True Guru.

Pray, do me a favour!
The humming bee of my heart,
For the elixir of Your feet be ever a cherisher! (1) *Refrain*
I have nothing to do with any other drink,
The *chatrik* asks for just a drop of rain water. (1)

I have no peace without meeting,
A glimpse, and Nanak's life gains vigour. (2)

Kalyan V

Your Name serves the seekers,
The support of Creator, Master of all, of utmost peace the Provider! (1) *Refrain*
Innumerable species ask for boons,
They get what pleases the Lord. (1)

P-1322

His glimpse fulfils desires,
His contact inspires to laud.
Says Nanak, when the essence meets the Divine essence,
It's like the jewel getting in the jewel dissolved. (2) 2

Kalyan V

High is my Beloved's reputation,
Ever fresh of heart captivation. (1) *Refrain*

Brahma, Shiva, *siddhas*, sages, Indra and devotees for it have vied.
Yogis, seekers of enlightenment, Sheshnag* and others,
Contemplate the One manifesting Himself in tides. (1)

Nanak is sacrifice unto the holy,
Ever who in the company of Lord abide. (2) 3

Kalyan V Score 2

There is but One God.
He is realised through the grace of the True Guru.

Lord! Reposing faith in You is spiritual exaltation.
Beholding you with the eyes, listening with ears Your sermon,
Every limb of body and life gain peace and inspiration (1) *Refrain*
Here and there, everywhere Your pervade,
Equally in a blade of grass and mountain. (1)

Whenever in any direction we see,
The Lord Supreme, Great Master comes for mention.
In the company of holy are annulled illusions and fears,
Says Nanak, after great esoteric cogitation. (2) 1.4

Kalyan V

Music of laudation the Divine virtues and bliss of the measure of Vedic chants,
Godmen articulate and listen in the holy company. (1) *Refrain*
Search for enlightenment, meditation, glory and charity,
The mind repeating Name in ecstasy,
Thus getting rid of the sins thereby. (1)

Lost in *yoga* praxis for enlightenment and liberation,
Mind in the Holy Word in quest of essence,

* the legendary serpent with thousand hoods

Repeating Name uninterrupted and undergoing austerity,
Thus says Nanak, getting absorbed in the light Divine,
One comes to suffer no pain or penalty. (2) 2.5

Kalyan V

How do I realise Him? What should I do?
Undertake meditation? Acquire knowledge? Study scriptures?
The arduous path, how do I pursue? (1) *Refrain*
Of Vishnu, Shiva, *siddhas,** sages and Indra,
I knock doors of all the true? (1)
Some bestow sovereignty, others heaven,
One in million offers me *Mukti*** of the Guru.
Says Nanak, thus obtained in the ecstasy of Name
And by falling at the feet of the *Sadhu.**** (2) 3.6

Kalyan V

Lord of life, Gracious, Friend Divine,
Saviour from the agony of womb, the snare of *Kaliyuga*,
And the torture of transmigration, (1) *Refrain*
Meditating on Name, I come seeking Your shelter,
Compassionate Lord, pray take my care. (1)

Helpless, humble with hope,
Name of the Master is my only dope. (2)

Other than You Lord I know not anyone
In the entire world, it is You I've known. (3)

Pray, let me remember the Lord's Name day and night, ever.
Nanak has the Preceptor alone as his anchor. (4) 4.7

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* those with occult powers ** liberation *** godman

Kalyan V

With mind and heart repeat the Name of Lord.
Should the Guru Accomplished be pleased,
He would ever bestow peace and accord. (1) *Refrain*
Lauding the Lord all our tasks are solved. P-1323
Meditating on the Divine in the holy company,
From the clutches of sufferings one is absolved. (1)

Pray, do be gracious my Master,
I should serve You day and night.
Nanak, the slave, is in Your shelter,
You are the Divine Lord of ultimate might. (2) 5.8

Kalyan V

My Lord is Omniscient.
Pray, do be gracious my Perfect Preceptor!
Ever in the Holy Word, You are manifest. (1) *Refrain*
Other than the Divine, no one is accomplished,
It is in You my hope lies, You are my strength. (1)

Provider of every living being,
Master, You sustain with clothing and nourishment.
Also cognition, wisdom, intelligence and glory,
Good looks, riches and respect.
Nanak seeks peace and bliss,
And liberation with Divine mindset. (2) 6.8

Kalyan V

The Lord's shelter accords liberation,
The Preceptors Name is redeemer of the fallen. (1) *Refrain*

He who meditates ever in the company of the holy,
By Yama he is never beaten. (1)

Salvation, manipulation and untold joys
Cannot bear comparison with meditation.
Nanak, the slave, had a glimpse of God,
And is free from transmigration. (2) 7.10

Kalyan IV
Octets

There is but One God.
He is realised through the grace of the True Guru.

Listening to the Lord's Name who is All Pervasive,
the mind is in delight dipped.
The Name Divine is sweet *Amrit*,
Guided by the Guru, it should be in quietude sipped. (1) *Refrain*
The way wood has fire in it,
Which with proper device may be whipped
The Lord's Name is All-Pervading Light,
Guided by the Guru its spartk can be lit. (1)

There are nine doors, all the nine are drab,
It is in the tenth that *Amrit* does drip. (2)

The body is an elegant town,
In which one should bargain for the divine pip.
The Lord is the invaluable jewel,
It is obtained in the True Guru's service as tip. (3)

The True Guru is depthless, depthless is the Master,
In the over-flowing ocean should one have divine dip.

Pray do be gracious I am only a poor *sarang,**
A drop of Name I need for my lip. (4)

Deep red is the dyeing vat
Of the Guru's colour may I have a dip?
Dyed in the dye of Divine Name,
Of the elixir of *Amrit* may I have daily sip? (5)

From the seven continents and sevan seas
Were we to dig out gold *in a trip.*
My Master's devotees care not for it,
They ask for Name; the Name may be given to them for a sip. (6)

The misbelievers are ever hungry,
In hunger ever they flip. P-1324
In love with Maya, they keep it chasing,
And undertake millions of miles' trip. (7)

The Lord's devotee are ever noble,
With whom could one compare their pip?
Other than Lord's Name nothing they value,
Says Nanak, they long to have a dip. (8) 1

Kalyan IV

Lord! Put me in touch with *Paras*,** my Guru.
I am a useless scrap iron,
I shall be Paras meeting the True. (1) *Refrain*
Everyone longs for heaven and salvation,
Which day and night they pursue.
Those seeking the Lord's glimpse ask not for liberation,
With the Divine sight their mind they subdue. (1)

---

* *chatrik*, bird yearning for raindrop ** philosopher's stone

The templation for Maya is mighty fierce,
It is black blot for everyone to view.
My Master's devotees remain unattached,
The way a duck's feathers remain dry in dew. (2)

The fragrant sandalwood tree is encircled by serpents,
How do we its fragrance imbue?
Unsheathe the sword of the Guru's teaching,
Weeding out vice, enjoy the fragrant brew. (3)

We collect loads of firewood,
In an instant a spark turns it into a fistful ashes few.
Similarly a heretic may commit despicable sins,
Meeting the holy he is taken care as his due. (4)

Noble are the godmen,
Who have Name in their heart's pew.
Meeting the holy is a happy encounter,
It is like beholding the Lord True. (5)

The misbeliever remains much too entangled,
How can he be straightened through?
His entangled cord cannot be unentangled,
Never for a heretic's company sue. (6)

Welcome is the company of holy devoted to True Guru,
In the company holy meditate on the True.
You have diamonds, jewels and pearls inside You,
Which can be had if blessed by the Guru. (7)

My Master is much too high a Lord,
How do I reach him in the queue?
Says Nanak, the Guru Accomplished brings about the union,
The devotee gets his perfect due. (8) 2

Kalyan IV

The Lord is all-pervasive, Lord's Name we repeat.
The godmen and anchorites are a graceful lot,
Together with them let us have a solemn treat. (1). *Refrain*
All the living creatures in the world are unsteady,
In Your grace, pray let them the holy meet.
To prop the universe bestow them firm feet. (1)

The earth lies lowest of all, yet when pounded by the holy feet,
It becomes the choicest and is treated as holy and upbeat. (2)

The God-guided are enlighted and exalted,
The Maya as a water-carrier they treat.
Blessed by the Guru's Word, they have cut the teeth of wax.*
They may now sip *Amrit* and iron** beat. (3)

The Lord's Name has spread its net wide,
Getting, together the holy get into a solemn retreat.
The Lord's virtues are much talked about,
All the abodes their glory repeat. (4)

P-1325

The holy I cherish, I can live not unless I meet.
It is like the attachment of fish with water,
Without water its heart does not beat. (5)

They are greatly unfortunate,
Who receive not the dust of the holy feet.
Their burning thirst is never never quenched,
Ever Dharamraja does them ill-treat. (6)

Pilgrimages, fasts, sacrifices, charities and torturing the body in snow,
Albeit Lord's Name is invaluable
Nothing equals the Guru's seat. (7)

---
* implies indifference to worldliness ** evil

Your virtues are known to You, Lord!
Nanak, the humble, may be allowed to sit at Your feet.
You are the ocean, we are the fish,
Pray, bless us so that we may meet. (8) 3

Kalyan IV

The Lord is All-Pervasive, let us the Lord propitiate.
Dedicate the mind and body to all
And inculcate the joy of Guru's enlightened mandate. (1) *Refrain*
The Lord's Name is the tree and His virtues its branches,
Pluck them daily and consecrate.
The Divine prevails in all as allow themselves to the Divine,
In loving devotion to Him let ourselves dedicate. (1)

The discriminating cogitation is a solemn performance in the world,
Enjoy the elixir divine as you ruminate.
Blessed by the Guru you gained this life,
Your mind to the True Guru you dedicate. (2)

Invaluable is this precious diamond,
A diamond is cut by diamond
Which the mind may penetrate through.
With Guru's Word one may evaluate. (3)

In the company of the holy a devotee is exalted.
As the *peepal* tree eats and thus the weeds eliminates.
He is the noblest soul among all,
Who in the fragrance of the Name Divine pulsates. (4)

By performing ever so many holy deeds,
More and more green branches sprout.

The Guru's enlightenment bears *dharma** as flowers and fruits,
Of these the fragrance in the world we recreate. (5)

He is the only light that prevails the universe,
One should behold His as the sole source.
The Divine self is all over,
Let us place our heads under His feet to *placate*. (6)

Devoid of Name they are sans noses,**
They suffer ignominy.
The misbelievers are self-possessed,
Devoid of Name their life is accursed of ill-fate. (7)

As long as one breathes,
One should seek His feet to propitiate
Lord Compassionate! Do be kind to Nanak
Let me wash the holy feet of the great. (8)

Kalyan IV

Lord! Let me touch the feet of the holy,
My sins would be annulled in an instant.
Pray, do show me Your empathy. (1) *Refrain*
The needy stand at Your Portal in anxiety,
Pray, do grant them charity.
I come to Your shelter invoking Your Name,
The Guru's guidance may be my levy. (1)

Lust and wrath are highly assertive in the township *of body,*
Day and night one has to give them a fight heavy. P-1326
Pray, do recognise and save me,
The Guru Accomplished being the worthy Entity. (2)

* righteousness ** shameless

The fire of evil is raging in my body,
Of the Master's Word, pray bestow me cooling ice as remedy.
My mind and body may be at peace,
Ameliorating suffering let me sleep without anxiety. (3)

The way sunrays are spread everywhere,
In all the hearts one finds the Deity.
Meeting the holy one attains elixir,
And sips it at home in peace and piety. (4)

I am in fond love with my Guru,
The way *chakwi* cherishes the Sun's company.
She waits and watches the night through,
Has its glimpse and turns tipsy. (5)

His mind fouled with evil,
The misbeliever like a dog is much greedy.
He is ever talking about his selfish ends,
How can he be trusted easily? (6)

Meeting the holy and sitting in their company
Helps extract elixir of divine brewery.
The really talented does good to others,
Of such a devotee may I have the company? (7)

You are inaccessible, Compassionate Lord,
Pray save us in Your mercy!
Of all the creation the life-force is the same,
Says Nanak, pray do cherish me, the humble devotee. (8) 5

Kalyan IV

Lord, Let me be a slave of Your slaves.
As long as I have breath in my body
With the dust of the feet of holy, let myself pave. (1) *Refrain*

Shiva, Narada, Sheshnag and sages,
For the dust of the holy crave.
Sacred are the abodes, each one of them,
Where the holy ever stays. (1)

Discarding modesty, shedding ego,
Company of the holy we chose.
And thereby free from the abject fear of Dharmaraja,
From sinking ourselves we save. (2)
Like a lonely tree shrivels and those in doubt get dried,
In the company of holy we rejuvinate.
Let's delay it not for a moment, an instant,
At the feet of the holy our head we lay. (3)

The laudation of Lord is a jewel which is held in the holy custody.
He who reposes faith in the Lord,
He has it with him kept safe. (4)
Fellow traveller, do pay heed, the Guru raising His arm gives the call,
He who seeks peace for his soul,
In the True Guru's shelter he would have. (5)

If he is of great good fortune,
Guided by the Guru the Name he repeats.
Thus he would cross the vicious ocean of Maya's attachment,
And with joy-divine he would himself entreats. (6)

They would drown in Maya
Who excessively do for Maya crave.
In the arduous path of ignorance in dearkness
Laden with the load of ego the day they brave. (7)

Says Nanak, repeating the Name of All-Pervasive, Lord begets liberation.
Meeting the True Guru the Name is realised,
And in the Name with the Lord one stays. (8) 6
(set of six hymns)

Raga Prabhat

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Raga Prabhat Bibhas I
Quartets Score 1

By repeating Your Name of the life one swims across *the ocean*.
Your Name makes for honour and exaltation.
Your Name reflects ornamentation and our cogitation.
With Your Name one is recognised,
Devoid of Name one is seldom prized. (1)
Every other endeavour is mere guise,
He makes all around success whom You oblige. (1) *Refrain*

Your Name is power Your Name is clan.
Your Name is *lashkar*, Your Name is *sultan*.
Your Name is glory, distinction and acceptance.
Your grace and Your munificence are in evidence. (2)

Your Name makes for poise and leads to laudation.
Your Name is *Amrit* of vice elimination.
Your Name is perfect, peace comes to lodge in the heart.
Devoid of Name one is in the clutches of Yama; for his demesne one departs. (3)

The spouse, house and homeland are chains,
All those to one's mundane joys pertain.
When comes the call there is no restrain,
Says Nanak, the false, chases falsehood in vain. (4) 1

Prabhat I

Your Name is the jewel, Your grace the light,
Your understanding is refulgence.
Wherever it is the darkness of falsehood,
Everything is lost into irrelevance. (1)
The world is a malady,
Your Name is the remedy.
All are destined for destruction,
You are the Creator, Wondrous Deity. (1) *Refrain*
P-1328

Should there ba a millions of netherworlds on a weighing pan,
They would equal Your jewel added to it something more if they can. (2)

Woe leads to weal and weal ends in woe.
The tongue which chants Your praises,
No hunger it does know. (3)

Says Nanak, I alone am stupid, the world is worthy,
He who takes not to Name, He is condemned to ignominy. (4) 2

Prabhat I

To attain what Brahma created *Vedas*, and shiva Maya renounced?
To attain what the *siddhas* took to renunciation,
And the celestial being, have not the secret found? (1)
Fellow traveller! He whose heart is pure, his tongue is pure,
Only the pure gain liberation.
He is not harassed by enemies and ailments,
Rare is the one who acquires this cogitation. (1) *Refrain*

The universe is created with fire, air and water,
All the three of the Name are slaves.
They are thieves who repeat not the Name,
Condemned to the fiftieth sphere of copper where they rave. (2)

He who does one good, of himself thinks a lot.
The Lord who does so much good with so many virtues,
He bestows and regrets not. (3)

Those who laud You, they can this riches claim.
Says Nanak, it is the wealth true.
He who gives them regard,
Yama he doesn't have to rue. (4) 3

Prabhat I

He who doesn't have good looks, high caste or fleshy face,
Meeting the True Guru, he attains the Lord Immaculate,
And Your Name he meditates. (1)
O recluse! In a state of poise on the truth you should meditate,
So that no more do you have to transmigrate. (1) *Refrain*

He who doesn't have good deeds to his credit, nor righteousness, nor meditation,
If he is blessed with Divine cogitation, his saviour becomes the divination. (2)

He who observes not fasts or other disciplines,
Nor indulges into giving sermons,
Should by the True Guru be guided,
He is not bothered about salvation or transmigration. (3)

He who is beyond hope and despair,
Whose mind is in tune with divination,
His self merges with the Supreme Truth.
Says Nanak, he attains illumination. (4) 4

Prabhat I

What the holy says is at the Portal Divine heeded,
Poison and Amrit in Your eyes are alike treated. (1)
What can one say? All over You prevail,
Whatever takes place, is what You hail. (1) *Refrain*

When one is enlightned the ego is shed,
The True Guru gets one with Amrit fed. (2)

His birth in the *Kaliyuga* is worthwhile,
At the Portal Divine who receives smiles. (3)

Reciting and listening he arrives at the Abode beyond description.
Says Nanak, the worldly talking or listening helps not attain liberation. (4) 5

Prabhati I

With *Amrit* as water and enlightenement as holy bath,
With eight and sixty temples one abides.
The Guru's sermon is like jewel and pearls,
The devotee who sets to seek finds. (1)
There is no place of pilgrimage like the Guru,
He is the pool of contentment true. (1) *Refrain*

The Guru is the river of pure water.
Meeting the Guru the impurity of foul-thinking is cast.
It is like the ceremonial bath,
The beast and goblins are elevated gods. (2)

He who has absorbed in the True Name his heart,
He is described as sandalwood by the Guru.
His fragrance makes the entire wood fragrant,
One should remain devoted to his feet true. (3)

Guided by the Guru one is rejuvenated,
And the Abode Eternal is realised.
Says Nanak, one gets absorbed in truth,
And in the Abode Eternal one abides. (4) 6

Prabhati I

By the grace of the Guru one gains knowledge,
By reading and understanding one gains glory.
One is enlightened within
And is endowed with the nectar of fame. (1)
God! You alone are my spiritual guide;
I ask You one favour—
Bless me with Your Name. (1) *Refrain*

I have disciplined five volatile intruders.
My self-conceit is gone.
My dirty looks and perverted thinking have vanished;
Such is Your Divine élan (2)

Bless me with the rice of chastity and continency,
The wheat of compassion,
And the leafy plate of corn.
Endow me with the milk of Your mercy,
And the clarified butter of patience.
I ask for all this in utter humility and evoke your spirit of charity. (3)
Forgiveness and patience are my milk-cow
And poise the calf that sucks its milk.
My garments are modesty and the Lord's praise.
And thus should Nanak continue remembering his sage. (4) 7

Prabhati I

If one's arrival couldn't be stopped, how may the departure be restrained?
He who creates, He alone knows,
In Him is one contained. (1)

Lord! You are great.
Wondrous are your ways,
What you do, must happen
Nothing else can take place. (1) *Refrain*

The way chain of pots in a Persian wheel,
As one is emptied the other comes to fill,
Similar is the sport of the Master,
He ordains what He does wish. (2)

Treading the path of enlightenment,
One distances from Maya, inveterate.
The one enlightened must determine,
Who is the householder and who is renunciate. (3)

He who creates desire, He may be handed its charge,
This is how one can oneself librate.
Subscribing to Him who the self created.
One is accepted whether a householder or renunciate. (4) 8

Prabhati I

I am sacrifice unto him who his evil gaze restrains.
He who can distinguish not between good and evil,
All his endeavours are in vain. (1)
Let us chant the Creator's holy Name,
Thereby one doesn't have to be born again. (1) *Refrain*

The high-placed He brings low.
And the lowly He elevates as *Sultan*.
Those who accept death as a reality,
In the world have they their elan. (2)
One advises him who is unaware, P-1330
That it is all a play of the Creator.
There are not many who can this share. (3)

Let us chant hymns, meditate on Name at the day dawn,
And the love of world we discard.
Submits Nanak, the slave of slaves,
Vanquished in the world, such a one receives the reward. (4) 9

Prabhati I

The mind chases Maya like bird in the sky.
The *Shabad* has tamed its thieves,
Settled with glory is the city of body.
Pray save me the way You may,
Le the capital of *my life* thrive. (1)
Bless me with the jewel of Name,
Guided by the Guru the feet holy should I claim. (1) *Refrain*

The mind at the same time is a renunciate and hedonist,
It is stupid and vulgar.
The mind is both donor and beggar,
At time it he finds itself protected by the Creator.
Subduing the five evils is obtaining peace,
It is the wisdom derived from the Saviour. (2)

He can be identified in every heart,
Though no one has seen.
The false are hung upside down,
Devoid of Name, they lose their esteem.
We meet when You bring about the union,
When it pleases You it seems. (3)

At the Abode Eternal, cast and birth are not asked,
Caste and status are determined by the tasks You have embarked.
One is free from the suffering of transmigration,
Says Nanak, it is the Name that helps the ocean crossed. (4) 10.

Prabhati I

Awake and yet being robbed, the purblind is nevertheless contented.
He has noose around his neck,
And yet by his concerns he continues to be tormented.
He comes with hopes and goes with plans,
Tangled in affairs which he cannot scan. (1)
The Divine Life of universe is ever awake,
Of peace an ocean and of Amrit as much one can take. (1) *Refrain*

What he is told, he understands not; himself the blind is thoughtless,
What he does is ugly.
The loving devotion is Divine gift,
His grace bestows glory. (2)

With every day and every moment the life is lessening,
Yet for Maya his heart does cry.
Without the Guru Accomplished there is no protection,
As long as he is given to duality. (3)

Day and night the Lord watches and cherishes His creatures,
Their weal and woe is their *karma*'s property.
Nanak, devoid of good *karma* asks for truth as charity.
Pray bless him with popularity. (4) 11

Prabhati I

Should I remain silent, I am termed stupid.
Should I talk too much, my devotion is tripped.
My errors and omissions are reckoned in Your *darbar*.
What good are the rituals without the Name of *Sarkar*.* (1)
The world is lost in falsehood,
The slanderer who traduces is my beloved. (1) *Refrain*

* Master

He who is slandered is proficient,
With the Guru's *Shabad* at the Portal Divine he is marked eminent.
He knows intuitively that it is due to Name.
He whom He favours, only he can this claim. (2)

I am impure, the Divine Truth alone is pure,
By calling oneself noble, one becomes not superior.
The self-possessed consumes the vicious poison in open,
The Guru-guided remains absorbed in meditation. (3) P-1331

Purblind, deaf, thoughtless, stupid,
Petty, low and evil-minded wretched,
The indigent is ever with the Name blessed
This wealth is welcome, the rest is accursed. (4)

He who is engrossed in *Shabad*,
For him praise and calumny are the same.
Hail the Master who plays such a game.
In His grace lies the high caste and honours.
Nanak utters what the Lord inspires. (5) 12

Prabhati I

Excessive eating is adding to the waist,
Over-dressing is a burden on the estate.
Talking too much leads to controversy,
Devoid of Name it is all a vicious *bait*.
Friend! My mind is entangled in a weird net,
Struggling through crust of tide I am in poise set. (1) *Refrain*

Eating poison, talking poison, vicious is what you do.
It leads to the Yama's door for chastisement.
Liberation lies in the Name of the True. (2)

As he came, so shall he go,
With his deeds duly scripted.
The self-possessed loses his wherewithal,
At the Portal Divine, retribution he is administered. (3)

False is the world, truth is pure.
It may be realised by the Guru's Holy Word.
Rare are those
Who have the divine enlightenment in their heart. (4)

Should one bear the unbearable,
And remain in an ecstatic state of bliss divine,
Says Nanak, I am like a fish in water,
Should it please You, pray accept me, for You I pine. (5) 13

Prabhati I

Playing musical instruments, singing and indulging in ingenious delight,
Pleasure-loving, rejoicing, and gaining what one might,
Dressing up, delectation, nothing seems to me to be right.
Peace, poise and truth with Name I cite. (1)
I know not what He has designed for me,
Other than Name with me nothing seems to agree. (1) *Refrain*

My mind being engrossed in loving devotion of the Lord,
The delights of *yoga* and worldly pleasures *interest me not*.
My pursuit is laudation of the Bard,
The Divine Lord of light is lodged in my heart. (2)

My heart is infatuated with love of the Lord.
He is Helper of the helpless, my Beloved God.
Day and night meditation and charity are His reward.
Contemplating on the Divine Essence my tides of desires are in accord. (3)

To express the Inexpressible, I have not the knowhow.
I meditate on You, if You were to bestow.
With You in my heart, from possessiveness I'm free.
Whom shall I adore, there is none other than Thee. (4)

The Guru's *Shabad* is supremely sweet elixir,
Such an *Amrit* I located in my heart's corner.
Those who taste it, attain the state of perfection,
Says Nanak, they are in peace and enjoy mental satisfaction. (5) 14

Prabhati I

Scanning within, I subscribe to *Shabad*,
There is no other divine *dyer*.
Day and night He fosters His creation,
It is His empire. (1)
My beauteous Lord is dyed in deep colour,
Helper of the helpless, Beloved of charming looks,
Sweet to the utmost, in deep red cover. (1) *Refrain*

There is a well at the top* with a water-carrier,**
And one+ seek to sip Amrit. P-1332
He who has created, He is primed of this mystery,
Only guided by the Guru one comes to know this secret. (2)

Spread are the rays, the lotus in joy are abloom,
The Sun in the Moon is absorbed.
Destroyed is death, desires in the mind are suppressed.
Blessed by the Guru the Lord Divine is possessed. (3)

I am dyed in a highly pleasant colour,
I would have no other dye.

* Dasam Dwar – state of super-consciousness. ** wisdom + mind

Says Nanak, dyed am in a delectable colour
It is merging with the colour of the Deity. (4) 15

Prabhati I

Yogis conform twelve sects and the monks in ten are confined.
Be it *Yogis* or those wearing sectarian garbs or ones with hair plucked.*
Without the Word Holy for Yama's noose are they destined.
Those absorbed in the Holy Word are really resigned.
With the hand and heart they beg for devotion,
And to the One alone they remain confined. (1) *Refrain*

Brahmins study scriptures and debate, perform ritual deeds,
In the absence of understanding they realise not,
The self-possessed distanced from Lord suffer and *plead.* (2)

Those devoted to *Shabad* are of pure conduct,
Recognised as true at the Portal Divine.
Day and night remain absorbed in the jewel of Name,
Ever and ever to the truth themselves they confine. (3)

All their ritual deeds, purity and discipline,
Repitition of the Name, austerities and pilgrimage are contained in *Shabad.*
Says Nanak, the True Guru is met if blessed by the Lord,
Whereafter from suffering, sins and death is one absolved. (4) 16

Prabhati I

Dust of the feet of godmen, company of the holy and Lord's laudation;
You should try this feat.
What can the poor Yama do?
He is scared of the devotee whose heart with the Divine does beat. (1)

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* Jains

Devoid of Name, one is dead.
Repeat the Name of Lord, tell rosary,
The devotee thus with the joy divine in fed. (1) *Refrain*

Guided by the Guru, who find peace in truth,
What praise for them can be expressed?
Searching jewels, rubies, pearls and diamonds,
One comes across one by the Guru blessed. (2)

He looks for the wealth of truth in knowledge and meditation,
And remains attuned to the Word Holy.
He who needs no support, eats not, is Divine Absolute,
Unafraid, he is devoted to such a Deity. (3)

In the seven seas* with pure water filled,
He rows away** his boat.
Controls his straying mind,
And in poise does he float. (4)

He is true householder or anchorite
Who, guided by the Guru, realises his own identity.
Says Nanak, none other than the Lord is real,
In the Word Holy is reflected the Deity. (5) 17

Raga Prabhati III
Quartets

There is but One God.
He is realised through the grace of the True Guru.

Rare is the devotee who realises that the Lord is found in the Word Holy.
Those devoted to the Name are ever in peace,
They remain attuned to the Divine Entity. (1)

* five senses, mind and understanding ** from worldliness

Brother, repeat Name of the Deity.
Blessed by the Guru, the mind is disciplined, P-1333
And with joy divine is ever high. (1) *Refrain*

Laud the Lord day and night,
This is the gain of this life.
Absorbed in the True Name,
One is ever immaculate, free from impurity. (2)

The True Guru introduces to the ocean of peace
Name is the utmost glory.
His stores are unlimited, there is no diminishing,
Brother, ever you remain in the service of the Deity. (3)

He whom the Creator Himself favours,
He has Name come to lodge in his body.
Says Nanak, one should ever meditate on Name,
Of which the True Guru has shown the alley. (4) 1

Prabhati III

Master! Pray pardon the meritless and let me be united.
Limitless are You, no one has known Your limit,
With the *Shabad* get me enlightened. (1)
Lord! I am sacrifice unto You.
I dedicate my body and mind to You,
Let me ever be in Your crew. (1) *Refrain*

There is peace ever remaining in Your discipline,
By Name, bestow me with exaltation.
The True Guru reveals Your pleasure,
And day and night one undergoes poise-immersion. (2)

If You please, one takes to devotion.
If You please, You bring about the union—
In Your pleasure I've ever enjoyed peace,
The Guru assuages the fire of my passion. (3)

Creator! What You desire takes place,
Nothing else can happen.
Says Nanak, there is no Bestower like the Name,
From the Guru Accomplished it is to be taken. (4) 2

Prabhati III

Devotees laud the Lord, those who laud they realise God.
They shed doubts and duality,
With the Guru's *Shabad*, they get in the Divine absorbed. (1)
Lord, You are my sole saviour
I repeat Your Name, I laud You,
Of liberations and understanding You are the Bestower. (1) *Refrain*

The devotees who laud You, the true joy they taste.
It is sweet elixir.
Ever sweet tasteless never,
With the Holy Word they contemplate. (2)

He who bestows the sweet, He alone knows about it,
Unto Him I am sacrifice.
Chanting the Holy Word is ever peaceful,
It helps shed the ego vice. (3)

My True Guru is ever Bestower,
One attains what one desires.
Says Nanak, the Name gains exaltation.
The Guru's *Shabad* does the truth deliver. (4) 3

Prabhati III

Lord, those who come seeking Your shelter, You give them protection.
I see no one of Your status,
There hasn't been any,
Nor there is going to be one. (1)
Lord, I am ever at Your feet.
Master, save me the way You may,
It is Your pleasure of the Great. (1) *Refrain*

Those who came to You for protection, You take their care.
You look after them personally, Yama dare not on them stare. (2)

P-1334

Your shelter is eternal, Lord,
It neither declines nor disappears.
Those who ignoring the Lord go to others,
They come and then clear. (3)

Those who come to Your shelter, Lord,
They suffer not disease nor despair.
Says Nanak, one should ever chant Name,
Thereby with the Word Holy identification claim. (4) 4

Prabhati III

Guided by the Guru meditate on the Lord as long as you breathe.
The Guru's *Shabad* immaculates heart,
Out the ego of mind you weed.
Success is the life of the man,
The Lord's Name is whose creed. (1)
My self, to the Guru's sermon, pay heed.
The Lord's Name bestows peace ever,
Spontaneously does it to quaffing of *Amrit* lead. (1) *Refrain*

He who realises his roots in the true self abides,
He is ever in peace and poise.
With Guru's *Shabad* the lotus of his heart blossoms,
Of his pride shed is the noise.
That the Lord is pervasive in all,
Of this rare is one wise. (2)

Guided by the Guru the mind is cleansed,
The essence of Amrit it expounds.
The Lord's Name comes to lodge in the heart,
The mind has its realisation found.
May I be sacrifice unto my Guru,
Who has one with the Lord bound. (3)

Those who in their human birth have served not the True Guru,
Goes waste their life.
In His grace He unites with the True Guru,
In poise and truth one does spontaneously abide.
Says Nanak, Name begets glory,
Should with good fortune His Name one recite. (4) 5

Prabhati III

Himself He created the universe of varied hues and staged a play.
He does Himself, makes others do, and provides all the living their mainstay. (1)
In the *Kaliyuga* Lord prevails.
The Preceptor Himself is enshrined in every heart,
Guided by the Guru Himself He regales. (1)

The Name inscrutable prevails in the *Kaliyuga*,
In every heart it does abide.
They have the jewel of Name manifest in them.
Who to the Guru's shelter hurridely arrive. (2)

He has his five senses under control,
Guided by the Guru he attains humility and contentment,
He is blessed, holy and accomplished,
Who in fear and renunciation, lauds the Lord in enchantment. (3)

He who distances himself from the Guru,
And doesn't pay heed to the Guru's Word,
Does ceremonial performances and garners wealth,
Whatever he does hell is his reward. (4)

There is one writ, one Lord who prevails,
Everything from Him emnates.
Says Nanak, the Guru brings about the union,
The devotee in the Lord God adumbrates. (5) 6

Prabhati III

My self, your Guru you should laud.
He who has great good fortune inscribed on his face and forehead, P-1335
Ever does he cherish his Lord. (1) *Refrain*
By way of food, with *Amrit* does Lord feed.
This is what one in millions does heed,
He Whom in His grace He does lead. (1)

With the Guru's feet lodged in one's heart,
Suffering and darkness one comes to disregard.
The Lord True does with the union reward. (2)

He who cherishes the Guru's Word,
Here and hereafter it serves as his support.
Which is a boon from the Creator of the world. (3)

The True Guru's writ is sublime.
He is Accomplished and kind,
Nanak is sacrifice unto Him a hundred times. (4) 7.17.7.24

Prabhati IV
Bibhas*

There is but One God.
He is realised through the grace of the True Guru.

As guided by the Guru I laud the Lord in ecstasy,
And in a trance to the Name myself I entice.
In the *Shabad* of the Guru is elixir what I sip,
Unto the Name I am sacrifice. (1)
The Life-force is the mainstay of my life.
The Lord Supreme has my heart captivated,
As the Guru His spell in my ear has infiltrated. (1) *Refrain*

Let us get together, holy brothern,
Together we have the Name venerated.
How, with what device can the Lord be realised?
I should like this sermon to me as charity gifted. (2)

The Lord prevails in the holy company,
In the holy company the godly virtues are generated.
It is a great good fortune meeting the holy,
It is like meeting the True Guru that the Divine is percolated. (3)

Let us laud the inaccessible Master,
And chanting the laudation get intoxicated.
The Preceptor has been gracious to Nanak, the humble.
He is blessed with Name as refracted. (4) 1

Prabhat IV

With the day dawn the devotees repeat Name,
And nightlong discourse on the Lord.

* morning raga

My Preceptor has inspired me for His quest,
I look for my Bard. (1)
My mind asks for dust of the feet of men of God.
The Guru sweet has inculcated Name in me,
With my hair I dust feet of the Lord. (1) *Refrain*

Day and night both are dark for the reprobate,
He keeps in the affairs of Maya involved.
Not for an instant he remembers the Preceptor
Every hair of his in debt is devolved. (2)

He gains cognition and perception in the holy company,
And is released from the attachment thrall.
When he takes pleasure in meditation of the Lord.
With Guru's *Shabad* he is enthralled. (3)

We are children, the Guru is inaccessible, the Master,
In Your grace, pray foster us our Lord!
We are drowning in the ocean of vice,
Do pull out Nanak, baby of the Bard. (4) 2

Prabhati IV

P-1336

As for an instant the Preceptor was gracious, we sang His praises in ecstasy.
Both the singers and listeners were liberated,
Who for a moment did their urge satisfy. (1)
My self, for the Lord's Name you should apply.
The devotee is blessed with the sweet elixir.
He quaffs it to his capacity. (1) *Refrain*

Those who are devoted to the Lord in their heart,
Their foreheads have paste-marks worthy.
Glory of the man of God is above all,
The way Moon is in stars' galaxy. (2)

Those whose hearts are devoid of Name,
All that they do is without quality.
The way who dresses up himself,
Without the Name he earns ignominy. (3)

In every heart the Lord Divine dwells,
He is pervasive in every entity.
Nanak, the humble, has been shown grace by Lord.
For a moment he repeated the Lord's ditty. (4) 3

Prabhati IV

The Inaccessible has been gracious,
I repeated Name of the Lord.
The foul and fallen meditated on the Name.
All my sins were abhorred. (1)
My self, repeat the Lord's Name,
And in Him remain absorbed.
Laud the Compassionate, Helper of the helpless,
Guided by the Guru one received the Name as reward. (1) *Refrain*

In the township of body dwells the Master,
The Guru-guided in his mind has Him lodged.
In the pool of body Name is manifest,
My house has turned a shrine with the Divine installed. (2)

Those who roam in forests in illusions,
The misbelievers, stupid of faith are robbed.
Like the deer with fragrance in his navel,
In bushes does wander and gets lost. (3)

The Lord! You are Inaccessible, Limitless and Enlightened,
Bless me with wisdom that I realise my Bard.
The Guru placed his hand on the head of Nanak, the humble,
He took to meditation of God. (4) 4

Prabhati IV

My heart is insensed with God's Name,
The Supreme Lord I contemplate.
The True Guru's Word my mind relishes,
The Lord God has been greatly considerate. (1)
My self, meditate on the Name with every breath you take.
The Lord Accomplished has bestowed Name;
The Name Divine in my mind and body does reiterate. (1) *Refrain*
My body has become a temple town,
Where guided by the Guru's grace the Lord I propitiate.
The humble devotee is happy here and hereafter,
Towards the Guru is my solemn face. (2)

Having attained the Lord's vision intuitively,
The Guru in my heart I find every moment in state.
Millions of my sins are effaced,
In a moment they were found obliterate. (3)

It is Your guidance that the devotees are known,
Those realising the Lord are of great weight. (4)

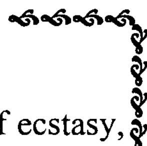
The Lord Himself comes to lodge in every creature.
Nanak the humble and the Lord are of the same state. (5) 5

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Prabhati IV

As the True Guru inculcated Name,
The dead, I was revived to meditate
Blessed is the Accomplished True Guru,
Who pulled out the drowning in vice to reinstate. (1)
My self, repeat the Name of the One meriting veneration.
He is not realised with ever fresh devices,
The Guru-endowed leads to divination. (1) *Refrain*





The Lord's Name is elixir, which as Guru-guided I sipped in a state of ecstasy,
And rusted iron became gold in the holy company.
The Guru has lodged in my heart the light of the Deity. (2)

Those who are engrossed in the vice of ego,
And are drawn by attachment to spouse and progeny,
Never do they propitiate feet of the holy,
The self-possessed are ever covered with the crust dirty. (3)

Your virtues You alone know, Lord,
Defeated I come to Your canopy.
Says Nanak, pray save me the way You may Master,
Nanak is slave of the Deity. (4) 6

[Set of six hymns]

Prabhati IV
Partal

There is but One God.
He is realised through the grace of the True Guru.

My self, meditate on the Lord, of Name who is treasure,
At the Portal Divine who gets You revered.
Those who meditate, across the ocean they steer. (1) *Refrain*
My self, in the Name Divine You better peer.
Listening the Lord's laudation equals holy bath at sixty eight shrines in a year,
Guided by the Guru, exalted is the peer. (1)

My self, meditate on the Preceptor, the Superior
From millions of sins in an instant who is the redeemer.
With Nanak, you meet the Great Seer. (2) 1.7





Prabhati V
Bibhas

There is but One God.
He is realised through the grace of the True Guru.

The Lord created body and in it the mind infused.
Brought about the five elements,
And in them the light introduced.
He installed the earth, and provided water for its maintenance.
Not for an instant should one forget the Divine Essence. (1)
My self, serve the Guru True,
And attain the status high.
Free from weal and woe,
With the Lord yourself you tie. (1) *Refrain*

Costumes and other pleasures He grants to enjoy,
Mother, father and family to employ.
Friend, all those on earth and in water He maintains,
Such a One you serve ever for what You wish to gain. (2)

He is our companion where there is none.
Millions of misdeeds in an instant He gets undone.
He bestows and doesn't regret.
He grants at a time and forgets. (2)

With good fortune of deeds done Him I could seek,
In company of the holy we could meet.
With my Guru I approached His door,
To Nanak, the humble, pray give a glimpse I implore. (4) 1

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Prabhati V

One is glorified for one's holy service,
One gets effaced one's lust, wrath and avarice.

Your Name is one's treasure,
Lauding the Lord for a glimpse and its pleasure. (1)
Your devotion Lord, You Yourself inspire,
Snapping the bond, liberation does one acquire. (1) *Refrain*

He who is dyed in the Preceptor's dye,
He gains peace in company of the Holy.
He who has experienced the state of ecstasy,
He does marvel when he gets to fancy. (2)

He is happy and is of distinguished record,
In whose heart is lodged the Lord.
He is eternal, free from transmigration,
Day and night who lauds the Divination. (3)

Everyone does give him regard,
Who enshrines in his heart the Accomplished Bard.
Revered Master, do be kind,
That Nanak is saved in Your service divine. (4) 2

Prabhati V

Lauding the Lord in bliss remains the heart,
Day and night one meditates on the Lord.
Contemplating Whom the sins deplete,
We seek such a Guru's feet. (1)
Pray, bestow me wisdom, O men of God,
That I should be liberated serving the Lord. (1) *Refrain*

The Guru who put him on the right path,
Giving up everything else, the Name he sought.
I am sacrifice unto that Guru a hundred times,
The Lord's laudation with Whom one finds. (2)

The Guru who the sinking saved,
Blessed by Whom one is not by Maya depraved.
Here and hereafter the Guru Who prized,
Unto that Guru I'm hundred times sacrificed. (3)

On an utterly thoughtless Who bestowed light,
Inexpressible is the gospel of such a Knight.
Says Nanak, my Guru is the image of the Supreme God,
With great good fortune one comes to serve the Lord. (4) 3

Prabhati V

Redeemed from suffering, blessed with peace,
He made me repeat His Name.
In His grace He put me in His service,
And freed me from all my sins aflame. (1)
Little children, we are in the service of the gracious God.
Our misdeeds, the Lord annulled and made us His own,
And saved us as our fostering Lord. (1) *Refrain*

Our sufferings and sins were annulled in an instant,
The Master was gracious.
With every breath we remembered the Lord,
And were sacrifice unto the Guru Salacious. (2)

He is Inaccessible, Unknowable and Incomputable,
No one has been able to determine His limit.
We gain profit and get wealthy,
And to the Preceptor submit. (3)

P-1339

Having meditated on the Lord day and night,
We lauded Him ever and ever.
Says Nanak, all our objectives were fulfilled,
And we attained our Saviour. (4) 4

Prabhati V

Meditating on Name all our sins are shed,
By the Guru are we with the True Name fed.
The Preceptor's grace, and on the Portal Divine is one exalted,
The devotees in service are richly rewarded. (1)
Brethren, meditate ever on the Name of the Lord,
All your sufferings and sins would be effaced,
And the darkness of ignominy from your mind would be raised. (1) *Refrain*
The Guru as a friend, saves from transmigration,
With the Lord's Name develops fascination.
Gone are tortures of millions of birth,
What He pleases must happen on earth. (2)

I am sacrifice unto the Guru a hundred times,
Blessed by Whom the Name I chime.
It is with great good fortune that one finds such a Guru,
Meeting Whom one is attuned to the Name True. (3)

Pray do be gracious, my Supreme Master,
Acquainted with every heart's quarter.
That day and night I should be in meditation,
Nanak, the humble, seeks to make submission. (4) 5

Prabhati V

In His grace, He gave us a sense of belonging,
And blessed us with Name for longing.
Day and night the Lord we lauded,
Our fears dispelled, against anxiety were we guarded. (1)
Touching the True Guru's feet we were saved.
What the Guru says we consider sweet,
With egoistic utterances no more we raved. (1) *Refrain*

In our mind and heart the Lord is evident,
No more we face evil or any impediment.
Ever does Lord with the devotee abide,
His impurity is shed as the Name does he recite. (2)

He cherishes the Lotus Feet,
His lust, wrath and pride recede.
He comes to know the way to meet the Lord,
With loving devotion he cherishes God. (3)

Pay heed, my friend, and pleasant men of God,
Name is an invaluable jewel and inaccessible award.
Ever and ever we should laud the treasure of virtue,
Says Nanak, with great good fortune one does this imbue. (4) 6

Prabhati V

He is moneyed and a true banker,
At the Portal Divine of the Name who is a trader. (1)
My friends, let us meditate on the Name,
With great good fortune realise the Accomplished Guru,
In clean and perfect tradition of the game. (1) *Refrain*

Having gained the profit we were lauded,
Blessed by the holy the Lord we applauded. (2)

Our life is a success, and recognised.
By the grace of the Guru of the Lord's pleasure we are apprised. (3)

We suffer no more from lust, wrath and pride,
Says Nanak, guided by the Guru we swim across to the other side. (4) 7

Prabhati V

My Guru is accomplished, doubtless is His might,
What the Guru utters is ever and ever right.
He who has Guru's scriptures enshrined in the heart, P-1340
All his woes and sufferings depart. (1)
Dyed in the Divine Dye, he lauds the Lord,
He's liberated who in the dust of the feet of holy has bath. (1) *Refrain*

Blessed by the Guru, he swims across to the other shore,
From fear, illusions and misdeeds he suffers no more.
In his mind and body one enshrines the Guru's feet,
Unafraid the holy he does meet. (2)

Bliss, poise, ecstasy and perfect peace,
No more fear or of sufferings disease.
The Guru Accomplished cherishes as His own,
Meditating on the Lord's Name of all the sins is one shorn. (3)

Happy are the holy, fellow-travellers and devotees,
The Guru Accomplished has brought them together in company.
The painful bond of transmigration is snapped,
Says Nanak, the Guru vindicated, in His grace wrapped. (4) 8

Prabhati V

The Guru Accomplished bestowed me Name.
There is bliss, joy, liberation and perennial peace,
Every task is in proper frame. (1) *Refrain*
The Lotus Feet of the Guru are lodged in my heart.
All my woes, afflictions and illusions I abort. (1)

Everyday I recite the Preceptor's Holy Word,
Day and night I meditate on the Lord. (2)

At home, abroad, He prevails all over indeed,
He abides with me whenever I proceed. (3)

With folded hands I submit,
That Nanak should ever on the Treasure of Virtue reflect. (4) 9

Prabhati V

The Preceptor is accomplished and wise,
With great good fortune, the Guru perfect I realise.
Unto His glimpse I am sacrifice. (1) *Refrain*
The contentment derived from the *Shabad* my sins washes.
Meditating on the Name is my *Yoga* praxis.
In the company of the holy I am enlightened,
At the Holy Feet I am stationed. (1)

He who created, He saved,
The Lord Perfect redeems the depraved.
He whom He blesses in His grace,
Perfect are his deeds and ways. (2)

He lauds the Lord ever with revered devotion,
No more is he afflicted with transmigration.
Here and hereafter his feet are propitiated,
In the Court Divine he is venerated. (3)

There is a rare one in million a devotee,
On whose forehead places His *protective* hand, the Deity.
He beholds Lord on land, ocean and in the space,
Nanak, the humble, in the dust of His feet finds solace. (4) 10

Prabhati V

I am sacrifice unto my Accomplished Guru,
Inspired by Whom I recite Name of the True. (1) *Refrain*

Listening the Ambrosial Scriptures I am blessed,
All the vicious involvements are shed. (1)

I have come to cherish the Word Holy,
In my mind is lodged the Deity. (2)

Reciting the Name I'm enlightened,
The Guru's *Shabad* in my heart is enshrined. (3)

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The Accomplished Guru is ever gracious,
Repeating the Lord's Name Nanak gained the joy precious. (4) 11

Prabhati V

Repeating *'Guru', 'Guru'*, I am ever blessed.
The Compassionate Master is gracious,
Himself He has Name fed. (1) *Refrain*
In the company holy I am illuminated.
Reciting the Name my desires are satiated. (1)

It is bliss all over, peace in the heart I find,
Lauding the Master, says Nanak, the Lord is kind. (2) 12

Prabhati V Score 2
Bibhas

There is but One God.
He is realised through the grace of the True Guru.

There is no other shelter,
Other than the Name of Preceptor.
All over it is bliss and peace,
All the tasks are complete. (1)

Day and night the Lord's Name I repeat.
Shed are lust, wrath and pride.
I've come to cherish the Elite. (1) *Refrain*

Devoted to Name, free from pain,
He fosters those who come in His care.
Propitiating the Guru True, Yama dare not stare,
He who has been inscribed from the Above has His fare. (2)

Meditating on the Lord day and night, doubts of the mind are dispelled.
In the Company Holy is realised the Lord,
By him who for His grace is spelled. (3)

Shattered are contentions of multiple births,
Himself He takes care.
Says Nanak, the humble, the Lord Himself is
Mother, father, friend and brother. (4) 1.13

Prabhati V
Bibhas Partal

There is but One God.
He is realised through the grace of the True Guru
'Ram', 'Ram', 'Ram', you should repeat with devotion.
It will take care of avarice, attachment and *Kaliyuga's* other afflictions. (1)
Refrain

Discarding ego, cultivate the holy.
With immaculate mind, the sins are undone.
Nanak, the infant knows nothing,
The Preceptor like mother and father takes care of his protection. (2) 1.14

Prabhati V

Your Lotus Feet are my anchor.
Lord Supreme, Limitless Master,
Above others, You are higher. (1) *Refrain*
Bestower of breath, Redeemer of sufferings,
Of understanding and discrimination You are the Donor. (1)

I make supplication to the Lord Unique,
And prostrate before the Divine Saviour.
Having the ceremonial bath with the dust of the feet of holy,
Nanak attains utmost peace bestowed by the Deity. (2) 2.15

Prabhati I
Bibhas
Octets

P-1342

There is but One God.
He is realised through the grace of the True Guru.

Duality is insanity; it has turned me insane.
In false pursuits, my life has gone in vain.
It clings to the mind, is difficult to restrain.
The True Guru in His grace does the Name contain. (1)
As long as the mind is not disciplined Maya doesn't die.
He who has created, He alone knows,
Contemplating the *Shabad*, the ocean of life one can ferry. (1) *Refrain*

Arrogant Kings do Maya hoard.
Yet maya they love accompanies them not when the boat they board.
Attachment with Maya is of varied shades,
Devoid of Name, there is no associate no comrade. (2)

As his own mind, of others he finds.
As per his desire, himself he binds.
As his deeds, so are his inclinations.
Under the guidance of his Guru,
Poise is his destination. (3)

Singing and playing on musical instruments in duality
With conceit in mind he suffers heavily.
Propitiating the True Guru, he gains propriety.
With Name True he keeps true company. (4)

In company of the Holy Word, he acts truly.
With the Word True, he lauds the Holy.
Understanding his identity, he attains immortality,
And at the Portal Divine gains glory. (5)

Devoid of Guru's service, there is no devotion,
One may try many an action.
Ego and attachment by *Shabad* are undone,
The Name immaculate makes the heart its pen. (6)

In the universe *Shabad* is the noble activity,
Without the *Shabad*, attachments is a dust-storm of felicity.
The *Shabad* helps keep the devoted heart steady,
Shabad gains status, realisation and eternity. (7)

There is none other who creates and cherishes
It is He, the True, Unique and Wondrous who relishes.
With Lord's Name one is exalted,
Says Nanak, rare are there whose quest is rewarded. (8) 1

Prabhati I

The entire universe in love of Maya is thrust.
At the sight of a woman, the man gets in grip of lust.

His sons and gold love he must.
Everyone he cherishes, the Lord alone is diversed. (1)
May I repeat on the rosary such a Name,
That frees me from weal and woe.
And devotion of the Lord alone I claim! (1) *Refrain*

The Treasure of Virtues, Lord! Nobody has Your limit known.
Those attached to the Holy Word, with You gets sewn.
And You relieve them from transmigration,
They are really devoted, to the truth who are sworn. (2)

Realisation and meditation on Nar Har* and the Immaculate Lord,
Without propitiating the True Guru, no one has ever got.
His light is enshrined in all the hearts,
I am sacrifice unto the Blessed Lord. (3)

The loving devotion comes with the Guru's accord,
Of ego the *Shabad* vacates the heart.
Back to the tether the straying heart is brought,
And the Name True in the heart is cast. (4)

Forgotten are the sports and plays of worldly pleasure,
Guided by the Guru one is devoted to the Seer. P-1343
His sight like water subsides the fire of desire,
He who realises it,
Of great good fortune he is the peer. (5)

Serving the True Guru, doubts are dispelled,
Awake day and night, in truth is he held.
None other than the One he recognises,
Serving the Bestower of peace,
Himself He cleanses. (6)

* Narsing – (Man-lion) symbolising Divine might.

He who contemplating the *Shabad* is given to service of the Lord,
By repitition of Name in austerity
His ego he discards.
He is liberated in life, the *Shabad* who chants,
Holy is his way of living, of peace he receives the eternal grant. (7)

He is Bestower of peace, of suffering He is Ameliorater,
Absorbed in it, nothing else he cares.
Dedicating one's body, mind and riches to the Lord,
Says Nanak, I was in the Supreme ecstasy absorbed. (8) 2

Prabhati I

Hatha Yoga praxis like *Nivil,** *Bhoengam bhath*+ and Rachak,#
one may perform.
Without the Guru nothing helps,
Deluded, one drowns and comes to harm.
Soiled with filth, the blind washes himself again and again,
yet never can he cast off his heart's stain,
Devoid of Name every endeavour is waste.
The way a juggler does an illusion create. (1)
The six ritual acts of piety equal the Name Divine.
You are the Ocean of Virtues,
Devoid of merit I am Thine. (1) *Refrain*

In pursuit of Maya, getting involved in foul deeds,
The stupid given to ego realises not the essence of his creed.
His intentions are actuated by the charm of Maya,
Of the self-possessed utterances foulness breed.
The so-called holy bath of the wicked is false,
His rituals and make-up are deceptive indeed. (2)

* rotation of intestines + Kundilini blaze # ritual breathing

What the egoist thinks is false,
His doings are wasteful and contentious.
The false suffers from pride,
His Master's company he finds not solacious.
Anything devoid of Name is tasteless.
One gets lost in the company of the evil-minded,
Their utterances are poisonous,
Their life is vicious. (3)

You who are afflicted with doubt, death you should fear,
Serving the True Guru, peace you endear.
Without the Guru True no one has found liberation
They are born and die, condemned to transmigration. (4)

This body is of the three elements compound,
With torture and torment bound.
You should serve the One who has no mother or father,
Thereby ego and unfulfilled desires will not you bother. (5)

Wherefore I look, Him I see
Without propitiating the True Guru,
One is never free.
With truth in the heart what one does is true,
The rest is all hypocrisy,
Whose worship makes for ignominy. (6)

As one realises the *Shabad* one gets rid of duality.
Inside and out one finds the Deity.
This is essence of the *Shabad*,
Lost in duality falls dust on the head. (7)

As guided by the Guru, purest action is laudation of the Lord,
And contemplating in the Company of men of God.
Knows how to die while living, he who disciplines his mimd,
Says Nanak, the gracious Lord by his grace can one find. (8) 3

Prabhati I
Dakhni

P-1344

Indra saw Ahilya, wife of Gautam, the ascetic and was infatuated,
With a thousand images of female genetics was his body afflicted,
Which he commiserated. (1)
Brother, no one is misled on his own,
He is misled whom He misleads and enlightened who is felicitated. (1)
Refrain

Harichandra, the king, realised not the significance of the Divine writ,
Had he known it as mere ego, he would not have indulged in his charity,
And in the market for auction paraded. (2)

Posing as a dwarf, the Lord asked for two and a half steps of land to command.
Should he* have realised the guise of God.
In the nether region he would not have come in deception on to land. (3)

Vyas, tutored Janmej with his love,
Yet he killed eighteen Brahmins,
The deeds done no one can ignore. (4)

I can make no calculations, His writ alone I find,
I utter what spontaneously comes to my mind.
Whatever happens is the Lord's laudation,
All this is His veneration. (5)

The devotee is never soiled; remains untainted,
He is ever in the Guru's protection.
The self-possessed, stupid meditates not in tune,
When in woe he suffers dejection. (6)

* Bali, the King so deluded

The Creator who has brought about the universe
Does Himself and makes us do in turn.
Unless the heart is cleansed of ego
In pride does man burn. (7)

Everyone is amenable to error,
The Lord alone is infallible.
Says Nanak, the True Name is the liberator,
A rare one, blessed by the Guru is without trouble. (8) 4

Prabhati I

Uttering and listening to Name has beome my raft,
Off the wasteful activities I have cast.
The way a self-possessed given to duality, loses favour,
Other than the Name I have no other donor. (1)
Listen, my purblind, stupid and uncultivated mind,
Don't you feel disgraced coming and going in transmigration?
Without the Guru you are drowned many a time. (1) *Refrain*

The mind's attachment with Maya is tame.
When it is ordained from Above,
Whom to blame?
Rare is a devotee who has the cognisance,
Devoid of Name there is no deliverance. (2)

Deluded, one wanders in four and eighty lakh incarnations,
Without following the Guru it is Yama's formation.
The mind undergoes ups and downs ever.
The devotee is saved by repeating Name of the Master. (3)

Himself He calls, there is no delay.
He who identifies himself with *Shabad*,
He finds his life fully happy and gay.

Without the Guru no one has ever come to know,
Himself He does and makes us do. (4)

Lauding the Lord, contentions subside,
The Guru Accomplished one comes to realise.
The straying mind does stablise,
And in the true deeds himself would mobilise. (5)

How can one be pure if there is impurity in mind?
Rare is the one who is with *Shabad* refined.
There are not many who with truth themselves bind.
The end to their transmigration they find. (6)

Divine fear is one's food and drink providing holy joy.
The devotee in the holy company goes in ecstasy,
Utters truth and invokes empathy,
The Guru's *Shabad* is the perfect remedy. (7)

P-1345

The Lord's laudation is *karma, dharma* and propitiation,
Lust and wrath are set aside for inflammation.
Tasting the divine joy the mind is in fond inspiration,
States Nanak in humility, there is no other divination. (8) 5

Prabhati I

The Lord's Name is the propitiation performed by the heart.
Contemplate the Guru's *Shabad.*
And none other You should give regard.
He prevails all over,
None else I see my devotion to offer. (1) *Refrain*

I offer my mind and body, and my life I dedicate.
Pray take care of me, I supplicate. (2)

Holy is the tongue which relishes the Divine delicacy.
Guided by the Guru are liberated
Who come to earn Guru's empathy. (3)

I've *karma* and *dharma* to my credit,
But Name does above them merit. (4)

The Lord has four boons to offer
Of those three are inherent, while the fourth is for recipient to honour. (5)

For liberation the True Guru bestowed meditation,
Contemplating the Lord's Word we gain position. (6)

My mind and body are in peace as guided by the Guru.
Those who are ingratiated by the Preceptor,
Who can estimate their value true? (7)

Says Nanak, I am enlightened by my Guru,
Devoid of Name nobody has gained the status true. (8) 6

Prabhati I

There are some who are pardoned Above by the Lord Accomplished,
They have a holy person.
They are dyed in the Lord's dye, ever a sacred colour.
Their sufferings annulled,
They are bestowed exaltation. (1)
False is the strategy of foul contention,
It doesn't take time for it to be undone. (1) *Refrain*

The self-possessed suffers pain and agony,
His torture he can't shun.
The Lord is Bestower of weal and woe,
He gives protection and grants union. (2)

The egotists know not loving devotion,
In pride are the stupid lost.
Their mind strays far and wide
As long as *Shabad* they have not sought. (3)

The world suffers from hunger and thirst,
Without the True Guru it can't have peace.
When one attains poise in its course,
One attains peace and at the Portal Divine reach. (4)

At the Portal Divine is the Lord, all-knowing and all-seeing,
And the Holy Word of the Guru.
Himself He is divine in quest of truth,
Himself He realises the secret true. (5)

He created the world with waves of water, air and fire,
Invested it with all sorts of contraptions,
And yet under the discipline of the Sire. (6)

Rare are such protagonists in the world
Who are tested and are stored in treasure.
They are above cast and clan,
And attachment and greed they abjure. (7)
Those devoted to Name are immaculate like a shrine.
Their sufferings and impurity of ego are no more.
Nanak would wash their feet,
The devotees who the Lord True adore. (8) 7

Prabhati III
Bibhas

P-1346

There is but One God.
He is realised through the grace of the True Guru.

Should you see with the Guru's grace,
You'll find the Lord's shrine in your heart.
The Lord's shrine is found with *Shabad*,
And meditation on the Name of Lord. (1)
My self, when you are dyed in *Shabad*,
You acquire the real colour.
With true devotion in the holy shrine,
One gains great honour. (1) *Refrain*

This body is the holy shrine in which in the jewel of enlightenment,
Lord is manifest.
The self-possessed knows not the truth,
Asserting that man cannot be the Divine Nest. (2)

The Lord creates the holy temple,
And has it maintained as He would do.
Whatever has been inscribed Above must be adhered to,
No one dare it undo. (3)

Contemplating *Shabad* obtains peace,
And to the Holy Name one does subdue.
The Lord's shrine is decorated with *Shabad*,
And the gold of a million hue. (4)

The world, too, is the Lord's shrine,
It is pitch dark devoid of the Guru.
The stupid, misled, uncultivated egotists,
In duality other gods pursue. (5)

Where one has to render account,
One's figure or one's caste do not matter.
Those devoted to truth are saved,
Others condemned to duality suffer. (6)
In the Lord's shrine, Name is the treasure,
The stupid, uncultivated does not realise.

It has been discovered by the Guru's grace,
That the Lord in the heart does reside. (7)

The Guru's Word is imbibed from Guru,
If one is dyed in the *Shabad* dye.
They are pure, pious and immaculate,
With the Lord's Name themselves who tie. (8)

The Lord's shrine is Lord's shop equipped with *Shabad.*
It has Name alone by way of goods
With which the devotees are served. (9)

In the Lord's shrine, mind is like iron,
Devoted to other pursuits.
Should one cultivate Paras,* one becomes gold,
Of which value no one can compute. (10)

In the Lord's shrine does the Lord lodge,
Who does everywhere pervade.
Says Nanak, one should cultivate the devotees,
Which is a true bargain made. (11)

Prabhati III

Those who remain awake in fear,
Eschewing impurity of ego, their's is the night long devotional sitting.
They are ever awake in their house
And save themselves giving the five robbers a beating.
My self, guided by the Guru, on the Name you should meditate.
The way that leads to the Lord,
That path alone you should undertake. (1) *Refrain*

* Philosopher's stone

Guided by the Guru one longs for poise,
And one's sufferings and ego vacate.
The Lord's Name comes to lodge in the heart,
And in poise one does the Lord propitiate. (2)

The Guru-guided have radiant faces,
They have the Lord lodged in their heart
They have peace plenty here and hereafter,
Contemplating, they swim across to the yonder ghat.** (3)

There is no nightlong devotional sitting in ego,
The adoration is of little avail.
The self-possessed is not recognised on the Portal Divine, P-1347
In duality whose doings entail. (4)

Accursed is their indulgence in eating and dressing up,
Who are given to duality.
The worms of filth in filth are enmeshed,
They die, are born for ignominy. (5)

I am sacrifice unto them,
Who the True Guru have met.
I long to join their company,
And with the true get to the True swept. (6)

The Guru is gained with great good fortune,
No device as such avails.
The True Guru bestows poise,
And the *Shabad* does ego assail. (7)

My self, better contemplate in the Lord's care,
Who is Almighty.
Says Nanak, let me not forget Name,
It happens what pleases the Deity. (8) 2.7.2.9

** port of landing

Bibhas Prabhati V
Octets

There is but One God.
He is realised through the grace of the True Guru.

Mother, father, brother, son and spouse eat and spend their time in merriment.
Their mind is ever in sweet involvement.
Godmen, the customers of virtue are my life's supplement. (1)
I cherish One who is Omniscient.
I have faith in Him, He is my support,
The Lord Supreme and Salient. (1) *Refrain*

I have broken with the deceptive serpent,
The Guru warned me against the false element.
Sweet in mouth yet bitter when consumed.
My mind with the Ambrosial Name remains suffused.(2)

I have no more anything to do with attachment and avarice,
The gracious Guru has granted me this access.
The cheat* has many a home waylaid,
By the Guru in His grace have I been saved. (3)

With lust and wrath I have nothing to do,
As I listen the sermon of my Guru.
Wherever I turn I see the depraved,
My Guru, the cherisher has me saved. (4)

The ten families of senses I have deserted,
Their pleasure is inflammable, the Guru asserted.
Those associated with them go to hell,
I was saved contemplating in the Guru's cell. (5)

* Maya

With egoistic pride I no more hold consul,
The Guru cautioned me against the stupid fool.
A homeless lad, had nowhere to go,
I was saved by the Guru with His Name's tow. (6)

From the worldly-minded I am ever alienated,
In one house the two of us cannot be accommodated.
Holding His apron, I come to the Preceptor.
Pray, do me justice, my All-knowing Master. (7)

The Lord smiled and did justice,
All the minions were placd at my service.
You are the Master, yours is this house,
Says Nanak, this is how the Guru undid my grouse. (8) 1

Prabhati V

With wrath and crude pride in the heart,
He does his worship of an elaborate sort.
He bathes and draws circles on his body,
But his inside remains ever dirty and shoddy. (1) P-1348
With such a discipline no one has realised Lord.
Despite the Vishnu bearings, yet with Maya-enamoured heart. (1) *Refrain*

With the grip of evils five, in sins he is caught,
Which are said to be washed with bath at holy spot.
Thereby emboldened more and more they commit,
Condemned, to Yama's territory they have to submit. (2)

Binding ankle-bells they beat cymbols,
With hypocrisy in the heart like goblins they tremble.
By blocking the hole dies not the snake,
The Lord who created you remains fully awake. (3)

He warms himself with straw fire and wears ochre clothes,
Afflicted with worries he quits his abode.
Leaving the country he goes abroad,
Yet with the evils five he does never part. (4)

Ears split,* yet he covets other's meal.
Goes begging from house to house without any weal.
Giving up his own wife, evil-eyes at others' wives he casts.
Gaudy garbs get not God, one is only in suffering lost. (5)

Abjures speech and sits in quiet with a vow of silence.
With anxieties in the heart undergoes transmigration,
Abstains eats, his body alone he ill-treats.
Pays heed not to the Divine ordinance.
His heart in possessiveness ever beats. (6)

Without the True Guru no one has ever attained the Supreme state.
Consulting the *Vedas* and *Smritis*,
This is what they relate.
What the self-possessed does goes waste,
The way an outfit of sand has no base. (7)

He on whom the Lord is kind,
The Guru's sermon in his scarf does he bind.
In millions one comes across a man of devotion,
In whose company, says Nanak, one suffers not transmigration. (8)

By good fortune such a one is met.
One is liberated along with one's forbear's swift. (1) Second *Refrain*

Prabhati V

Meditating on Name sins are annulled,
At Dharmaraja's, the records are withheld.

* mark of a yogi

In the holy company I was in divine ecstasy,
The Preceptor came my heart to occupy. (1)
Meditating on Name, I am in peace,
A seat at Your slaves' feet I seek. (1) *Refrain*

Ended is hankering and the darkness lifted.
At the portal of liberation, the Guru has me admitted.
In loving devotion the Lord is lodged in my mind and body.
When He Himself guided I realised the Divine Entity. (2)

He who is enshrined in every heart,
There is none other than the Lord.
Shed are hostility, opposition, fear and illusions,
The gracious Preceptor has bestowed devotion. (3)

I escaped tsunami and arrived at the shore,
Alienated for multiple births, I come to be restored.
I took to recitation, austerity, ceremonials and Name.
To my rescue the Master in His grace came. (4)

There is rejoicing, peace and bliss,
Where any one of the Lord's devotees lives. P-1349
The Preceptor is kindly inclined,
The goblins of sins of multiple lives are left behind. (5)

*Hom Yagya** and penance with head downward cast,
Bathing at a million holy spots,
Compares not with meditation on the Lotus Feet for an instant.
Contemplating the Lord all tasks find their fulfilment. (6)

Higher than the highest is the Lord's station,
Where the holy get together for quiet meditation.

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* burnt offerings

The dust of feet of slaves of slaves
From the Beloved, Almighty Lord I crave. (7)

Nearer than mother and father is my Lord.
He is my friend, companion, of my faith the Guard.
He extends His arm and does His devotees ferry.
Nanak recites Name of Him Who is of virtues a repository. (8) 3.2.7.12

Bibhas Prabhati
Compositions of Revered Kabir

There is but one God.
He is realised through the grace of the True Guru.

Prabhati

Gone is the anxiety of life and death,
Poise in its true form is manifest. (1)
I am enlightened, darkness is tamed,
Contemplation has obtained the jewel of Name. (1) *Refrain*

Where there is joy, suffering flees,
The jewel of mind the essence of Name conceives. (2)

Whatever happens is Thy will—
He who accepts this his mind is still. (3)

Says Kabir, my sins are washed,
As the mind in the Creator is absorbed. (4) 1

Prabhati

If Allah dwells in a mosque alone,
What about rest of the space?

Hindus believe He abides in the image of deity,
The truth is missed in either case. (1)
Allah-Rama, by Your Name alone I live.
Pray do be kind and Your blessings to me You give. (1) *Refrain*

Hari, the Lord of Hindus lives in Deccan,
And Allah dwells in the West.
Look within, search your heart,
It is somewhere there the Master rests. (2)

The Brahmin fasts twenty-four times a year,
And the Muslim during the month of Ramzan.
Keeping Him aside for eleven months,
In one alone they seek the treasure. (3)

What use is the holy bath in Orissa,*
And prostrating in a mosque?
Saying prayers with evil in the heart,
What use the pilgrimage to Kaaba, I ask? (4)

You have created all the men and women,
Verily, they are Your various forms.
Kabir is a child of Rama-Allah,
Around whom the *gurus* and *pirs* swarm. (5)

Says Kabir, men and women do pray and listen,
And come to the care of the only Boss.
If you remember the Lord alone,
You will certainly cruise across. (6) 2

Prabhati

Allah first created the light,
All are the offsprings of His might.

* Refers to the temple of Lord Jagan Nath at Puri

While the whole universe has the same source,
Who is evil and who is upright? (1)
Don't be misled brothers,
The Creator is in the creation, P-1350
And the creation is in the Creator.
He pervades all over. (1) *Refrain*

The clay remains the same,
The potter carves pots of various order.
There is nothing wrong with the pots,
Nor is there anything amiss with the Potter. (2)

The True One alone prevails,
What He does must entail.
He who is disciplined and trusts the only One,
He is indeed the ideal son. (3)

Allah is Unknowable. He can't be known.
The Guru gave him the sweet to taste,
His doubts dispelled,
Kabir has beheld the Immaculate Mate. (4) 3

Prabhati

Call not the *Vedas* and the Islamic scriptures false,
False is he who would not ken.
If you believe that God abides in all the beings,
Then why kill a hen?
Mullah, I tell you the truth,
The doubt in your mind is not gone forsooth. (1) *Refrain*
You catch a creature who is already dead (with fear),
What you slaughter is mere clay.
The light has been absorbed in the Eternal Light,
Then what do you slaughter,
According to the code (as you say?) (2)

What use the ritual of washing limbs and face?
And bowing the head in mosque?
With duplicity in your heart you say your prayers.
What use pilgrimage to Kaaba, I ask? (3)

You are impure, you understand not the mystery of the Pure.
Says Kabir, you have missed the Paradise,
In the hell would you now fare. (4) – 4

Prabhati

Resident of the cosmic void, Light Eternal,
All Pervasive, Primal Lord,
I offer you my prayers.
Ascetics in trance have realised not Your extent,
Who abide in Your care. (1)
Lord Immaculate, accept my offerings,
With my True Guru which I share.
The Unknowable, standing at Your Portal Brahma recites the *Vedas*,
Yet he finds You nowhere. (1) *Refrain*

Truth as oil, the wick of Name, the enlightened self to service lamp,
With this my light, the Lord I invoke You.
The mystery the enlightened ones only realise true. (2)

The five unstruck melodies have struck in my mind
In the presence of the Lord.
This is how Kabir Das has offered his *arati,*
To his formal, Immaculate God. (3) 5

Prabhati
Compositions of Revered Namdev

There is but One God.
He is realised through the grace of the True Guru.

The state of my mind only my self knows,
Or maybe to the one endowed, it can be known.
I adore the Knower of hearts,
Why need I fear anyone's frown? (1)
I am pierced by the love dart of my Beloved,
My Master who is everywhere established. (1) *Refrain*

Mind is this shop, bazaar and shopkeeper.
Mind experiences many a mood,
And the world ever does wonder. (2)

When the mind is attuned to the Guru's *Shabad,*
Duality on its own gets shed.
His is the writ, it is He who runs it,
The Fearless in His wisdom to it is led. (3)

P-1351

He who conscientiously meditates on the Supreme,
His sayings live for ever.
Says Nanak, I have realised the Life-force,
The Unknowable, my Heart-charmer. (4). 1

Prabhati

Primal Time, prior to Time Primal, and ages after ages before,
No one has known whose limit.
The Lord who is pervasive in all,
This is how He is described in lore—
That He is manifest in *Shabad*
And is the image of bliss, my Beloved. (1) *Refrain*

The sandalwood tree whose fragrance is pleasing,
Is found in forest.

The Lord is at the source of all fragrant plants,
Including sandalwood. (2)

You are *paras,** I am iron,
You touch and I turn gold.
You are Compassionate, Cherished like diamond or ruby.
Nama is in the eternal truth fold. (3) 2

Prabhati
Compositions of Revered Beni

There is but One God.
He is realised through the grace of the True Guru.

The body is smeared in sandalwood paste with *tulsi* leaves** on the forehead,
Yet your heart is an image of a hand with a dagger red.
Your looks are those of a thug and your appearance of a stork,
An image-incarnate of a Vaishnav without the beat of heart. (1)
For long you offer prayers to the beauteous Lord,
Yet your gaze is evil, your days and nights odd. (1) *Refrain*

Ever you wash your body quite,
Maintaining two *dhotis*,
And showing as if milk were your staple diet.
You have a dagger drawn in your heart.
Robbing others of their wealth you are the sort. (2)

You worship stones with Ganesha's circles marked fake,
And in devotion night long you keep awake.
While your feet in devotional dance beat,
Your mind does evil images treat. (3)

* philisopher's stone ** the basil plant considered sacred

Sitting on the deer skin by *tulsi* rosary bead,
Your cupped hands paste your forehead.
With falsehood in your heart you wear rosary of Shiva beeds.
The evil one, Krishna's Name you don't repeat. (4)

He who has not contemplated on the essence of truth,
All his deeds are hollow without vision forsooth.
Says Beni, guided by the Guru you should meditate
Without the True Guru no one has arrived at the Gate. (5)

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Raga Jajaiwanti IX

Contemplate on the Lord, contemplate on the Lord,
This is your task.
Quit you Maya's lure
Come to the Creator's care.
The comforts of the world are a false mask,
Treat the riches like a dreamland.
Don't be elated about it;
The rule over the world is an outfit of sand. (1)

Cautions you Nanak, the humble,
Your body must cease,
As the time passes every moment your days must decrease. (2) 1

Jajaiwanti IX

Repeat the Name, the Name repeat,
As your life trails.
I've told you time and again
Why don't you understand, O man insane?
It takes not a moment to dissolve like a stone of hail. (1) *Refrain*
Banish every doubt and remember the Creator.

It is only this
That accompanies with you later. (1)

Discard the lure of Maya like vice.
Let the name of the Lord dwell in your heart.
Nanak, the humble, shouts from the housetop,
As the hour departs. (2) 2

Jajaiwanti IX

My self, what for are you destined?
The Lord's Name in the world,
You have never with your ears heard.
Much too in the evil mired,
Your cognition is questioned. (1) *Refrain*
Blessed with human incarnation,
You have given not an instant to devotion.
Ever involved with your spouse's passion,
In shackles are your feet fastened. (1)

Says Nanak in a voice loud,
The world is like a dreamy cloud.
Why don't you meditate on the Lord,
Maya is whose handmaid? (2) 3

Jaijaiwanti IX

Let it go, let it go.
This life is a waste.
Listening to the *Puranas* day and night,
The ignoramus, you heed not. P-1353
Your death is round the corner,
Which you will escape not. (1) *Refrain*

The body you thought would live for ever,
It's going to be so much ash.
Why don't you remember the Lord,
I ask you, O shameless ass? (1)

Quit conceit and let the Lord come to dwell in your heart,
Says Nanak, the humble,
You should adopt a life of this sort. (2) 4

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Sanskrit Slokas I

You study scriptures and attend to evening devotion.
You worship stones and like stork pretend absorption.
Your tongue utters falsehood which you present as gold genuine.
On the Gayatri* of three lines you meditate.
A string of beads you wear and forehead paste.
You maintain two *dhotis*** and with wet cover keep *the head sate.*
He who is aware of true rituals of devotion,
Knows these all to be hollow actions.
Says Nanak, meditate with true faith in the heart,
But without the True Guru it is not got. (1)

Waste is the life of those who realise not the Lord.
The world is like an ocean which, blessed by the Guru, you cross.
He is Almighty, says Nanak, after contemplation.
All causes are under His control,
Who is responsible for the world's creation. (2)

The *yogi*'s motto is enlightenment, of Brahmin of *Vedas* reading.
The Kshatriya's motto is heroism and of Sudra's serving.
But of him who realises the Divine mystery there is only one motto,
Nanak is his slave, who has not known Maya's grotto. (3)

* a verse mantra ** loin cloth

Sanskrit Sloka V

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Wherefrom mother? Wherefrom father?
Wherefrom the joy of spouse and progeny?
Wherefrom brother, friend, cherished relatives?
Wherefrom attachment with family?
Wherefrom infatuation with fascinating Maya, P-1354
That deserts with blinking of an eye?
Remaining in contemplation with Lord, says Nanak,
Which is obtained from the holy. (1)

Accursed is attachment to mother and father.
Accursed is fondness for relatives and brother.
Accursed is cherishing spouse and progeny.
Accursed is love for household property.
True attachment is with the company holy.
Those who find it, says Nanak, live happily. (2)

False is body, its stamina decreases.
Attachment with Maya, old age increases.
Much, too much, he does expect,
Though in the house of body he is only a guest.
Death, the terrible Dharmaraja breaths counts.

The hard to attain body in the well of attachment falls.
This hope Nanak on You mounts
Gobind! Gobind!! Gobind!!!*
For grace he calls. (3)

Of clay citadel, built with water, plastered with blood and skin,
Its doors are nine though without a wall.
With pillars of air to stall.
The misled meditates not on the Lord's Name
Considering it a matter too small.
His body hard to attain, so does Nanak say,
In the company of holy alone
He can maintain,
Repeating *Har, Har, Har, Har, Hare.* (4)

Splendid, Eternal, Virtuous, Accomplished,
You are greatly gracious.
Profound, lofty, limitless wondrous,
Cherisher of the devotees and giving them shelter at Your feet.
Helper of the helpless, Nanak comes to entreat. (5)

Sighting a she-deer a hunter takes aim with his weapon.
But she whom the Preceptor protects,
No harm to her hair even can happen. (6)

The mighty making many endeavours,
With heroic figures to serve him all over,
Living in an inaccessible lofty spot,
Never remembering that he has to die one day,
When ordained by the Lord Supreme,
Says Nanak, his breath be drawn by an ant may. (7)

Chanting hymns, practising compassion, lauding the Lord,
Of *Kaliyug* are the worthy pursuits.

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* Lord

They help shed delusions and attachment,
And one finds Lord prevailing all over.
One succeeds in having His sight,
With Name on one's tongue.
And says Nanak, *Har, Har, Har, Hare* cherished and sung. (8)

Declines beauty, decline planets,
Decline the Sun, Moon and stars in the sky,
Decline the earth, mountains, trees and continents,
Decline the love of spouse, brother and progeny,
Decline in value gold, jewels and the wealthy,
Decline not only the Eternal Lord.
Immutable, says Nanak, are the holy. (9)

Delay not acts of righteousness, delay misdeeds.
Cultivate Name and give up greed.
Come to the holy and out your sins weed.
Acquiring virtuous deeds,
Says Nanak, it makes the Preceptor pleased. (10)

Dead in attachment, of limited understanding,
Involved in love and indulgence of spouse,
Attached to beauty, power and jewellery,
Marvellous mansions, attractive constumes P-1355
And thus gripped by Maya's treachery,
Says Nanak, solicits not the Lord Eternal,
The refuge of holy. (11)

Birth and death, joy and sorrow, pleasure and pain,
High and low, plenty and penury,
Royalty and glory, ego and indignity,
These are the prevalent ways of the world
Which must come to an end.
Chanting hymns in the company of holy,
Says Nanak, laudation of the Lord leads to the seat of divinity. (12)

Blessed by the Lord comes cognition of the essence of enlightenment.
Blossoms understanding that leads to refinement.
Disciplines the impulses, rids of pride.
Peace in the heart lends holy enlightenment.
Absorbed in the Divine vision, free from transmigration,
Says Nanak, reverberates in the heart of *Shabad* the musical instrument. (13)

The learned expound *Vedas* which the devotees listen in various ways,
Those blessed by the Lord imbibe Name in whose heart it stays. (14)

One worries not about mother, father or brother,
Nor anyone other.
One is anxious about spouse, progeny, and associates,
They are worldly relations that Maya creates.
God is the only one who is gracious,
Says Nanak, who every living being cherishes. (15)

Transient is wealth, transient is conjecturing.
Transient are desires ever with playing.
Transient is attachment to pride landing.
Illusions bind one with Maya, untidy and misleading.
They contemplate not on the Lord, those with foul understanding,
And go in innumerable births, in heat of the womb lying.
Says Nanak, pray do be gracious,
Redeem the fallen, with the holy company praying. (16)

Should one fall from the mountain into the netherworld,
And in blazing fire burn,
Be carried away by endless tides,
Severer than those is the torture of transmigration,
Of this anxiety, says Nanak, one is not relieved by any device,
Shabad of the holy alone can give protection. (17)

Should you be in the grip of suffering, guilty of bloodshed,

Involved in affliction of multiple births and its agony,
Of everything you are relieved, says Nanak, by repeating Name,
The way fire does the wood claim. (18)

Meditation dissolves darkness and makes for light.
Sins are effaced by virtues.
Should the Name be enshrined in the heart,
Yama's minions are terrorstruck,
And what one does is true.
Listening the Name one is born not again,
Enjoys success and peace,
The sight of such a one should one pursue.
Says Nanak, He is Beloved of devotees, Provider of refuge
And bestows felicity too. (19)

Those lagging behind, He advances, crestfallen He clears,
The poor He provides riches,
And the sick from the suffering He steers.
Bestows devotion to the devotees with Name and laudation of the Seer.
The Lord Supreme is Compassionate,
Says Nanak, by serving Him
What is it that one cannot bear? (20)

For the anchorless, You are the anchor,
For the poor, You are the riches,
Your Name is Narhar,* the Lord. P-1356
Of the helpless You are help, Master!
Of the weak, You are strength, Creator!
Ever gracious to all creatures,
Of the humble You are Cherisher.
Omniscient, Accomplished, Almighty,
Friend of the devotee, Symbol of empathy,
Enshrined in every heart, Lord Supreme,
The Preceptor, the Divine Entity.

* Narsing

Nanak seeks grace of the Compassionate Lord
That he should never forget his Deity. (21)

I have neither the strength nor inspiration to serve,
Nor have I cherished the Supreme Bard.
Should You bless, I meditate on the Name,
Says Nanak, do be gracious my Lord! (22)

He provides sustenance, abode and bestows raiment,
Blesses with the gem of human incarnation for sacrament.
In His grace He bestows peace and merriment.
Nanak, meditated on the Master of Firmament,
He was released from attachment to the evanescent. (23)

Kings reap reward of good deeds done In the previous life,
Yet gone perverted, they oppress people.
Says Nanak, for which for long they suffer in strife. (24)

Those who have the Lord's Name in their heart,
Their misfortunes they treat as having been sent by God. (25)

Discoursing and lauding alone,
The Lord is the true objective of human incarnation.
Sipping the Ambrosial Name of the Lord,
The holy, says Nanak, satiated have never been. (26)

The holy are of a steady temper, friend and foe are for them alike.
Says Nanak, alike are for them those offering variety of eats,
And calumniators poised with weapons to defeat. (27)

They are neither humiliated nor dishonoured.
They don't feel disgraced, nor do they encounter any worldly suffering.
They meditate on the Lord in the holy company.
Says Nanak, they live in peace and tranquillity. (28)

Of the holy it is an invincible army of heroes,
Who have humility as their coat of arms.
Their weapon is the Lord's laudation,
Their shield being the Name of Ram.
Realising the path Divine is for them riding steeds, chariots and elephants.
They move about unafraid in the face of the every army,*
Chanting hymns of the Deity.
And thus they conquer the entire universe,
Says Nanak, as the five thieves they defy. (29)

Misled, one is lost in mirage, magic city of the sky, or shadow of a tree.
Such is the false attachment with family.
Says Nanak, therefore given to meditation of the Lord's Name is Nanak, the devotee. (30)

I am neither learned nor virtuous, nor have I done laudation of the Lord.
Neither have I musical jewel of a throat,
Nor am I sharp of understanding and smart.
By great good fortune I have found the wealth of holy company,
Says Nanak, where an utter stupid can wisdom impart. (31)

The attractive rosary around my neck is the Name Divine.
The pouch to carry rosary is my devotion to the sublime.
Illusions of scriptural verses provide release and joy to the sight fine. (32)

P-1357

Low his birth and accursed his life who has not imbibed Lord's sermon.
He is like a dog, hog, ass, crow and a serpent. (33)

He who has the Lotus Feet and Name in his heart,
And chants hymns in the holy company,
Says Nanak, by Yama's minions he is not caught. (34)

Not unattainable is wealth and bounty, not unattainable is rule in paradise.
Not unattainable are delicious dishes.
Not unattainable are vestures prized.

* five evils

Not unattainable are progeny, friends, brothers and relatives,
Nor the pleasure with one's wife.
Not unattainable is proficiency in knowledge,
Nor one's trying to be wise.
Unattainable is the Name of Lord,
Which, says Nanak, is obtaining in the company holy with Divine Advice. (35)

Wherever in heaven, mortal world and the nether region I see,
Is the Preceptor pervasive.
Says Nanak, impeccable and immutable is He. (36)

Poison turns *Amrit*, foes become faithful friends,
Pain becomes pleasure, gripped by fear get fearless,
Houseless have a home in Name,
Says Nanak, when the Lord does them claim. (37)

Poise-incarnate, He bestows me poise, All-pure, He makes me pure.
He has created me, of all the Creator.
There is no doubt about it, no ambiguous layer. (38)

Cool is not the illumined Moon, nor the pygmy sandalwood.
The winter season is not so cool.
Says Nanak, truly cool are holy, the blessed. (39)

Those whose *mantra** is Lord's Name, Who is All Pervasive,
Their understanding is that weal and woe are alike.
They believe in living a pure, rancourless life.

They are kind to all living being,
And are free from five evils and strife.
Living in the Lord's laudation,
They remain unattached to Maya,
And live like lotus who has its identity in water to survive.

* spell, postulate

They discourse alike to friend and foe,
And with devotion to the Lord abide.
They don't give their ear to slander,
Consider themselves dust of the feet of others without pride.
They are equipped with six virtues,
Says Nanak, they are devoted to Name.
With the holy company as their guide. (40)

A goat may live on fruits and roots, yet may survive by the side of a tiger.
Similar is the state of the world,
Where pleasure and pain are neighbours. (41)

Those practising fraud, dirtied with millions of misdeeds and in sins soiled,
Lost in illusion, given to honour and insult, and in Maya's arrogance involved,
They die and are born, wandering in hell,
Not by many a device are absolved.
They are cleansed in the company of holy,
Says Nanak, when they repeat Lords' Name,
Day and night in the Beloved Lord are absorbed. (42)

Of the gracious Lord's shelter is the boat obtaining all over.
The Almighty is accomplished,
Bestows with boons ever.
To the despairing He is hope,
And of gifts He is the Bestower.
He is the treasure of virtues,
Nanak meditates on Him Whom everyone looks for favours. (43)

P-1358

Inaccessible destinations become accessible,
And painful become pleasurable.
Reprobates and back-biters who with their mischief create differences and doubts,
Of their own become amenable.
Those unsteady in sorrow turn joyful,
And those afflicted with fear get fearless and cheerful.
The dreadful jungles appear like living in crowded towns,
It is a gift of *dharma* and the Guru's favour,

Meditating on the Lord's Name in the holy company,
And seeking shelter of Nanak ever graceful. (44)
You are unvanquished hero in battle,
Mighty powerful who has many a fighter stormed.
Divine choristers, gods, human beings, birds and beasts charmed.
He who is the Creator, to him I make obeisance,
Nanak seeks shelter of the One, the world over he finds Whose presence. (45)

Lust! You have one condemned to hell and transmigration.
You are heart-charmer, roaming the Three Regions.
Destroyer of devotion, austerity and noble vision,
For a fistful of pleasure you render one destitute,
Clever, of high and low you are denizen.
Your fear is alleviated only in the holy company,
And, says Nanak, in the Creator's protection. (46)

Wrath! The source of every strife, never do you experience compassion.
Those in your grip are subdued by you,
And dance before you like apes *in tension*.
They suffer innumerable penalties by Yama's minions.
They keep company with you who are low among men,
Says Nanak – may the Lord Compassionate, redeemer of suffering of the humble,
Protect everyone from your passion! (47)

Avarice! The big are by you afflicted,
Who practise you in many a way.
They behave in odd manners,
And in several styles they sway.
They are ashamed not of friends, deity, relatives nor of mother and father.
What is not to be done they do, what is forbidden, they eat.
What is not to be accomplished, achieve they may.
I come wailing for the Master's shelter,
The Lord Puissant, Nanak to You does pray. (48)

Egoism! The source of transmigration and also for sins at the root,
Friends are alienated by you and foes confirmed,
In many a manner of Maya you pirouette.

They are born and die to exhaustion
And suffer weal and woe acute.
They are lost in fearful fares
And are caught in malady brute.
Says Nanak, to the Lord should one make supplication
The Supreme Lord is the curate no doubt. (49)

Lord! Bestower of breath, Treasure of grace, of universe the Guru.
Redeemer of suffering of the world! Compassionate!!
Pray, from our maladies pull us through.
Of the seekers refuge, Gracious, Helper of the helpless, ever kind are You.
Maybe he is healthy or indisposed,
Nanak contemplates his Lord True. (50)

Sitting on the Lotus Feet in meditation and lauding the Lord,
Says Nanak in the company of the holy, the arduous ocean one can swim across. (51)

The Preceptor is protector of my head and forehead,
And my hands and body are protected by Godhead.
My self is protected by the Divine Master,
My substance and feet by whom the world is led.
Of all the gracious, Guru is the protector,
Who does sufferings and fears shed. P-1359
Friend of the devotees, of the helpless Helper
Nanak has sought His shelter, and to the Eternal is wed. (52)

He Who has held the sky with His might and fire in wood maintained,
He who has infused light in sun, moon and stars,
And breath in the body contained;
He who fostered in the mother's womb,
So that the ill of womb, we abstained.
Says Nanak, His mind has also restrained the ocean,
So that the earth by tsunami is not claimed. (53)

The Lord has a grand figure Whom everyone contemplates.
Says Nanak, in the holy company He is attained,
Or treading the sacred path of Divine Gate. (54)

A mosquito may penetrate a mountain,
An ant may cross a marsh.
A cripple may go across an ocean,
The blind may find light in dark.
If in the company of the holy, they pray
Says Nanak, and repeat *Har, Har, Hare*. (55)

Like a Brahmin without paste-mark,
Without writ the ruler,
The soldier without weapon,
Says Nanak, alike is a devotee without prayer. (56)

No conch, no disc, no mace, nor is He dark in complexion.
Wondrous is His figure, free from transmigration.
The *Vedas* keep on saying, 'Not this', 'Not this'.
The Lord is high, low and without known extension.
He lodges in the devotees' heart.
Says Nanak, Eternal, only those of great good fortune have His vision. (57)

Man lives in a jungle of the world,
His relativs being dogs, jackals and donkeys.
Arduous is this spot, where the mind remains inebriated with attachment,
And in the grip of five irreclaimable thieves,*
In attachment, fear and illusion one wanders
With the hard, unrelenting noose *around one's neck*,
Inextinguishable fire of desires,
And fierce ocean to cross with shore inaccessible.
Says Nanak, if the Lord is contemplated in the holy company
In the shelter of His Feet with His grace is He available. (58)

With the grace of the Compassionate Lord all the maladies are remedied
Lauding the Lord in the company of the holy,
Says Nanak, in shelter of the Accomplished Lord is one steadied. (59)

* five evils

Man, dark like Lord Krishna and sweet spouse,
Albeit with rancour as intake,
False are his values.
The holy remains ever awake. (60)

Mindless, the stupid realises not that breaths diminish everyday,
And the greatly charming figure disfigures,
Yet he continues to follow the deathly way.
Remains involved in his family affairs,
In mythical desires and evil pleasures.
Exhausted, having wandered many a life,
Nanak comes seeking shelter with the Gracious, pray! (61)

Tongue! You relish delicious dishes,
Pleased are you with things tasting sweet,
Indifferent of truth, contentions you find solicious,
You should take to repeating Name of the Lord Gracious. (62)

Those elated because of pleasure with women,
And the physically powerful with their prowess,
If they are not devoted to the Lotus Feet,
Accursed is their birth,
Like a straw are they worthless.
On the other hand, a flea contemplating the Divine is great and blessed.
Such is one, innumerable times, Nanak in devotion addresses. (63)

P-1360

A straw turns mountain, gets green the wilted,
The sinking may swim,
The empty may be filled,
The dark is illumined like a million suns,
Says Nanak, should the Guru be gracious on one. (64)

It liberates, the association with Brahmin,
Provided he is perfect in Brahmin's function.
Those involved in themselves in the world,
Says Nanak, they are crestfallen. (65)

Monopolising others' property, creating impediments,
And ever howling like dogs,
Anxious to grab this and that in Maya gripped,
Of such, their doings are like those of hogs. (66)

Intoxicated with absorption in the Divine Feet,
They cross the arduous ocean.
Says Nanak, company of the holy relieves of innumerable sins,
There is no doubt in this contention. (67) 4

Gatha V

There is but One God.
He is realised through the grace of the True Guru.

Camphor and fragrant flowers with the touch of man get fouled.
Man's marrow and blood make for foul smell,
And yet the ignorant man of it is proud. (1)

Assuming the might of atom should man fly over skies, countries and continents.
He may wander in the twinkling of an eye.
Without guidance of the holy, says Nanak,
Liberation is not for him meant. (2)

Death is a reality, false is whatever else you scan.
Says Nanak, laudation of the Lord in the company of the holy
Alone does accompany man. (3)

Maya has deluded man in the form of attachment with the loved, friends and relatives.
Says Nanak, by devotion to God in the company of holy,
Is obtained the poise for devotion. (4)

Small plants grown near sandalwood tree become sandalwood;
But close to it bamboo *because of its height*
In ego fails to be fragrant. (5)

By the arrow of God's Name shot,
Pride is curbed by discoursing and meditating,
Says Nanak, and the five enemies are distraught. (6)

Word of the holy leads to the path of peace.
It is obtained by great good fortune.

It frees from transmigration,
And man takes to meditation and laudation. (7)

As leaves wither and are shed, are not resotred to the tree's branch,
One devoid of Name, says Nanak,
Is ever tortured, of liberation has no chance. (8)

Loving devotion is obtained in the holy company, with great good fortune.
Meditating and lauding, says Nanak,
The ocean of life appears to be in tune. (9)

Gatha* is deep and profound, few are those who do study.
It entails discarding of worldly desires, says Nanak.
And meditating on the Lord in the company holy. (10)

The holy spell uttered by godmen, a million sins ameliorate.
Meditating on the Lord's Lotus Feet, says Nanak,
The entire clan liberates. (11)

Attractive is the shrine where laudation is ordained.
Those who contemplate are liberated,
Says Nanak, with great good fortune are they attained. (12)

P-1361

I have attained a noble friend in the Lord,
Who never breaks the heart.
Whose abode is limitless in the world,
Nanak cherishes in Him a comrade. (13)

The way brith of a worthy son relieves of ignominy,
Repeating the Guru's spell in the hearts cavity,
And meditating on the Eternal Lord,
Says Nanak, the ocean of life can one ferry. (14)

* discourse on the divine

It is death forgetting the Lord.
Remembering Him is living a life in accord.
In the holy company is He imbibed,
Says Nanak, if in the Time Primal it has been inscribed. (15)

The way at a serpent healer's spell,
the serpent becomes fangless and its poison is shed,
So do the holy efface the mind's maladies.
To such, says Nanak, by good luck is one led. (16)

The Lord pervades all over and provides shelter to every one
Says Nanak, one comes to love Him,
When one has by His grace glimpse of the Lord-in-Person. (17)

As the heart is pierced with His Lotus Feet,
Peace prevails all over.
Says Nanak, the noble souls chant His praises ever. (18)

Uttering soulful words from the tongue,
And chanting in the holy company gains liberation.
One swims across the ocean of life,
Says Nanak, one is free from transmigration. (19)

Those who contemplate the *Vedas* and *Shastras*,
And have the *Ik Onkar** lodged in their heart's quarter.
Along with their clan, everyone they liberate,
By great good fortune, Nanak too is saved. (20)

Meditation on the Lord's Name saves the entire society.
It helps cultivate holy company,
And those of great good fortune, says Nanak have a glimpse of the Deity. (21)

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* The one God.

You may eradicate all evils in you,
You may as well every *dharma* imbue,
He is gained only in the holy company,
Or if it has been inscribed in your forehead by the Divine Entity. (22)

He Who makes and unmakes, He was there, He is here and will be.
Says Nanak, try to understand the truth,
His devotion is cultivated through the holy. (23)

Those given to *worldly pleasures like* alluring words of harlots and riches,
They are like *kasumba** flowers,
Leading to maladies, sufferings and estrangement.
Says Nanak, they have peace not even in their sleeping hour. (24)

Phunhe V
(Hymns with repeated burden)

There is but One God.
He is realised through the grace of the True Guru.

The Unknowable! You have pen in Your hand with which
You inscribe destiny on the forehead.
You have varied manifestations,
Yet with everyone are You wed.
My tongue cannot describe Your virtues,
I am charmed by Your sight
Nanak unto You is sacrifice. (1)

Should I laud Him in company of the holy.
Dedicate my decoration and my body,
With my yearnings for my Spouse I lay a bed.
Albeit one realises Him if it is inscribed on the forehead. (2)

* a flower whose colour fades out quickly, symbol of impermanence

Sister friend, I am decked with collyrium, necklace and I chew betel.
I have done myself up with sixteen embellishments
Which the collyrium in my eyes would tell.
Should He come home, everything is attained.
In the absence of the Spouse nothing whatsoever is claimed. (3)

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She who has her Spouse at home is of great good fortune.
All her make-up becomes her.
Her conjugal life is in tune.
As she sleeps, free from worries, fulfilled are her desires
Yes, when the loved come home, one attains whom one admires. (4)

I passionately long for it, pray do my desire meet.
When the True Guru is gracious,
He must fully entreat.
I have committed many a sin,
With misdeeds I am ridden.
Yes, when the True Guru is gracious
The mind *strays not*, must remain at its seat. (5)

Says Nanak, I have meditated on the Limitless,
The True Guru had me cross this ocean in His Fleet.
I was free from transmigration,
As the Accomplished I came to meet.
Yes, the Ambrosial Name of the Lord,
At the True Guru Accomplished I came to feed. (6)

There is lotus of Name in my hand,
And peace in the courtyard of my heart.
Sister friend, I have a charmed jewel worn around my neck,
Seeing which my sufferings I abort
I live in the company of my Lord, of joys Who is a wand,
Who has all the occult powers ever in His hand. (7)

Those who go about with others' women
Come to shame.
Who usurp others' property everyday,
How can they escape blame?
Who meditate on the Lord are pure,
Their entire clan they liberate.
Yes, even as the listeners became solemn,
And on the Preceptor they contemplate. (8)

With sky above, the earth below fascinates.
The lightening flashes in ten directions,
Focusing on the face *one venerates*.
I am in quest abroad, how do my Lord I find?
Yes, if it is inscribed on one's forehead
With His face oneself can one bind. (9)

I have seen many a spot, like yours there is none.
Founded by the Lord Supreme, which explains your distinction.
Thickly populated, wondrous is Ramdaspur.
Yes, sins are effaced, says Nanak, bathing in its water. (10)

One should yearn for the Love with *chatrik's* passion.
He alone should be sought who inspires devotion.
The *chatrik* goes about forests for a drop of water.
Yes, similar is the way a devotee longs for Name.
Nanak is sacrifice unto such a seeker. (11)

Wondrous is the mind of my Beloved
I know not its mystery.
If the customer is suitably talented,
Of truth he would make a scrutiny.
When the heart takes to heart, it is joy of great measure.
Yes, when the clever thieves are eliminated,
Of truth one gains the treasure. (12)

It was in dream, I was stirred and I held not His apron.
As I beheld my charmer,
My heart dissolved in passion.
I now try to trace His footsteps,
How do Him I attain?
Yes, pray show me the way,
That my Lord I gain. (13)

Accursed are the eyes that behold not the holy.
Dammed should be the ears which have listened not the divine melody.
The tongue repeating not the Name should be cut into bits. P-1363
Yes, when the Lord's Name is forgotten,
Day after day one declines, one regrets. (14)

The Lotus entrenched in slush attracts the humming bee with its fragrance.
Its wings get entangled in it, forgetting all its temperance.
Is there one who can untie this vicious knot?
Says Nanak, there is Lord alone who gets the fractured wrought. (15)

In love with the Lord all over I go.
I am tortured by the five evils,
Which I know not how to mow.
Meditating on the Name is the fell weapon.
Yes, the great mischief-mongers can be destroyed
By the holy with Accomplished Guru in person. (16)

The boon bestowed by the Lord never exhausts.
You may expend and employ, as guided by the Guru it lasts.
The treasure of the Ambrosial Name is bestowed by the Gracious Lord.
Says Nanak, Him you should ever remember,
Who does never die and depart. (17)
Where the devotee goes, pleasant is the spot.
There is peace all around, meditating on the Lord.

Everyone hails while the traducers die in shame.
Says Nanak, the holy are happy contemplating Name. (18)

Redeemer of the fallen, you serve never.
How long would you do with the pastures false and clever?
Why be pleased with the illusionary world?
Yes, I am sacrifice unto them,
At Portal Divine who the honour are conferred. (19)

The stupid has many a misdeed done.
His body smells foul, in the end into ashes it must turn.
He goes about in vanity forgetting that he must be undone.
Yes, why take it, to be real, misled by illusion. (20)

He whose life span is over, who may save?
What use many an effort of the physician can have?
Stupid, you should meditate on the Lord,
Your path it may pave.
Yes, without Name, the body is Like dust,
It goes waste. (21)

The wondrous Name is the remedy,
It is an invaluable drink in His coffer.
The holy get together and quaff,
And to others, too, they offer.
He who is destined, he alone receives.
Yes, I am sacrifice unto them,
Who lauding the Lord's Name are pleased. (22)

Assembled is the batch of physicians,
To decide upon correct remedy.
Himself He gives direction.
Whatever they do for general good is known.
Yes, from suffering and pain it relieves the body is shown. (23)

Chaubole V
(Addressed to four persons*)

There is but One God.
He is realised through the grace of the True Guru.

Suman!** If devotion could with money be bartered
Ravana was no indigent who his severed head to Shiva offered. (1)

I am totally absorbed in love, not a mustard grain distance is left
My mind is pierced with the Lotus Feet
It can be redeemed if one is in tune with the Lord complete. (2)

Wandering over oceans, mountains, orchards,
forests and nine continents of the earth,
Musan! Of loving devotion, it is of one step worth. (3)

Musan! The light of love that in the sky is spread,
It enraptures the devotees like the humming bee pierced,
bound and wrapped in lotus bud (4)

Repetition of Name, austerity, discipline,
joy, peace, glory, distinction and pride
Listen Musan! For a bit of devotion can one set aside. (5)

Musan! The world destined to die does not realise the mystery,
With arrow of love it is not pierced.
Involvement in false dealings, is its destiny. (6)

As when his house and property are destroyed, he is unhappy
Musan! One is truly robbed when is one alienated from the Deity. (7)

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* These are Suman, Musan, Jamal and Patang ** a Sikh belonging to Shahbazpur

He who cherishes His love, his mind is ever absorbed in the Lotus Feet,
Says Nanak, he remains ever attached to the Preceptor.
Never from Him does he retreat. (8)

The restless mind soars millions of mountain tops and suffers.
Jamal! On the other hand, humble is the lowly marsh
From which is produced the lotus. (9)

His lotus eyes with black collyrium and his moon face attractively done,
Musan! Absorbed in His charm my pearl necklace I've broken. (10)

Absorbed in His love, I have lost consciousness of my body in contemplation,
Says Nanak, listen O Patang! The lowly devotee in the entire world is known. (11)

Sloka Kabirji

There is but One God.
He is realised through the grace of the True Guru.

Says Kabir, for remembering the Name
My tongue serves as rosary.
Devotees from times immemorial have this way
Attained poise and glory. (1)

Says Kabir, everyone laughs at my caste that is low.
I cherish the caste devoted to the Lord,
That before the Master bows. (2)

Says Kabir, why are you perturbed?
Why be in double mind?
He who is the Master Creator of joy,
Quaff the essence of His Name divine. (3)

Says Kabir, studded with rubies, earrings of gold
Appear like burnt-out reeds
Where Lord's Name isn't told. (4)

Says Kabir, it is rare one comes across
The one who is dead while living.
Unafraid he finds God all over,
Of His praise he keeps on singing. (5)

The day I was rid of ego, it was all joy.
I've attained my Lord, my fellow-travellers,
In contemplation you should employ. (6)

Says Kabir, I am worst of all;
Excepting me everyone is good.

He who reckons himself like this,
He is a friend understood. (7)

Says Kabir, she* came to me in many a form,
My Guru, however, saved me,
She left with her charm. (8)

Says Kabir, kill the one whose death gives joy,**
So that everyone acclaims,
And none would you annoy (9)

Says Kabir, when nights are dark,
Those given to dark deeds are abroad. P1365
With nooses in their hands,
They are cursed by God (10)

Says Kabir, though surrounded by weeds,
Sandalwood plant is pleasant
Those which come to abide by it also gain its scent. (11)

Says Kabir, bamboo is degraded despite its height,
None should follow its stance.
Living by the side of sandalwood,
It acquires not its fragrance. (12)

Says Kabir, godliness I forfeited for worldliness,
While worldliness by me won't stand.
The careless, I've struck the axe
On my own feet with my hand. (13)

Says Kabir, wherever I've gone I wondered and wondered.
Without a man of God, ruined is the place
Where the Lord is not remembered. (14)

* Maya ** pride

Says Kabir, blessed is the hovel of the holy,
Accursed is the town of the fraud.
Let the mansion be set on fire
Where remembered not is God. (15)

Says Kabir, why mourn the death of the holy
Who goes to his fold.
We should mourn the death of non-believer
Who from hand to hand is sold. (16)

Says Kabir, the non-believer is like
The bite of a garlic fragrant.
You eat it in a secluded corner,
Yet it becomes readily apparent. (17)

Says Kabir, Maya is the churning pot,
Air churns the curd.
The holy taste the butter
While the whey is left for the world. (18)

Says Kabir, Maya is the churning pot,
The icy cold wind is to churn.
Those who churned taste the butter
Others await their turn. (19)

Says Kabir, Maya is a thief
Who has of stolen goods shop.
Only Kabir would not be cheated
Who would have her in twelve pieces chop. (20)

Says Kabir, you will not be happy,
Even if you have many friends.
If you contemplate on God daily,
Peace to yourself you will lend. (21)

The death, of which the people are afraid,
I look forward to.
It is after the death that one meets
The Lord True. (22)

Attaining the wealth of Name,
Oh Kabir, don't you loosen the knot.
For such a commodity it is not the town,
Evaluator or buyer there is not. (23)

Says Kabir, cultivate those
Who have the Lord God as their Master.
At the hour of need
Pandits, rajas and overlords never look after. (24)

Says Kabir, love only God
So that you cease to be double-minded and hop.
It makes no difference
Whether you wear the hair long or close crop. (25)

Says Kabir, the world is a cell of collyrium
Into which fall the blind.
I am sacrifice unto them
Who fall into it and then a way out find. (26)

Says Kabir, this body must go,
Hold it if you know the art.
Those who owned lakhs and millions,
Barefoot had to depart. (27)

Says Kabir, this body must go,
Give it a proper slant.
Either associate with the holy,
Or the Lord's laudation chant. (28)

They keep on dying in the world,
How to die they do not know.
One should die a death
That no more one has to come and go. (29)

Says Kabir, it's rare to be born human,
It seldom comes to be allotted.
Like the ripe fruit fallen from a tree,
That can't be grafted. (30)

Says Kabir, your name being Kabir,
You think you are great.
You attain the jewel of Name
Only when your ego you come to hate. (31)

Says Kabir, don't you blabber,
Nothing can you do.
Whatever the Benevolent Lord does
None dare undo. (32)

Says Kabir, on God's touchstone,
The false will not be found ringing.
He who possesses God's touchstone,
He is as dead while living. (33)

Says Kabir, those who wear tidy clothes
And chew betel-leaf,
Without remembering the Lord
Straight for Yama's domain they leave. (34)

Says Kabir, the boat is old
With many a chink,
Those who are light shall swim,
The heavy-weighted must sink. (35)

Says Kabir the bones burn like firewood
And the hair like hay.
Seeing such a sight
Kabir is in dismay. (36)

Says Kabir, don't be proud,
It's just bones with skin covered.
Those mounting horses with umbrellas waving over them
Are by earth devoured. (37)

Says Kabir, don't you be proud
Of your mansion high.
One of these days with grass growing on you,
On the ground you will lie. (38)

Says Kabir, be not proud,
At the poor don't you sneer.
The boat is still in the ocean,
Who knows where it would queer? (39)

Says Kabir don't you be proud of good-looking body,
Soon you'll quit it the way
The snake sheds skin found shoddy. (40)

Says Kabir, if you have to loot,
You should loot the Lord's Name.
Lest you have to regret it
When the end of your life came. (41)

Says Kabir, I haven't come across
One who would set his house on fire.
Burning his five sons
With Lord's Name he would retire. (42)

Let someone sell his son,
And another his daughter.
Collaborate thus with Kabir
And deal with the Master. (43)

Says Kabir, I warn you,
Let there be no doubt.
Forget the lust you've indulged in,
It's like the lump of jaggery in the mouth. (44)

Says Kabir, I thought learning is good;
Yoga is better still.
I shall not give up remembering God,
Let the people take ill. (45)

Says Kabir, I care not
If the wretched unenlightened talk ill of me.
Kabir and his Lord are united,
Leaving the rest to be. (46)

Says Kabir, the skirt of the stranger
Has caught fire over there.
It is burnt to ashes
But the stranger is taken care. (47)

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Says Kabir, the quilt is burnt to cinders,
And the begging bowl is broken.
The poor *yogi* has played his part,
Only ashes are left at his seat as a token. (48)

Says Kabir, the fish in shallow waters
Must the net of the fisher risk.
There is no escape in the puddle,
She should in the ocean frisk. (49)

Says Kabir, don't you give up the ocean,
Even if it is much too brackish.
Searching the puddles one after the other,
Is a way of the rakish. (50)

Says Kabir, those without the Guru, the prop
Were carried away by the tide.
One must remain humble and meek,
And by the will of God abide. (51)

Says Kabir, the bitch of the man of God
Is superior to the mother of the ungodly.
The one listens Lord's adulation daily,
The other is free from the evil hardly. (52)

Says Kabir, the deer is frail.
Flooded is the lake.
Alone with lakhs of hunters,
How could it the death escape? (53)

He who lives on bank of the Ganga
May drink water pure.
But salvation without devotion is not to be had,
So says Kabir with prayer. (54)

Says Kabir, my mind is clean
Like the Holy Ganga water.
Calling *'Kabir, O Kabir,'*
The Lord is now seeking me after. (55)

Says Kabir, turmeric is yellow,
Flour is of white hue.

For union with God
One must forget the colours two.* (56)

Says Kabir, turmeric loses its yellowness,
Flour remains no more white.
I am sacrifice unto such love
Which takes no notice of caste, colour and tribe. (57)

Says Kabir, the door of salvation is narrow,
Tenth part of a mustard seed.
My mind is swollen like an elephant,
How will I succeed? (58)

Says Kabir, if one comes across a True Guru
Who would his grace show.
The door of salvation widens
One could freely come and go. (59)

Says Kabir, I have no hovel, no hut,
No house, no village to live.
Should the Lord ask
What caste or name would I give? (60)

Says Kabir, I cherish death,
Albiet at the Lord's Portal should I die.
Maybe the Master asks –
Who it is that at Our door lies? (61)

Says Kabir, I have done not; neither I shall do,
Nor I can do.
All that I know the Lord has done something,
And Kabir they construe. (62)

* high and low caste

He who babbles in dream,
And would the Name of God repeat.
May my skin serve to make
Shoes for his feet! (63)

Says Kabir, an idol of clay,
I have been called man.
Guests of four days
I grab space as much as I can. (64)

Says Kabir, I reduced myself to *henna*
In grinding and regrinding spree.
He applied me not to His feet,
Nor ever turned to me. (65)

Says Kabir, the Portal to which entry
And exit are not barred.
How come we such a door discard? (66)

Says Kabir, I was about to drown P-1368
When a fairway tide came to my rescue.
Finding the boat shaky,
Back in the tide myself I threw. (67)

Says Kabir, the evil-minded spurns devotion,
Nor worship of God he favours.
Like the fly, avoiding sandalwood,
And foul smelling objects savours. (68)

Says Kabir, the physician died,
Also died the patient and the world.
Died not Kabir who has none to mourn,
Or to be heard. (69)

Says Kabir, you have remembered not the Lord.
It is tearing disgrace.
The body is like a pot of wood
That can't again be put on the fireplace. (70)

Says Kabir, I have come to a stage
Where I do what I please.
With coconut in my hand,
Fear of death appears to cease. (71)

Says Kabir, for sweeter juice one selects a knotted sugarcane,
The way it requires hard effort to excel.
About a meritless individual nobody speaks well (72)

Says Kabir, the vessel full of water
May any moment crack.
He who remembers his Guru not
Is prone midway to the robbers' attack. (73)

Says Kabir, I am my Master's dog,
Mutya is my name.
With the band around my neck,
I follow as He pulls the chain. (74)

Says Kabir, why exhibit your rosary of wooden beads?
If the Lord is in the heart
No one the rosary needs. (75)

Says Kabir, the serpent of separation
Lodged in my heart accepts no charm.
He who is separated from God lives not,
If he does, it is in a mental storm. (76)

Says Kabir, the philosopher's stone and sandalwood
Have a common element.
Coming in contact with them
Transforms iron *into gold* and wood with the scent. (77)

Says Kabir, grievous is the blow of death,
It's difficult to bear.
I came across a man of God,
Who took me into his care. (78)

Says Kabir, the physician claims
He is qualified with cure for disease.
It is a gift of God,
He could snatch when He would please. (79)

Says Kabir, your drum for days ten
You may beat,
It is like meeting of boat in a river
That may not repeat. (80)

Says Kabir, should the seven seas turn into ink,
The vegetation into the reed pen,
And the earth into paper,
You'll fail to assess glory of the Lord God even then. (81)

Says Kabir, when the Lord is in my heart,
What difference if I'm a weaver by caste?
As Kabir and Kabir's Master meet
None of the problems would last. (82)

Says Kabir, there is none
Who would set his house on fire.
Kill all his five children
And for contemplation retire. (83)

Says Kabir, there is none
Who would set himself on fire.
The purblind would listen not
Saying what Kabir doesn't tire. (84)

Says Kabir, the *sati* who would immolate herself P-1369
Addresses the men around the pyre.
The entire world would pass away,
We two shall live for ever. (85)

Says Kabir, the bird of mind
Keeps fluttering all over—
The type of company one opts,
The sort of fruit one savours. (86)

Says Kabir, what you were looking for,
You've arrived at that spot.
You yourself have become
What you said you were not. (87)

Says Kabir, because of bad company,
Suffers the plantain close to the *ber* tree,
As the one shakes, the other is pierced,
Towards the reprobates you must not see. (88)

Says Kabir, with others' load on your head,
You wish the journey to start.
You should be scared of your own load,
The path ahead is hard. (89)

Says Kabir, the wood seared in the forest complains,
Lest it's in her lot to be handled by a blacksmith
Who would burn it again. (90)

Says Kabir, with the death of one died two,
With two died four *in the tale*.
With four died six,
Of which four were male and the two female. (91)

Says Kabir, I looked around the world,
But the poise I found not.
He who contemplates not on God,
In what pursuit is he lost? (92)

Says Kabir, you should seek company of the holy,
In the end who can look after.
Never associate with the non-believer,
Who may lead to your disaster. (93)

Says Kabir, remember God
As one who pervades in-state.
Those who remember not God,
Their coming to the earth is a waste. (94)

Says Kabir, repose your faith in the Lord,
All the rest is waste.
They should be deemed to live in hell,
On the Lord who do not contemplate. (95)

Says Kabir, I met many a disciple
And followers but not the Lord's friend.
I started the journey to meet God,
But went astray on the bend. (96)

Says Kabir, what effort can I do
If His hand would God not lend?
Whatever branch I try my foot,
It would flex and it would bend. (97)

Says Kabir, they have dust falling over their face,
Who prescribe others' lay.
They guard others barns,
Their own crop is eaten away. (98)

Says Kabir, keep the company of the holy,
Even though barley husk you have to taste.
What has to happen must happen,
Don't you associate with the reprobate. (99)

Says Kabir, in the company of the holy
Prospects turn bright and more bright.
The black cover of the reprobate is
Never washed white. (100)

Says Kabir, should your mind not be pruned,
No use close-cropping the head.
Whatever is done is done by the mind,
No use shaving the head instead. (101)

Says Kabir, let the body and wealth be lost,
But the Lord you don't discard.
The mind concentrated on His Lotus Feet,
In the Lord's Name be absorbed. (102)

Says Kabir, the instrument on which I used to play,
All its strings are snapped.
What to speak of the instrument,
The play is said to be scrapped. (103)

Says Kabir, shave off the head of the guide — P-1370
Who fails to remove doubts.
Himslef he drowns with the four *Vedas*
Alongwith his touts. (104)

Says Kabir, all the sins
I committed and had then wrapped,
Stared at my face
When the Dharamraja tapped. (105)

Says Kabir, forgetting the Lord's Name,
You cherished the family.
You were lost in their affair,
In the end you had neither any brother nor ally. (106)

Says Kabir, forgetting the Lord's Name,
She who propitiates the dead at night,
She would turn a serpent
And eat her offspring with delight. (107)

Says Kabir, forgetting the Lord's Name,
She who observes a fast here,
She would be born a she-ass
And carry a load of four *maunds* there. (108)

Says Kabir, the best of devices is to cherish
Lord in the mind.
It is like playing on the pike,
Fallen from where no shelter you find. (109)

Says Kabir, blessed is the tongue
The Name is whose pride.
Thereby not only the individual,
The entire village would be purified. (110)

Says Kabir, blessed is the clan in which
There is one who would to the Lord heed.
The class that claims not a devotee
Is like poor wood and weed. (111)

Says Kabir, if you have horses, elephants,
Herds of cows, chariots and banners aloft,
Better than all these is begging
If the day without remembering God is lost. (112)

Says Kabir, I have gone around the world
With beat of the drum.
No one is for the other,
To this realization I have come. (113)

Says Kabir, the path is strewn with pearls
Where a purblind strays.
Without the light of the Lord
The entire world may pass that way. (114)

Says Kabir, woe betide to my family
In which the son Kamal is born.
Sidelining the Name of God,
Has brought in assets in material form. (115)

Says Kabir, should you decide to meet the holy,
Don't you seek company.
Look not back, look only forward,
Looking forward be your destiny. (116)

Says Kabir, don't you get bound
With the string with which the world is tied;
Lest Your body of gold
Like salt is set aside. (117)

Says Kabir, the swan *of soul* has fled, the body is to be buried
Yet he continues to make gesture.
The man has yet not been able to shed
The pettiness of his character. (118)

Says Kabir, with eyes I long to behold You,
With ears listen to Your Name.
With tongue I sing Your praises
And Your Lotus Feet should be my endgame. (119)

Says Kabir, with the Guru's grace,
To the thought of heaven and hell I am not tied.
From the outset till the end,
At the feat of His Lotus Feet I abide. (120)

Says Kabir, how can I describe
The joy of being at His Lotus Feet?
It defies description.
One must see with one's eyes His Retreat. (121)

Says Kabir, how I describe what I see,
And how convince others with what I say.
The Lord remains what He is.
I enjoy singing His praises and continue to pray. (122)

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Says Kabir, she pecks and remembers,
She remembers and pecks again.
The way the crane is attached to her offsprings,
Attached to Maya the man remains. (123)

Says Kabir, the sky is overcast with clouds,
Ponds and pools are flushed with water.
Sorry is the state of those who, like *chatrik,*
For Maya crave after. (124)

Says Kabir, *chatrik* separated at night
Is united at the daylight.
He who is separated from God
Finds union neither by day nor night. (125)

Says Kabir, conch separated from the ocean
Should better there remain.
Else from temple to temple at every day dawn
It will have to blare in vain. (126)

Says Kabir, what are you asleep for?
Wake in the fear of the future and weep.
Those who have destination in grave,
They do never in peace sleep. (127)

Says Kabir, what are you asleep for?
Why not wake and remember God?
The day is not far when you will sleep
With legs outstretched in the world abroad. (128)

Says Kabir, what are you asleep for?
Rise and awake.
He from Whom you have been separated,
With Him you must make. (129)

Says Kabir, leave not the path of the holy,
Take to their way.
Beholding them cleanses,
And meeting them would sway. (130)

Says Kabir, associate not with the reprobate,
Avoid him from afar.
If you come in contact with a black vessel,
Leave it lest it would you tar. (131)

Says Kabir, you have contemplated not on God,
And you are already old.
The door itself has caught fire,
What would you retrieve and hold? (132)

Says Kabir, only that has happened
What the Creator had ordained.
There is none other than Him,
He is the only Lord acclaimed. (133)

Says Kabir, the plants bear fruit,
The mangoes are ripe.
They alone reach the Master
Which are free from blight. (134)

Says Kabir, they buy idols and worship them,
Insist on visiting bathing spots.
They imitate each other and make show,
Misled, they are lost. (135)

Says Kabir, they make the idol their God,
And the whole world towards it streams.
Those who are led to this belief
Must drown in the midstream. (136)

Says Kabsir, they make a cell of paper,
With its doors of the ink of *karma*.
Their man of ceremony drowns them,
They are robbed by the man of *dharma*. (137)

Says Kabir, what you plan for tomorrow do it today,
That of today, you better do now,
It will not be possible later
When the Yama will hail you to go. (138)

Says Kabir, I came across a person
Looking like lac-gum washed with sheen.
Appeared to be too smart,
But found devoid of sense and unclean. (139)

Says Kabir, at my wisdom
Even Yama dare not sneer.
The provider who has created Yama
I happen to revere. (140)

Kabir, is like musk,
The devotees are humming bees.
The more they are devoted to Kabir,
The more they cultivate Thee. (141)

Says Kabir, engrossed in the affairs of the family, P-1372
You have forgotten God.
Dharamraja will land
When in all this you are involved. (142)

Says Kabir, the pig is better than the non-believer,
As it keeps the village clean.
The wretched non-believer dies,
His name is nowhere seen. (143)

Says Kabir, collecting every penny,
With millions I was equipped.
While leaving I was empty-handed,
Even the loincloth was stripped. (144)

Says Kabir, what if you've turned Vaishnavite
With rosaries four.
You have the look of twelve-carat gold,
But inside you are the lac in store. (145)

Says Kabir, forsaking the conceit of mind,
You should be like the pebble on the way
If there is a devotee like this,
He must meet the Lord, they say. (146)

Says Kabir, what if one becomes a pebble!
It bothers the wayfarer much.
Like the dust on the earth.
The Lords' devotee should be such. (147)

Says Kabir, what if one becomes dust,
It rises and dirties the limbs.
The Lord's devotee should be such
As water that mixes with everything. (148)

Says Kabir, what if one becomes water,
It's now cold, it's now hot.
The Lord's devotee should be such
As Himself the Lord God. (149)

Says Kabir, lofty mansion, gold,
Charming woman and penants of glory,
Better than all those is the begged food consumed,
Singing hymns in the company of the holy. (150)

Says Kabir, better than the city is the jungle
Where Godmen abide.
The place without devotees is like a town
Where the Yamas stride. (151)

Says Kabir, between the Ganga and the Yamuna,
There is a landing of void and poise.
Kabir having settled there,
The celibates wish to go on the voyage. (152)

Says Kabair, the way I looked *fresh and tender* on the tree,
Let me live it through.
What to speak of diamond,
Millions of pearls will not compare with it true. (153)

Says Kabir, I am witness to a wonder,
A diamond is on the board.
There being no buyer,
For a *cowrie* it is sold. (154)

Says Kabir, where there is enlightenment, there is *dharma,*
Where falsehood, it is sin.
Where there is greed, there is death,
Where there is forgiveness, the Divine is within. (155)

Says Kabir, what if you've given up wealth,
When you aren't rid of pride.
Pride has spelt ruin for sages and celibates,
Pride's mark is wide. (156)

Says Kabir, I found the True Guru
With a *Shabad* who took a shot.
It hit and I fell on the ground
With an opening in my heart. (157)

Says Kabir, what can the True Guru do
When the devotee is found devoid?
The purblind would understand it not,
Like the wind blown through the bamboo void. (158)

Says Kabir, maybe she is a sovereign's wife, P-1373
Endowed with horses, chariots and elephants.
She compares not with one who serves
As a water carrier for a mendicant. (159)

Says Kabir, why I condemn a sovereign's spouse,
And cherish a devotee of the holy.
She does her hair for lust,
And the other contemplates on the Deity. (160)

Says Kabir, I came across a pillar and was steadied,
The True Guru blessed me with forbearance.
Kabir has purchased a pearl,
On the Manasarovar clearance. (161)

Says Kabir, God is a jewel,
God's devotee a jeweller who sets up a stall.
If there comes a connoisseur,
The jewel is exchanged with big or small. (162)

Says Kabir, should you remember God
In the hour of need, do it ever.
Your seat will be in the city Eternal
And what you lost you'll recover. (163)

Says Kabir, it's best to serve the two –
God and godman true.
God grants salvation,
And godman the Name of the Guru. (164)

Says Kabir, the crowd follows the path
Traded by the priest.
However, there is a steep hill
Which Kabir has chosen for his retreat. (165)

Says Kabir, you suffer for the world
And undergo anxiety for the family.
Where would be the honour of the family
When you are put on the pyre summarily. (166)

Says Kabir, you will drown, you poor creature,
Worrying as you do about the world.
It is going to occur to you
What in regard to the stranger you've heard. (167)

Says Kabir, blessed is the beggar's bowl
Which has food of varied tastes.
One is indebted to no one,
One belongs to a vast country and a great state. (168)

Says Kabir, advancing claims is death,
He who advances no claim is carefree.
Those who advance no claim,
They reckon alike the big and the wee. (169)

Says Kabir, the entire pool is full to the brim,
No one may drink from it at his will.
You are lucky that you've arrived here,
You may drink to your fill. (170)

Says Kabir, the way the stars fade in the morning,
So does this body lapse.
Only those two letters fade not
Which Kabir has in his grasp. (171)

Says Kabir, the cottage was of wood,
The fire raged all around.
The so-called learned were all burnt
While the humble and ignorant were saved, I found. (172)

Says Kabir, cast off doubt,
Consign the written word to the drain.
Contemplate on the fifty-two alphabets,
And attached to the Lord's feet remain. (173)

Says Kabir, a godman will not give up his goodness,
Maybe he meets a million detractors.
As a sandalwood tree, even when surrounded by serpents,
Would not give up its cool character. (174)

Says Kabir, I am at perfect peace,
Having attained the Divine Master.
The fire that had consumed the whole world,
For God's devotee is like cool water. (175)

Says Kabir, no one understands the Lord's throw;
It is known either to the Lord Himslef,
Or a devotee intoxicated would know. (176)

Says Kabir, it's good that I've cultivated Lord's fear, P-1374
All else is now like a dream.
The hail-stone melted, has turned into water
And has flown to join the stream. (177)

The Lord created the body,
Says Kabir, scooping the clay.
If you were to see four days later
The dust in the end with dust would play. (178)

The bodies are born and die,
Says Kabir, like the rise of moon and setting of sun.
But separated from the Divine Master,
Dust to dust they return. (179)

Says Kabir, where there is love there is no fear.
Where there is fear, God is not there.
Kabir has come to this realisation,
The holy with utmost attention should hear (180)

Says Kabir, those who are ignorant,
They have a peaceful sleep.
We who have got realisation,
Find in affliction deep. (181)

Says Kabir, one howls under blow,
With·pain still more one wails.
When hit with the stroke of realisation,
Kabir became tongue-tied, could not even quail (182)

Says Kabir, it's easy to bear the stroke of pike
After which one can breathe and rave.
It's different with the stroke of the Divine Word—
He who bears it, he is the master, I am his slave. (183)

Mullah! Why go up the minaret?
The Master is not hard of hearing.
He for whom you give the call,
You will find in your heart peering. (184)

Oh Sheikh! Without a contented heart
It's no use going to Mecca for Haj.
He whose heart is not in its place,
He meets not Lord, the Supreme Judge. (185)

Says Kabir, contemplate on God,
It relieves you of all pain
The Master manifests Himself in the heart
The fire of avarice is on the wane. (186)

It's utter aggression,
And you call it ritual slaughter!
When called to reckon for it in the court,
Where would you find a quarter? (187)

Says Kabir, eating *khichri* is delicious,
With *Amrit* of salt in grain.
Who would for the sake of bread,
Have his neck slain? (188)

The Guru's influence manifests,
When one is free from the attachment fever.
When one is above pleasure and pain,
The Lord is there for now and ever. (189)

Says Kabir, it is a question-mark,
What we mean when we utter 'Rama'?
Is it the Rama *Son of Dasrath* who is known all over,
Or The Divine Lord who works miracles and charms? (190)

Says Kabir, you must repeat 'Rama'.
But do it with understanding the Name.
One Ram is He who pervades all over,
The other is contained in his physical frame. (191)

Says Kabir, the home where the holy are not served,
It serves not the Lord.
It is like the cremation ground
Where goblins live and guard. (192)

Says Kabir, as I was struck by the shaft of True Guru,
I became dumb, insane and deaf of ear.
And also maimed of feet true. (193)

Says Kabir, the heroic True Guru shot his arrow wide. P-1375
As it struck, I fell on the ground,
And it pierced deep into my side. (194)

Says Kabir, a drop pure from the heaven
Fell on the earth and went dry.
Without the company of the holy,
You would be reduced to ashes howsoever you may try. (195)

Says Kabir, a drop pure from the heaven
Fell on the earth and was absorbed.
Many a shrewd tried their best,
It could not be discharged. (196)

Says Kabir, I went to Kaaba on pilgrimage,
Where I met the Chief.
The Master happened to chastise me,
Whoever told you to eat beef?

Says Kabir, I went on pilgrimage to Kaaba
Many a holy week.
Master, where have I gone wrong
That you would not to me speak? (198)

Says Kabir, the creatures, you kill by force
And call it as *halal.*
When you are asked to reckon
Who would be there to stall? (199)

Says Kabir, all aggression is cruel,
You will have to account for it to the Lord.
When the time for reckoning comes,
You will be hit on the face hard. (200)

Says Kabir, should this heart be pure,
Reckoning becomes a pleasant task.
In that exhalted *Darbar*,
No one will dare you ask. (201)

Says Kabir, between the earth and the sky,
Duality remains uncontrolled.
The six ascetic sects are in doubt,
And the eighty-four *siddhas* have over it no hold. (202)

Says Kabir, I have nothing that I may call mine.
Whatever I have is Your own.
After having presented Yours to You,
What have I to be sworn? (203)

Says Kabir, uttering Your Name I have become You,
I am left nowhere.
When the distinction between You and me is eliminated,
Wherever I see I find You there. (204)

Says Kabir, those contemplating ill deeds
And entertaining false hopes in heart,
None of their tasks is fulfilled,
In despair they have to depart. (205)

Says Kabir, he who contemplates on the Lord,
In the world he is happy in every respect.
He is not disturbed here or there,
He whom the Lord Himself does protect. (206)

Says Kabir, I was engaged running the oilpress
When the Lord came to my rescue.
It was the primal destiny,
Which turned out to be my due. (207)

Says Kabir, the day is lost in procrastination,
The interest continues to increase.
I remembered not God nor the deed was torn,
From death there is no release. (208)

Kabir! The mind is like a barking dog,
It goes after the carcass on refuse.
Good deeds bring one to the True Guru,
Who from the destiny rescues. (Guru Arjan) (209)

Kabir! This land belongs to the holy,
It's usurped by the thieves in chain.
The land feels no burden,
The thieves have nothing to gain. (Guru Arjan) (210)

Kabir! In order to grain rice,
The husk has to be pounded.
Those who keep bad company,
At Dharamraja's they are hounded. (Guru Arjan) (211)

"Incensed with Maya," Trilochan asks Namdeva,
"Why do you dye poplins and remember not God?" (212)

Namdeva says in reply, P-1376
"Trilochan, with the tongue I repeat the Name,
Use my hands and feet for work,
And my heart remains with the Immaculate Lord." (213)

Kabir, None belongs to us,
Nor do we to anyone belong.
He who has created us,
We go back to Him and throng. (Guru Arjan) (214)

The flour fell on the mire, says Kabir,
Nothing was left in my hand.
It is what I consumed while grinding,
With that alone I land. (215)

Says Kabir, man is aware of everything,
And yet he would do evil.
Where is weal when with light in one's hand,
One falls in the well? (216)

Says Kabir, I am in love with the All-wise Lord,
Dissuasion of the uninformed is rife.
How can I snap ties with Him
Who is my breath and life? (217)

Says Kabir, why must you be attached to your house and extension,
And looking after them you tire?
Ultimately is going to be three-and-a-half
Or three-and-a-three-quarter space you require. (218)

Says Kabir, what I plan He rejects,
What use my making a plan?
The Lord does what he pleases,
Which imagine not I can. (219)

He makes you worry,
And also worry-free.
Nanak lauds the one
Who cherishes you and me. (Guru Arjan Dev) (220)

Kabir, he who didn't remember God,
In greed his life he wended.
In sin he died,
In an instant his days ended. (Guru Arjan) (221)

Says Kabir, this body is built of clay,
Unbaked clay.
As long as it is intact, remember God,
Else dissolve it may. (222)

Says Kabir, remember God's Name,
Sleep not carefree.
If one cries for Him day and night,
He must listen the plea. (223)

Says Kabir, the body is like a plantain grove,
The mind like an elephant intoxicated.
The goad is the jewel of enlightenment,
By a rare saint can it be navigated. (224)

Says Kabir, the Lord's Name is a jewel, your mouth a pouch.
Open it before a connoisseur.
Maybe there comes a customer,
Who would buy it dear and more. (225)

Says Kabir, you cultivated not the Name Divine,
And cherished a battalion of family.
Remained involved in the affairs of them all,
Not for once remembered the Divine Entity. (226)

Says Kabir, in the twinkling of an eye,
Every moment of the life has passed.
The mind continues to be involved as ever,
His drum Yama has started to beat and blast. (227)

Says Kabir, God's Name is like a tree,
And its fruit is renunciation.
The godman is like its shade,
Who is rid of all contention. (228)

Kabir, let there be such a sperm,
Which all the twelve months seed.
Cool shade and rich fruit,
Birds chirp and breed. (229)

Says Kabir, the Benevolent Lord is a tree and compassion its fruit. P-1377
On all creatures He confers favours.
The birds to other lands migrate,
Leaving the tree to remain fruitful forever. (230)

Says Kabir, you come across a man of God,
If it is written in your lot.
You attain the gift of salvation,
Despite the impediments the path is fraught. (231)

Says Kabir, to have dialogue with the man of God
For an hour, half an hour or half of it,
Whoever has engaged in it,
It is all a profit. (232)

Says Kabir, he who indulges in hemp, fish or liquor,
He may go on pilgrimage and observe rituals,
With all these to nethermost hell he would repair. (233)

Says Kabir, with your eyes downcast,
Cherish the Lord in your heart.
Indulge in love-plays in the quiet,
None may share this part. (234)

Says Kabir, for eight *pahars** and sixty-four *gharis,**
May I my Lord behold.
What use I cast my eyes down,
When I find Him in every fold? (235)

Listen dear friend, do I abide in my beloved,
Or the beloved in me abides?
I can distinguish not between self and beloved
Whether in my body is my self or my beloved resides.. (236)

Says Kabir, Brahma is the guru of the world,
Not of the men of God.
Entangled in the four *Vedas*,
He departs in accord. (237)

* measure of time

God is the sugar scattered in sand,
To pick it the elephant can't.
Says Kabir, God showed me the way,
Consume it by turning into an ant. (238)

Says Kabir, if you yearn for the Lord,
Sever your head and make a ball.
Go on play with it in ecstasy,
Reckoning not the rest at all. (239)

Says Kabir, if you yearn for the Lord,
Play with a firm foil.
If you grind the raw mustard,
It yields neither cake nor oil. (240)

Those who seek like blind,
And recognise not the men of God –
Says Nama, how can they find the Lord
Without the devotee tying the chord? (241)

Says Kabir, they who forget the jewel of God,
And in someone else have faith,
They are destined for hell.
It is true what Ravidas saith. (242)

Says Kabir, if you opt for a family-life let it be righteous,
Otherwise be a renunciate.
Should a renunciate get entangled,
He is the most unfortunate. (243)

Sloka Sheikh Farid

There is but One God.
He is realised through the grace of the True Guru.

Sloka

The day bride was engaged,
The date of wedding was determined.
The groom who happened to be listening,
Appears at the appointed moment.
He pulls out the helpless bride,
The brittle bones broken.
The wedding hour can't be put off,
She must pay heed to the summon.
Life is the bride, death is the groom.
He must wed and take her away.
When we give away the bride outselves,
How could she ever stay?
The Purslat* is finer than hair,
Haven't you heard?
Farid, You are being called again and again,
Malingering as you do, don't you get robbed. (1)

P-1378

Says Farid, arduous in the life of a *darvesh* going from door-to-door.
Yet I follow the world's way
Now that I've this load on my head,
I know not where to take it away. (2)

I can neither see nor conceive, it is a hidden fire.
My Master did me a favour,
Otherwise I, too, would be in this mire. (3)

Says Farid, if I had known, the sesame grains are limited,
I would have been sparing when I ate.

* mythical bridge in hell.

If I had known my lover is just a lad,
I would not have thrown about my weight. (4)

Says Farid, if I had known, the ties are tenuous,
I should have tied a firm knot.
I've gone around the whole world,
As great as You, I could find not. (5)

Says Farid, if you are wise,
Don't you do misdeeds.
Look within your self,
And mind your creed. (6)

Says Farid, those who give you blows,
Don't you return the score.
You should go to their home,
Kiss their feet and adore. (7)

Says Farid, when it is time to earn for the next world,
In this world you are lost.
The foundation of your death is being laid,
The moment it is filled,
You must depart. (8)

Look Farid, what has befallen you?
Your beard has turned grey,
Your end is approaching and the past is far away. (9)

Look Farid, what has come to pass now.
Sugar has turned poison.
Other than my Master whom shall I tell my tale of woe? (10)

Says Farid, the eyes have turned dim and ears find it hard to hear.
The stalk is ripening,
It is taking another colour. (11)

Says Farid, those who meditated not when they had the hair black
Who contemplates when these are grey?
You better take to loving devotion of Lord,
Your colour will come to stay. (12)

III

O Farid! Whether black or grey, the Lord remains the same,
Should one to Him be devoted.
Of one's own one can cultivate Him not even if one tried.
The cup of love belongs to Him,
He bestows to him He has toasted. (13)

Says Farid, the eyes that bewitched the whole world,
I have seen them rest.
Who would not accept a bold daub of kohl,
Have the birds settled in to make their nests. (14)

Says Farid, I shout, I howl, I exhort everyday.
But he who has been misled by Satan,
To me heed he would not pay. (15)

Says Farid, if you long for the Lord,
You should be like the dust of the floor.
Torn by one and treaded by another,
It's only then that one arrives at His door. (16)

Says Farid, don't you run down the dust.
If life it is under your feet,
And after death above your bust. (17)

Says Farid, Greed and love go not together,
It it is greed, the love is false.
Under the leaking roof of straw,
How long in the rain can one last? (18)

Says Farid, why wander in jungle after jungle,
Tramping the wild thorn under your feet?
He lodges in your heart,
Why go to jungle in His quest? (19)

Says Farid, with those frail legs I did deserts and mountains sway.
Today the prayer jug close by is hundreds of *kos** away. (20)

Says Farid, nights are long and my sides ache.
Accursed is their life,
Who have in someone else's their faith. (21)

P-1379

Says Farid, if ever had I kept anything from my friend,
I should be hauled on burning coals until my end. (22)

Says Farid, the peasant longs for grapes of Bijaur,
While he sows acacia plants.
He goes about carding wool,
While to wear silk he wants. (23)

Says Farid, the streets are slushy, His Home far off,
And I'm in love with the Lord.
If I go, my cloak would be drenched,
If I don't, torn will be my heart. (24)

Let the cloak get wet and drenched,
Let Allah shower rain.
I'll go and meet my Lord,
My love I must sustain. (25)

Says Farid, I feared lest my turban gets soiled.
My simple heart doesn't know even the head would in dust be moiled. (26)

* a measure of distance, a little over a mile.

Says Farid, sugar, refined and unrefined, and candy,
Honey and buffalo's milk
Are no doubt sweet.
But none can compare with my Master's feet. (27)

Says Farid, my bread is of wood and hunger is my sauce.
Those who indulge in delicacies, in terrible sufferings would their days pass. (28)

Says Farid, eat a simple meal followed by a cool glass of water.
Seeings others' delicious viands don't let your heart in envy wander. (29)

I didn't sleep with my spouse tonight,
Every limb is in convulsion.
I go and ask the castoff,
How they pass their nights of passion? (30)

Little peace at the in-laws,
And no place at the parents.
The husband would care not,
What an image of a bride she presents! (31)

At in-laws' and parents' she belongs to her Spouse
Who is Unknowable and Inaccessible/
Says Nanak, happily-wedded is she
Who by her Spouse is found loveable. (32)

Bathed, washed and made up in care-free sleep,
Says Farid, *in the end* what remains is the odour of asafoetida,
Nowhere seems the fragrance of musk to creep. (33)

I fear not passing-away of the youth
As long as I remain fond of the Lord.
Many a youth has faded and scorched
Without the love of God. (34)

Says Farid, anguish is my cot, suffering the string,
And pangs of separation are my bed cover.
This is the life, my True Master with You to Savour. (35)

There is much talk of pangs of separation, separation is supremely profound.
The heart which has never felt separation is like a cremation ground. (36)

Says Farid, coated with sugar are those vice-shoots;
Some get lost cultivating them,
Others their crops unroot. (37)

Oh Farid! You have lost four periods wandering,
Another four in sleep.
The Lord is going to ask your reckoning,
What is your upkeep? (38)

Says Farid, at the main Gate, I saw the gong;
If it is beaten without any fault, what fate would to a sinner belong? (39)

It is beaten time and again, every hour it is sounded.
A pretty figure is like a gong,
In agony is his night rounded. (40)

P-1380

Farid is grown old, his body appears to shake
Were he to live for hundred years to the dust he must make. (41)

Says Farid, let me not hang out at another's door, Lord.
If you must have it that way,
Tear my life apart. (42)

With an axe on his shoulder and a vessel of water on his head,
A blacksmith has in the forest stole.
I'm in quest of my Divine Spouse and he is in search of charcoal. (43)

Says Farid, some have much too much of flour,
Others don't have even the salt.
It would be decided hereafter.
Who is going to find it hard. (44)

Those with drums to be beaten for them,
Umbrellas to give them cover over their head,
Trumpets to sing their glory,
Like orphans in the end they have in the grave their bed. (45)

Those erecting houses, halls and mansions, too had their departure,
False were their commitments,
The grave being their ultimate quarter. (46)

The quilt has many a stitche, the life has none
In their turn, the revered and great must abandon. (47)

With the two lights lit bright, Malik* attacks.
He destroys the fort, denudes the house,
Putting off the lights, away he walks. (48)

Look Farid! How cotton and sesame are crushed in the press!
Also the sugarcane, paper and pot on charcoals,
For their misdeeds this is the punishment they get. (49)

Says Farid, he has a prayer-mat on his shoulder, and *soof***
around his neck as a rite.
His heart is like dagger and his talk glib and sweet,
From without he appears bright,
But his inside is a dark night. (50)

Says Farid, there would not be a drop of blood if my body is cut.
Those devoted to the Lord, with no blood in them are left. (51)

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* angel of death ** rough wool

III

This body is all blood, without blood there can be no body.
In Lord's fear the body becomes feeble and is dried of the blood of greed.
The way fire purifies metal,
Of the filth of misdeeds in the Lord's fear one is freed.
Says Nanak, they are attractive
Who are devoted to their creed. (52)

Says Farid, look for the lake in which you may find what you seek.
Its no use searching petty puddles, your hands with stench only reek. (53)

Says Farid, youthful she didn't remember the Lord; grown up she died.
She now wails in the grave – O Lord! With You I could never abide. (54)

Says Farid, your beard and moustaches have gone grey.
The careless, stupid, you are still in your youthful play! (55)

How long can one cater on the roof?
Of your spouse you better take care.
The four days given to you
Are going waste one after the other. (56)

Says Farid, don't you get attached with your houses, halls and mansions.
When immeasurable earth is heaped on you in the grave,
No one will come forward as your relation. (57)

P-1381

Says Farid, one should not get involved in one's mansion and riches,
The certainity of death should be remembered.
One should contemplate on the spot
Where in the end one has to assemble. (58)

Says Farid, forget the deeds that do no good.
Lost in the Court Divine you are misunderstood. (59)

Farid, serve the Master without any reservation.
A *darvesh* should be forbearing like a tree with its vegetation. (60)

Says Farid, I am clad in black with.dark dress.
I am full of sins, while people call me *darvesh*. (61)

The plant destroyed by water cannot be revived even if soaked in river.
Says Farid, she who has been deserted by God, in sorrow must suffer. (62)

When a virgin she is excited, after wedding she gets involved.
Says Farid, she now regrets, yet virgin she can no more be called. (63)

Swans have landed on an alkaline pond.
They dip their beaks but drink not,
Ever for flying away they are fond. (64)

People try to scare
The swan in the field of chef alighted.
Ignorant, people know not, swan is never with chef delighted. (65)

Gone are the birds that lent richness to the pool.
Says Farid, the pool, too, will be emptied,
Leaving behind the lotuses alone *to rule*. (66)
Says Farid, with a brick as my pillow sleeping on the ground a worm had my bite.
Many a *yuga* have passed as I lay on one side. (67)

Says Farid, broken is the beautiful pitcher* and snapped is the stirdy Cord**
Which have Izrael his visit, today, award? (68)

Says Farid, broken is the beautiful pitcher and snapped is the stirdy cord.

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* body ** breath

Those who were a mere burden on earth
How can they now find accord? (69)

O you dog of a Farid! Sans meditation is no worthy way,
Never for five times you come to the mosque to pray. (70)

O Farid! Get up, perform the ablutions and come for prayer.
The head that bows not before God,
It should be sliced, it needn't be there. (71)

What use is the head that bows not before the Sire?
It should be burnt under the boiling kettle as fuel for fire. (72)

Farid! Where are your parents who had you begot?
They have passed by you, convinced you are still not. (73)

Farid! Let your mind be level undoing mounds and ditches
Hereafter you will not be bothered about hellish itches. (74)

V

O Farid! The Creator lodges in His creation and creation in the Creator.
Why decry anyone, when devoid of Him is no feature. (75)

Says Farid, the day my umbilical cord was sniped had my throat too been sliced,
I would have escaped those trials and many a suffering implied. (76)

Teeth, legs, eyes and ears have given way.
The body wails, its companions have called the day. (77)

P-1382

Farid! Do good for evil and bear not rancour in your heart.
You will suffer not any malady and reap every reward. (78)

Farid! Life is like a bird of passage, and the world a pleasant orchard.
The drum of march has been beaten with the dawn,
You should get ready for departure. (79)

Says Farid, the musk diffuses fragrance at night,
Those asleep are deprived of its share.
Those with slumbering eyes,
Their turn to meet the Seer is not there. (80)

Says Farid, I thought I alone was afflicted with suffering;
Suffering is all over.
As I climbed the minaret, I beheld
Every home burns in some fire. (81)

V

Farid! The world is gorgeous, albeit it has a vicious orchard
He who is blessed by his Guru, he doesn't have to bother. (82)

V

O Farid! Life is pleasant with a charming body,
Rare are those who are blessed with it,
Those who are devoted to the Deity. (83)

Tide! Don't you erode the bank.
You, too, have to render account.
The way Lord pleases, *says the tide*,
"My flow I mount." (84)

Says Farid, the day is lost in suffering and the night in affliction.
The boatman keeps on shouting, the boat is in the grip of tidal tension. (85)

The river flows long, its sandy banks only are hurt.
The boat need fear not about the tidal storm,
If the boatman is alert. (86)

Says Farid, scores profess my friendship,
There is not one among them who is true.
For on a true friend, my heart yearns to woo. (87)

Says Farid, the body is used to barking,
Who would bother about it ever?
I plug my ears, let its storm blow over. (88)

Says Farid, it is like ripe dates and river of honey in heaven.*
Everyday that passes, the life it does shorten. (89)

Says Farid, my body is turned a dry skeleton.
The crows my soles peck.
The Lord is still not revealed,
Such is my poor luck! (9)

O Crow, picking at my carcass, you may consume all my body,
But these two eyes pray do not touch, I have yet to behold my Deity. (91)

O Crow, pray peck not my skeleton.
Pray fly away wherever is your retreat
The skeleton in which is cushioned my Lord,
Its flesh pray do not eat. (92)

Says Farid! The grave calls in humility,
The homeless should come back home.
The place where eventually you must come,
Why must you fear and disown. (93)

* as believed in Islam

As I watch with my eyes how many have gone by?
Says Farid, everyone is bothered about himself,
I am worried about my safety. (94)

Should you enable yourself, you will meet Me.
Meeting Me you will be in peace.
O Farid! Should you yourself to Me dedicate.
The entire world to you I shall forfeit. (95)

A plant on the river bank, for how long can it sustain?
Says Farid, an unbaked pitcher, how long can it the water retain? (96)

Says Farid, the mansions have been vacated,
Their dwelling now is under the earth.

P-1383

The poor graves are occupied by souls on earth.
Tell the Sheikh to take to meditation,
One of these days he must quit his home and hearth. (97)

Says Farid, death appears to be like a river eroding its banks ever.
Hereafter it is conflagration of hell with horror and shreaking in terror
Some seem to realise this while others, being thoughtless, understand never.
The deeds that we do in this world, in the next become our server. (98)

Says Farid, life is like a stork sporting on the riverside.
As it is lost in the pecking, a hawk pounces upon it for its bite.
The hawk is sent by the Lord and all playing is forgotten.
That which never occurs in our mind from the Divine is begotten. (99)

Weighing three and a half *maunds** by food and water sustained,
He comes to the world with many a dream maintained.
Follows the angel of death with the barriers unchained.
His brothers and relatives get him ceremonially framed.
And he is carried by the four greatly pained.
Says Farid, what good he did here in the next would be claimed. (100)

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* a measure in weight

Says Farid, I am sacrifice unto the birds who live a solitary life outside.
They peck pebbles, roost on sandy mounds and yet by the Lord they abide. (101)

Says Farid, mark the change in season; woods vibrate, trees shed leaves,
I have gone all around, no place without change I conceive. (102)

Says Farid, tear your clothes unto shreds and take to a shroud.
The wear which approximates you to your spouse.
Put it on and *feel proud*. (103)

III

Why tear your clothes and put on a shroud?
Says Nanak, you meet the Lord at home.
Provided you are in a proper mental mould. (104)

V

For their status, wealth, youthfulness and looks who are vain,
With such riches they depart empty-handed, like mounds in rain. (105)

Says Farid, dreadful are their looks who forget Name.
They suffer many an ill here,
Hereafter they have no claim. (106)

O Farid! No more do you wake up at the ambrosial hour,
Alive, as good as dead are you true.
Even if you have forgotten the Lord,
The Lord has not forgotten you. (107)

V

O Farid! The Lord is Delight-Incarnate, beyond any need,
Being absorbed in the Lord is the best dress indeed. (108)

V

O Farid! Treat weal and woe alike,
Of evil thoughts rid your heart.
He who is pleased with what pleases the Lord
He is admitted in the Divine *Darbar*. (109)

V

The world is subject to all sorts of stresses,
You are no exception.
He alone escapes who is under the Lord's protection. (110)

V

O Farid! You are given to the world,
The worldiness from good is immune.
Living like a *darvesh* is hard,
It is acquired by great good fortune. (111)

P-1384

Meditation in the early hours is like a flower, it is fruit later.
Those who keep vigil night through
They are blessed by the Master. (112)

Blessings belong to the Lord; with Him you cannot argue.
Some even when awake do not receive them,
While those asleep are awakened and the Divine does them imbue. (113)

Looking for conjugal joy, there is something lacking in you.
Those who are wedded to the Divine, none other they pursue. (114)

Let forbearance be your bow and forbearance also its string.
The arrow of forbearance hits the mark, never goes to the wing. (115)

There is peace in forbearance, no use suffering tension,
They are close to the Divine but don't let anyone get known. (116)

Should forbearance be your ideal and if you are to it dedicated,
You grow to be ever-flowing river,
Not reduced to stream which is limited. (117)

Says Farid, the path of an ascetic is arduous,
The so-called devotion is on the surface alone.
Rare are those who are asceticism prone. (118)

My body burns like an oven, and my bones like fuel,
I would exhaust myself walking on foot or head,
Should I be promised a meeting with my beau-ideal. (119)

Don't you burn your body like oven and your bones like fuel,
Why torture feet and head?
Behold your Spouse within, in your heart Who does dwell. (120)

I look for my Lover, *Who* lives in my heart.
Says Nanak, the Unknowable cannot be known,
Only the Guru guided does this secret impart. (121)

Finding the swan swim, the storks, too, were excited.
The poor storks were drowned, upside down alighted. (122)

I took him to be the superior swan and sought his yoke.
I would not have tarnished my life,
Had I known that he was a poor stork. (123)

What is the difference between swan and stork?
What matters is His gracious sight.
Says Nanak, should it please Him,
Turn from crow into swan He might. (124)

There is only one bird on the pool,
While there are fifty hunters with snares.
The body is caught in the tide,
To the True Guru I make my prayer. (125)

What is the text? What are the virtues?
What are the jewels of His spell?
What dress should I wear
That I charm my Beau-ideal? (126)

Humility should be your text, forgiveness your virtue,
And your tongue should be the jewel of His spell.
Were you to wear this three-piece suit,
Sister friend! You will then achieve your ideal. (127)

With wisdom who remains innocent, with might without rod,
He who is willing to share without means,
He is the true man of God. (128)

Strike not an unpleasant note,
The True Lord dwells everywhere.
Don't you break any heart,
All the jewels are rare. (129)

Every person is a precious gem,
You must not ever smart.
If you long for the Lord,
Don't you break any heart. (130)

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Swayyas* V

The Primal Lord, Almighty, Creator, Immanent,
Pervasive in all, in every heart Who is ever present.
Manifest in the world yet no one has Your scent!
According protection to everyone as the Master proficient,
Eternal, formless, self-evident,
The like of You, You are alone, none other to represent.
Nobody knows Your limit and extent,
Who can make conjecture?
Of all the living You are the Provider,
Of universe, the Creator.
How can Nanak, the humble, describe with one tongue
The blessed at Your Portal?
Yet, I hail them a hundred times,
And a hundred times I am sacrifice unto the Master. (1)

Rivers of *Amrit* ever flowing
Incomputable stores filled to full, unlimited and wondrous!
You do what You please, no one You take into confidence,
In an instant You create and destroy us.
There is none to compare Your refulgence,
Remembering You millions of sins vanish.

* odes in adoration

How can Nanak, the humble, with one tongue
Describe the blessed at Your Portal?
Yes, I hail them a hundred times and a hundred times I am unto them sacrifice.(2)
P-1386

You have created several abdoes, multiplied from one,
Pervasive in all, yet You are apart.
There is no end to Your virtues, all the creatures are Your creation
Provider of all, You are Unknowable Bard.
Your attributes are self-created, You make Yourself manifest,
You have no features, no face, nor any facial wart.
How can Nanak, the humble, with one tongue
Describe the blessed at Your Portal?
Yes, I hail them a hundred times,
And a hundred times I am sacrifice unto the Lord. (3)

Treasure of every virtue, beyond evaluation by realisation or meditation
Higher than highest is Lord Your station.
My mind and body are by You enforced, the universe strung by a simple thread,
How do I adore You? You are loftier than lofty, I can maintain.
Who can unravel Your mystery? You are inaccessible, wondrous God,
You give everyone protection which is beyond our description,
How can Nanak, the humble, with one tongue
Describe the blessed at Your Portal?
Yes, I hail them a hundred times
And a hundred times I am sacrifice unto the Divination. (4)

Formless, Beyond Deceit, Perfection-Incarnate, Immaculate,
Pleasant, prevailing Image, Imaculate, Joy Eternal,
Whom limitless laud yet not a sesame grain worth is their total.
He on whom He is gracious, he realises the Eternal.
Blessed many a time are those to whom He is kind.
Those who propitiate Guru Nanak are free from transmigration, they find. (5)

He is known to be True, nothing but true.
None other than Him is more truthful or be His guru.
Realising *Amrit* of Name, perfect peace does one gain.
Who taste it with tongue, utter satisfaction they attain.
Those on whom the Master is gracious, they cherish holy company.
Those who propitiate Guru Nanak, free from transmigration is their family. (6)

True is His company, true is His *darbar*, by the true He abides.
He occupies the True Throne from which true justice He provides.
The universe He has created is true, ever infallible.
The jewel of Name that he bestows is beyond computation, invaluable.
He on whom He is gracious, he is ever in felicity.
Those who propitiate Guru Nanak, free from transmigration is their family. (7)

By what *yoga* praxis, realisation, meditation and device we sing His laudation
Thirty-three crore *siddhas* and ascetics fail to determine his estimation.
Brahma and others, Sanak and his brothers, and Sheshnag fail to appreciate.
Beyond reach He can't be approached, yet He is everywhere in-state.
He whose snare has been snapped by the Preceptor takes to meditation.
Those who propitiate Guru Nanak,
here and hereafter they are free from transmigration. (8)

P-1387

Lord! You are ever gracious, a seeker comes for Your protection.
Pray, grant me dust of the feet of holy,
By touch of which I swim across the life's ocean.
I offer my prayer, pray listen to it if it pleases my Master.
Do favour me wth a glimpse
Which would keep my mind in tune with Preceptor.
Every light has been lit in pitch darkness,
Kaliyuga is saved by the *dharma* of Name True.
It has been revealed in every abode
That Nanak is the Preceptor Guru. (9)

Swayyas V

There is but One God.
He is realised through the grace of the True Guru.

My feeble body is handicapped by attachment.
Utterly hard-hearted I am, untidy and misled.
My mind ever straying, is never steady,
To realisation of the Lord Supreme not led.
Bewitched by youth, beauty, wealth,
Rushes about like mad, unto ego wed.
Others' riches, others' problems, females and calumny,
It has endeared itself instead.
It makes clandestine plans for mischief
Which are beheld and heard by the Omniscient.
Sans culture, *dharma,* compassion and purity,
I come seeking shelter of the Bestower of breath Master Proficient!
Lord! Almighty and Accomplished
Pray take care of Nanak, the supplicant. (1)

Lauding the Lord Charmer of my sins to rid, I come seeking His care.
The Lord is Almighty and Accomplished,
The entire clan He may rear.
Try to meditate in the company holy,
The darkness of illusions to scare.
A moment, an instant of recitation of Name,
With my tongue I cherish and endear.
For petty pursuits and for evanscient pleasures,
Why should one a million births endure?
Says Nanak, meditate on Name as guided by the Guru,
Dyed in the Name in divinity cheer. (2)
A drop of semen in the bed of mother's womb,
Creates a priceless body.
He eats, drinks, enjoys life.

In crisis he helps rid of anxiety.
Of mother, father, brother and relatives,
He cultivates his familiarity.
Day after day he continues to grow;
Until arrives the moment of utter worry.
O you worthless worm of Maya,
An hour at least should you devote to the Deity.
Lord Gracious, Treasure of Compassion!
Pray, extend Your arm and pull Nanak out of illusion's treachery. (3)

My self, like a mouse you sit in your hate and do egotistic deeds like a fool.
Sitting in Maya's cradle, you swing
And intoxicated with Maya you look like an owl.
Progeny, spouse, friend, close relatives,
You cherish more and more with soul.
You sow the seed of ego in bed,
You do more and more misdeeds as you grow old. P-1388
The cat of death with mouth wide open watches you,
He eats and yet in hunger he scoops.
One should meditate on the Lord in the holy company,
Says Nanak, the world should be treated as a dream foul. (4)

The body, house and love, none of these is going to last
Intoxicated with Maya, how long would you rot?
Your canopy and command, the fly-whisk and the slave to wave it
Are passing away, you don't give it your thought.
Chariots, steeds, elephants and thrones in an instant are snatched,
Bereft of them, naked you depart.
Neither heroes, nor the valiant, neither lords nor chiefs
Would be seen to play your part.
Citadels, mansions, and treausures shall gain you not liberation,
Indulging in evil, empty-handed to go you've got.
Friends, progeny, spouse associates and companions,
Like shade of a tree retard.

The Compassionate and Accomplished should be remembered every instant,
He who is Inaccessible and Wondrous Lord!
Nanak, the humble, seeks Your shelter,
In Your grace ferry him across. (5)

With your endeavour, influences, donations, daceit and loving dealings,
You have the wealth garnered.
From friends, relatives, associates, progeny and brothers,
You have it cornered.
You have endeavoured to attain it with falsehood,
In this way your life you've squandered.
Good deeds, righteousness, discipline and ceremonial rituals,
In pursuit of Maya you have gambled.
Beasts, birds, trees and stationary objects,
Many an incarnation you have wandered.
Not for a moment, an instant or a second you have meditated
Name of Helper of the helpless, Lord of the entire world.
Ever eating and enjoying delicious dishes,
In the end all of them are lost.
Says Nanak, the feet of holy liberate,
The rest involved in Maya are devoured, shall depart. (6)

Brahma and others, Shiva, the *Vedas* and great sages,
In gusto chant the Lord's laudation.
In quest are Indra, celebrated sages and Gorakh,
Who on the earth and in heavens sojourn,
Siddhas, humans, gods and titans not an iota of His secret have known.
Those who are involved in loving devotion,
In His sight the devotees go in devotion.
Ignoring Him who looks for another,
His mouth and teeth would be in ruination.
My stupid self, meditate on the Purveyour of Peace
Nanak, the humble, has this by way of instruction. (7)
Maya keeps on changing its form,
Many in the dark well of illusion and attachment fall.

In pride he flies high in the sky,
But his body has ordure, bones and and worms.
He rushes in ten directions for the innate evil,*
Robbing others of their wealth, in the ignorance enthral.
Youth having gone, the malady of ego has taken over,
He now has his death to face paying Yama's toll.
He undergoes many an incarnation,
And in the pit of suffering is mauled.
Says Nanak, those in loving devotion are saved, P-1389
In His grace He gives the holy a call. (8)

With every virtue and every fruit sought after, all my desires are met.
The Lord's Name is the remedy, a spell for every malady,
The Preceptor makes not every ill forget.
My lust, wrath, ego, avarice and desire
With the Name Divine are shed.
Holy bath, clarity, austerity and purity are gained,
Should the Lotus Feet in the heart be set.
The Lord is friend, associate, companion and relative,
Sustainer of life and prop of breath.
He is sacrifice unto Him
Nanak, the humble, whom he must protect. (9)

No weapon may harm him who is devoted to the Lotus Feet.
No string may bind him whose mind is pierced with a glimpse of His seal.
No fire may harm him, who is covered with the dust of holy meet.
No water may drown him who treads the path of Divine Portal.
Says Nanak, ills, evils, sins and attachments,
By the arrow of Name recede. (1) 10

Taking great pains, some contemplate the six *Shastras* many a time.
Smeared with ashes some go on pilgrimage.
Making their body light and their hair in coils they bind.

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* Maya

There is much siffering without devotion to the Lord,
Like a spider who in its own not gets twined.
Some perform worship, make markings on their limbs,
Cook their own food and in various devices grind. (2) 10.20

Swayyas of Guru Nanak
(Stanzas in adoration of Guru Nanak Dev)

With mind attuned, meditating on Him Who is the Bestower of boons,
Who is anchor of the holy, ever manifest,
His Feet enshrined in my heart,
And whereafter, Nanak, the Supreme Guru, I laud. (1) *Refrain*

I laud the Supreme Ocean of Peace, Effacer of Sins and Pool of Word Holy.
Laud Him the profound in poise, ocean of wisdom,
The *yogis* wandering ministrels in devotion of the Deity,
Laud him with Indra other gods and *bhaktas* like Prahlad
Who have enjoyed the spiritual ecstasy.
Says the bard Kala, I laud Guru Nanak
Who is known as *Raja-Yogi.** (2)

Laud him Janak and others, supreme *yogis* who are attuned to the Almighty.
Laud him Sanak and his brothers, holy and the *Siddhas*,
The sages laud him who are beguiled not by Maya the sly.
Laud him Dhama Rishi and Dhruva of immutable faith,
Who enjoyed loving devotion of the Deity.
Says the bard Kala, I laud Guru Nanak,
Who is known a *Raja-Yogi*. (3)

Laud him Kapil and others, Supreme *yogis*,
And the endless line of the holy.
He is lauded by Jamdagani's son Parshuram,
Whose prowess was appropriated by Rama of Raghu dynasty

* the yoga of prayer, and devotion.

Udhar, Akroor and Bidur laud him, P-1390
Who realised the all-pervasive Deity.
Says Kala, the bard, I laud Guru Nanak,
Who is known as *Raja-Yogi*. (4)

Laud him the four castes, six-hermit orders with Brahma and odd.
Sheshnag lauds him for the pleasure of its thousand tongues,
And in the end in divine melody absorbed.
Laud him Mahadeo, the recluse, who uninterruptedly meditated.
Says Kala, the bard, I laud Guru Nanak, who *Raja-Yoga* practised. (5)

Practised *Raja-yoga* without any rancour in the heart.
The entire universe was saved with Name
With unbroken meditation on his part.
Laud him Sanak, his brothers, Janak and others from age to age.
Blessed many times is the Guru, blessed is his birth, blessed his age.
He is lauded in the nether region, says Kala, the humble bard.
He is a great cherisher of Name.
Nanak, who had *Raja-Yoga* as his reward. (6)

You enjoyed *Satyuga* when you discomfited Bali
With a dwarf's face.
You enjoyed *Treta* when you were known as Rama of Raghu race.
In *Dwapar*, you were called Krishna, Killer of Mur.
When Kansa you ingratiated.
Conferring kingship on Ugrasen,
And the Bhakta's from fear you liberated.
In *Kaliyug* it is evident, you are Guru Nanak,
Also as Angad and Amardas reigned.
Your solemn rule is eternal,
As the Primal Being ordained. (7)

Ravi Das, Bhakta Jaidev and Trilochan laud,
Nam Dev and Bhakta Kabir laud you as one who gives everyone equal accord.
Bhakta Beni lauds you who, in serenity, the spiritual bliss enjoys.

Excepting deep meditation and divine enlightenment
Himself never employs.
Sukhdeva, Prikshit laud you,
And Gautam the sage sings your laudation.
Says Kala, the bard, Guru Nanak's glory
Ever fresh in the world finds manifestation. (8)

In the nether region they laud you in the form of serpents.
Mahadeva lauds you with yogis, celebrated and wondering hermits.
Lauds you Vyas, the sage who has studied grammer of the *Vedas*.
Brahma lauds you who, as ordained, has the universe maintained.
You treat the attributed and unattributed,
Manifest Divine in the world equably
Says Kala, I sing laudation of Guru Nanak
Who the *Sahj Yoga* practised appreciably. (9)

Laud you nine supreme *yogis* treanding the path of truth.
Sings your laudations Mandhata,
Who is known as world conquerer forsooth.
King Bali sings your laudation who in the nether region resides.
Bharthahari lauds you who with his Guru ever abides.
Durbasa, Puru and Angras* too sing Guru Nanak's laudation
Says Kala, the bard, Guru Nanak's laudation in every heart finds reverbration. (10)

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Swaiyyas of Guru Angad
(In adoration of the Second Guru)

There is but One God.
He is realised through the grace of the True Guru.

Hail the Supreme Being, Almighty Creator, the Accomplished!
Blessed is Nanak, the True Guru
Who placed his hand on your forehead.

* a rishi

As he placed his hand there poured spontaneous shower of *Amrit*,
Gods, human beings choristers and sages
With perfume were swathed.
The tormenting death was subdued by a blow.
And the restless mind restrained.
The five demons were at one spot contained.
You conquered the world, had sport at the Guru's door,
And the chariot of your mind was destined for the Divine Shore.
O Keerat Kal Sahar! You should laud Lahna over the seven continents,
Who became Guru of the world with a touch *by way of compliment.* (2)

You have committed the wondrous Name in your mind.
Of pure expanse which is the prop of *siddhas* and seekers of every kind.
You are the incarnation of Raja Janak.
You have your universe of the Holy Scripture,
In whose ambience you bloom like lotus in water.
Like the *kalap* tree** you ameliorate maladies,
And free the world from suffering,
Those afflicted with Three Qualities
Should ever remain in you absorbed.
O Keerat Kal Sahar! You should laud Lahna over the seven continents,
Who became Guru of the world with a touch *by way of compliment.* (3)

You attained recognition from your master,
Who is served as the Guru in every quarter,
Who disciplined the dragon of *mind*,
Whose solemn sight is like that of the Creator,
Whose self is enlightened,
Who has realised the eminence of his master.
Free from wandering of mind,
Whose understanding is clear,
Who is attuned to the correct quarter.
Wearing the coat-of-arms of peace,
On Maya who has inflicted disaster.

** wish fulfilling tree

O Keerat Kal Sahar! You should laud Lahna over the seven continents,
Who became Guru of the world with a touch *by way of compliment.* (4)

Your glance dissipates darkness and annuls the sins.
You stand by Your Word and kill lust and wrath, the evil twins.
You rid of avarice and attachment,
And give benign shelter to the seeker.
You are a treasure of Divine virtues.
Your Word is a distiller of elixir.
Says Kal Sahar, the True Guru is duly anointed,
Whosoever takes to the Truthful, he'll be liberated.
The lion-like son of Pheru, Lehna is a *Raja Yogi* celebrated. (5)

P-1392

Beyond hypocrisy, you belive in action.
The way a fruit-laden tree bows and bears affliction.
You have realised the truth that the Unknowable Wondrous all over does pervade.
The rays of your ambrosial word spontaneously radiate.
You attained truth and contentment whatsoever was in Guru's reach.
Says Kala Sahar at the top of his voice – they realise the Lord
Who have an opportunity Lehna to beseech. (6)

As the profound Master* blessed him with faith,
His body was rid of poison and *Amrit* he quaffed.
His heart was abloom as the Unknowable had His might in the world manifest.
The True Guru spontaneously got lost in meditation of the Holy Word
The large-hearted, reliever from penury,
Whose sight rids one of sins,
In loving devotion does Kala with his tongue
Lehna's laudation sing. (7)

Name is the remedy, support, Name is peaceful medication,
The standard of Name on him ever flies,
He is dyed in Name.

* Nanak

Says Kala, Name to the godly glory provides
A glimpse of the Guru equals holy bath at eight and sixty seats of rites. (8)

Truth is the place of pilgrimage, truth is holy bath, truth is the fare he cherishes.
Uttering truth exudes his glory.
Truth he has acquired from the Holy Word.
Obtaining in the company holy.
Says Kala, truth is his discipline, ritual fast,
Truth is his glance of grace
A glimpse of the Guru and the life he saves. (9)

With his ambrosial glance he blesses, and the filth of sins is washed.
Free from lust, wrath, avarice and attachment,
And off other weakness are cast.
Peace prevails in the mind ever,
And the world is of sorrow rid.
The Guru is ocean of Nine Treasures,
The black deed who does forbid.
Says Talla* serve the Guru day and night in peace and poise
A glimpse of the Guru and no more transmigration exercise. (10)

Swayyas Adoring Guru Amar Das

There is but One God.
He is realised through the grace of the True Guru.

Meditate on Him, the True,
whose Name alone in the world is known as above strife.
Who ferries the holy across the ocean of life.
His Name may be primarily contemplated.
The Name Nanak cherished and Lehna was elevated
Who was blessed with many an occult power.
Bard Kala, hails the enlightened wisdom of Amar Das,
Whose glory has spread the world over,

* another name of Kala

Like the branches of the splendid maulsari* bower.
And he is being hailed all over in north, south, east and west.
The Name that he uttered from his tongue
Turned the people's mind away from the wordly quest,
Like the Ganga flowing west. P-1393

The same immaculate Name has ventured,
Saviour of the devotees across the ocean of existence
Given Amar Das's inspiration has entered. (1)

The Name contemplated by *yakshas*** and minstrels in heaven,
By practitioners of *yoga*, accomplished ascetics and Shiva in meditation,
The Name contemplated also by the planets, the polar-star and the constellation,
By saints such as Narada and Prahlada,
The Moon and Sun in the Name remain in devotion,
That to rocks and stones has brought liberation.
The same Name, Saviour of devotees
Has entered into Guru Amar Das's inspiration. (2)

Contemplate the solemn Name that to the nine yogic Masters,
Shiva, Sanak and other sons of Brahma with Ambik obtained liberation.
The eighty-four siddhas and the enlightened ones duly dyed remain in devotion.
Contemplate Name which shed their sins Udhav, Akrur,***
Namdev, Kabir and Trilochan.
The same solemn Name, saviour of devotees
Entered Guru Amar Das's inspiration. (3)

Devoted to the Name, thirty three crore devotees meditate on the Lord,
Who in the hearts of celebates and anchorites is lodged.
By contemplation of the Name the heart of
Son of Ganga and grandfather of Kauravas,
At the Ambrosial Feet of the Lord was absorbed.

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* a tree bearing fragrant flowers ** titans *** two Krishna's devotees

By the Name through guidance of the great Guru.
And His sacred teachings the holy were evolved.
The Same Name immaculate, saviour of devotees
Guru Amar Das's inspiration was involved. (4)

Glory of the Name disseminates over the world like sun-rays.
And desires are met as does the Tree of Heaven.[#]
In the north, south, east and west
Echoes the Lord's laudation.
The life is fruitful if Name in the heart is lodged.
Gods, humans choristers and the six sects
All seek Name of the Lord.
The known noble son of Tejbhan[+]
By Kala with folded hands is supplicated with prayers sustained.
Name, saviour of devotees across the ocean
From Guru Amar Das is obtained. (5)

Name is contemplated by thirty three crore gods, *siddhas* and *yogis*.
Supported by Name are planets and continents.
Those who meditate on Name
Treat alike weal and woe-torment.
The Name Supreme is contemplated by devotees
That Name has been bestowed to Guru Amar Das by the Deity. (6)

Truth-incarnate is Gur Amar Das.
Heroic, Noble in temper and Mighty,
Devoted to the holy company.
And absorbed in rancourless Deity.
From the Time Primal to the Bull
Who has granted perseverance to support humanity,
Whose white banner of peace flutters Above,
At whose feet make reverence the devotees,
Those who have realised the Divine Entity.

[#] Kalpa briksha [+] reference to Guru Amar Das

With devotion of the Holy Preceptor has he gained bliss,
To Guru Amar Das has the Master bestower spiritual light of His. (7)

Meditation on the Divine Name is his holy bath,
The Name are his delicious dishes to treat.
With joy in the Name is his mind inspired;
Because of Name the Words on his tongue sound sweet.
Blessed is his devotion to the Deity,
Because of which one gets the Inaccessible to meet.
Saved are all those related to him by his lodgement in Name.
Says Kala, the bard, blessed is the birth of those
Who have touched the feet of Guru Amar Das;
That he is divinely illumined who can claim. (8)

P-1394

He who has the imprint of lotus on His right hand
And *siddhis** looking upto him,
Who on his left has *riddhis***
Which attraction of the world command,
In his heart is enshrined the divine crown,
Whose mystery to him alone is known.
From his tongue he utters Name in which he is dyed.
On his forehead is marked the grace divine to which I supplicate.
He who is blessed by the True Guru, the Supreme
All his desires are met. (9)

Blessed are the feet that tread Guru Amar Das's retreat.
Blessed are the hands that touch Guru Amar Das's feet.
Blessed is the tongue that utters Guru Amar Das's norm
Blessed are the eyes that behold Guru Amar Das's form.
Blessed are the ears that to Guru Amar Das listen.
Blessed is the heart in which lodges Guru Amar Das, father of the world.
Blessed is the head, says Jalap, which bows before Guru Amar Das,
and is daily heard. 1 (10)

* supernatural power ** occult powers

They suffer neither sorrow nor hunger, nor do they face penury.
Grief visits them not, it's difficult to unraval their mystery.
They serve no one; hundreds and thousands they employ.
They sit on carpets, they have power to make and destroy.
They live in peace in the world.
Wearing dress of formlessness they move about amidst their enemy.
Such is the state of those, says Jalap, who have Guru Amar Das's empathy.(11)

You have studied One, contemplated One, and One You've realised.
One alone you behold and listen,
With none other yourself you've apprised.
Asleep or awake, you remain in One absorbed.
Neither the works written in twenty alphabets,* nor those in thirty-five,**
Nor fine arts# have succeeded your conviction to distort.
The One manifests Himself in millions and yet remains Unknowable;
In each one you find divination.
Says Jalap, Guru Amar Das in One alone has conviction. (3) 12

The enlightenment which Jaidev acquired and that which Namdeva imibibed,
The enlightenment which entered Trilochan's mind,
And Kabir realised,
The enlightenment which led Rukmangad to daily contemplation,
By submitting to the Lord Ambrik and Prahlad gained liberation,
By the same enlightenment you shed greed, wrath and desire.
It is that enlightenment about which Jalya, the bard sings,
Guru Amar Das is an embodiment of devotion
Beholding him liberation brings. (4) 13

A touch of Guru Amar Das and sins on earth are destroyed.
A touch of Guru Amar Das, the *siddhas* and ascetics are inspired.
A touch of Guru Amar Das, the mind is steadied, its wandering ended.
A touch of Guru Amar Das, one realises the Fearless;
no more wavering is tended.

---

* Islamic scripture ** Hindu scripture # music, dance, etc.

That realising the One, duality is annulled is from the gospel gained. P-1395
Says Jalap – all such boons
From a glimpse of Guru Amar Das are obtained. (5) 14

The Creator's True Name did Guru Nanak repeat and grasp.
Thereby Lehna did manifest himself as Angad and his Guru's feet clasp.
In that class appeared Guru Amar Das, fulfiller of desires.
His virtues how do I describe.
The virtues he shares with the Inaccessible and Unknowable,
These are beyond the scribe.
To save the entire following a shop is fashioned by the Creator.
Supplicates Kirat, the bard.
Guru Amar Das! Pray save me, at Your feet seek I shelter. (1) 15

With all His Divinity, the Creator came to manifest.
The Formless assumed a refulgent form.
And illumined the world at best.
Here, there and everywhere He enlightened with His Word.
The devotees who imbibed Him,
They were united at the feet of the Lord.
In Nanak's holy family he came to be adopted,
Along with Lehna, known as Angad.
Guru Amar Das is the saviour of mankind.
Succour at his feet in every birth one finds. (2) 16

His glimpse and the devotee takes to meditation, austerity, truth and contentment.
Coming to His shelter one is liberated.
The Yama's reckoning becomes redundant.
He who repeats the Creator's Name with loving devotion,
The jewel of Guru in an instant saves him from drowning in the ocean.
He who manifested himself in Nanak's clan,
Ever he lauds the Lord.
He who serves Guru Amar Das
Off his sorrows and sufferings are cast. (3) 17

I decide to ask for a favour but words fail me.
What is it that You know not?
Pray, bless me just with the holy company.
If You deign to ordain me,
I would ask to serve the master.
A gracious glance of the Guru
Would help me meditate on the Creator.
Inaccessible, Unknowable, the Supreme Doer,
What You command I speak.
Guru Amar Das, master, the cause of all causes,
The way you maintain I keep. (4) 1.8

Compositions of Bard Bhikkha

The enlightenment and meditation endowed by the Guru,
Unites self with the Creator.
Truth helps realise the True
And one is in tune with the Master.
Lust and wrath are disciplined,
No more flies the mind like air,
It lodges in the Lord's land.
Abiding by His command realises the Seer.
He has a glimpse of the Creator in *Kaliyug*,
Who has good deeds to his credit.
Says Bikkha, I have found the Guru
With a glimpse in poise who rewards merit. (1) 19

In my quest of the holy I have come across many anchorites,
Recluses, ascetics and the so-called learned with sweet trites.
I've gone around for a full year,
Not one has given me the clue.
I listened to them attentively,
Albeit nothing could I imbue.
Those who ignore the Name Divine and take to duality,

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For such what could one say?
Says Bhikkha, I have been united by the Guru,
Let me have the way you desire, I pray. (2) 20

Donning the armour of meditation,
He is seated on the saddlecloths of enlightenment.
Welding the bow of *dharma*, he has waged war
With arrows of devotion and noble content.
With the lance of fear of the Fearless Lord,
And the immortal Word borne in his heart,
Lust, wrath, avarice, attachment and ego—
He has torn the five evils apart.
The noble Raja, son of Teja Bhan blessed by Nanak,
Has been enshrined King of kings.
Says Salh, the bard, waging such a war,
A hoard to submission he is said to bring. (1) 21

As beyond count are drops of water in a thick cloud,
And flowers and grass blades in Spring,
As beyond computation are rays of the Sun and Moon
And expanse of ocean with tides and waves in swing.
In deeds meditation of Shiva and illumination of the Guru
Says Bhikkha, the bard, one might their laudation sing
But unique are your virtues Guru Amar Das!
Their eulogy in count only you can bring. (1) 22

Swayyas in praise of the Fourth Guru Ram Das

There is but One God.
He is realised through the grace of the True Guru.

With single-minded devotion, on the Immaculate meditate,
Blessed by Guru, the Lord should you ever venerate.
Lauding Him your heart would bloom acquire,
The True Guru fulfils the devotee's desire.

Serving the True Guru himself does one liberate,
And on the Eternal, Formless Lord meditate.
Meditating on Him penury doesn't frustrate.
Kala Sahar thus his virtues does contemplate.
Contemplates the solemn virtue of the holy,
Who has been blessed with Ambrosial Name.
Serving the holy who gained elixir of the Word,
And the Name immaculate is lodged in his frame.
Of the Name Divine he is ecstatic lover,
And of the Essence Divine a seeker.
Beholding the entire creation with the same eye,
Says the bard Kala Sahar, Guru Ram Das, son of the revered Hardas
Has filled many a heart empty. (1)

There is vast expanse of *Amrit* around him, his pond is full with *Amrit*,
The saintly quaff and have holy baths,
Who in the previous birth did remit.
Thay are rid of fear, have turned fear-free,
With his Holy Word has he made them holy.
Says the bard Kala Sahar, Guru Ram Das, son of the revered Har Das
Has filled many a hearts empty. (2)
Profound is the True Guru's wisdom, solemn his holy company.
Vermilion red is the dye in which he is dyed.
His mind is inspired into lotus abloom. P-1397
The immaculate Supreme being above fear
Him He came to groom,
The True Guru in His grace endowed him with Name,
Which helped him the five evils tie.
Says the bard, Kala Sahar, Guru Ram Das son of the revered Har Das,
Has filled many a heart empty. (3)

In a state of divine inspiration he was in the Lord absorbed,
Propitiating Paras* of the Guru, he attained poise as reward.

* philosopher's stone

Blessed by the True Guru, he gained supreme status,
And the repository of loving devotion was his award.
Free from transmigration, rid of the fear of death.
His mind in perfect harmony,
Says the bard Kala Sahar, Guru Ram Das, son of the revered Har Das
Has filled many a heart empty. (4)

The empty filled, attained the Wondrous and enshrined Him in his heart.
In the Redeemer of suffering and Inspiration of the self he is absorbed.
Ever longing for the love of Lord, he alone knows what is loving devotion.
Blessed by the True Guru,
Of poise he enjoys the fascination.
A gift of Nanak, guided by Angad,
It is Guru Amar Das's dispensation.
Says Kala, the bard, Guru Ram Das is immortal, a stage beyond transmigration.(5)

He lodges in the pool of contentment and with his tongue does *Amrit* diffuse.
Meeting him makes for peace,
No more do one's misdeeds bruise.
From the pool of peace bestowed to him,
He deviates not from the holy path.
His armour of discipline, truth, contentment,
And noble conduct is never distraught.
In him the True Guru has himself manifested and proclaimed.
Says Kala, the bard, Guru Ram Das has the fearless and immortal state attained. (6)

The True Guru recognised all over,
conquered the world and the Divine contemplated.
Hail Guru Amar Das, the True Guru,
Who has on the Lord meditated.
Name is the repository of nine *nidhis*,**
Of which *riddhis* and *siddhis* are slaves.
He gains the pool of poise
And for the Eternal Lord craves.

** various types of precious stones giving means which are said to be nine in numbers

From the Primal Time which has liberated the holy,
The Guru has that Name inculcated.
Says Kala, the bard, Guru Ram Das has the boon of devotion appropriated. (7)

Flood of loving devotion and no end of Primal love divine.
Quaffs he *Amrit* of the limitless Holy Word of the Guru kind.
His mother is wisdom, contentment his father,
Himself he is absorbed in the ocean of serenity.
An image of the Unincarnated and self-created Divinity,
By the Word of the Master the world he saves,
For the one Invisible, Unknowable, Wondrous
His heart ever craves.
Says Kala, the bard, Guru Ram Das path to the saviour of world paves. (8)

Saviour of the world, Master of the Nine Treasures,
The devotees He ferries across the ocean.
A drop of the *Amrit* of his Name
Undoes evil, the poison.
He is like the prospered tree of poise bearing ambrosial boon,
Which are gathered by the blessings of the Guru
By those of great good fortune.
They are saved who have in their mind testament of the True Guru inculcated.
P-1398
Says Kala, the bard, message of the Holy Word Guru Ram Das has propagated.(9)

Of faith is his bed and his bedding of poise,
Of contentment the tent and his suave nature his armour.
In the company of the Guru the Name he has contented,
With his associates its fragrance to share.
In company of the True Guru with his stainless career
The ill of transmigration he avoids,
Says Kala, the bard, Guru Ram Das abides in the pool of poise. (10)

He on whom the Guru is gracious, he has Name in his heart lodged.
He on whom the Guru is gracious, his misdeeds he aborts.

He on whom the Guru is gracious is free from feeling of honour and dishonour.
He on whom the Guru is gracious, the Word Holy is his navigator.
He who earns the Guru's testimonial of recognition,
His life in the world is indeed a success.
Says Kala, the bard, he who has the Guru's proximity
Worldly joys and liberation he does possess. (11)

The True Guru spread out canopy under which everyone crowded.
With the spear of realisation as prop, the world he hosted.
He had Guru Nanak, Angad and Amar Das toasted.
Guru Ram Das alone enjoys the essence of *Raja yoga* coasted. (12)

He is Janak* in an ecstatic state.
Who has garnered truth and contentment and the unfinished pool has brought update.
Inexpressible is the glory of immortality,
He alone realises it whom he grants.
The enlightened status of Janak.
To Guru Ram Das alone enchants. (13)

He who meditates on the True Guru single-minded, with devotion,
How can he suffer sins and misdeeds?
On whom the Master Saviour casts His glance for an instant,
And who contemplates *Shabad* in his heart,
From lust, and wrath he is freed.
Day and night he remembers the Provider of all beings,
Revealer of the unrevealed enlightenment, not for a wink he sleeps.
Beholding whom one is rid of penury and gains the treasure of Name;
Guided by the Guru Filth, foul-thinking away one sweeps.
He who meditates on the True Guru single-minded with devotion.
How can he suffer sins and misdeeds? (1)**

It is from the Accomplished True Guru that
one attains righteousness and true accord.

* a protagonist of the Ramayana known for his spiritual grandeur
** It is a new series of swayyas by bard Nath.

Whose service *siddhas*, saints and gods seek,
Contemplating *Shabad* remain in the One absorbed.
Who can know Your extent; you who are Formless, above fear,
Known as Revealer of the unresolved?

You liberate the world given to illusions,
From the torture of transmigration, chastisement of Yama with the Guru's Word.
My stupid self! Contemplate day and night
Name, righteousness and good conduct are the Accomplished Guru's reward. (2)

I am ever sacrifice unto the holy Name of my True Guru.
With whom do I compare Him? How do I serve Him?
With folded hands, my tongue utters His Name True. P-1399
With my mind and word Him I adore, subscribing none other,
His Wondrous Name in my heart I pursue.
Says Nath, the bard, as by the touch of *paras* glass is turned into gold,
And as by proximity of sandalwood tree, other plants are made fragrant,
By his contemplation, I am rid of lust and wrath with a glimpse at His Portal.
I am sacrifice many a time unto the True Guru. (3)

The throne of *Raja-yoga* to Guru Ram Das has been bestowed.
It was Nanak in the beginning who blessed the world
And to liberate people with his enlightenment who tamed.
Then Guru Angad was granted the treasure
Of inexpressible wisdom to subdue the five evils
And ridding of the Yama fear.
Followed by Guru Amar Das True
Who in the *Kaliyug* came to rescue,
Seeing whose Holy Feet no ill does pursue.
As he was pleased with him in every respect.
The throne of Raja Yoga became Guru Ram Das's due. (4)

In the metre of Radd

He who listens the Guru's *Shabad* with his ear.
From glass turns to gold.
From poison becomes *Amrit* whom with Name does the True Guru enfold.
From iron it turns ruby, who the True Guru contemplates.
The stone becomes a jewel, who the Master's teachings relates
The timber is turned into sandalwood by the True Guru
And sufferings and penury are shed.
Those who propitiate Feet of the True Guru
Beast and goblins towards the holy are led. (2) 6
He who has the Guru to support, of wealth he need not be proud.
He who has the Guru to support, needs not of any other support to talk loud.
He who has the Guru to support, requires no other enlightenment or devotion.
He who has the Guru to support, to *Shabad* and its true teaching he is given.
Says the bard in humility –
He who repeats the Master's Name day and night and lodges it in his heart,
He is never in transmigration caught. (3) 7

Without the Guru it is all dark, nothing seems to happen.
Without the Guru there is no understanding, no realisation,
Without the Guru there is no liberation.
Look for a true Guru and to Him subscribe.
Take to a Guru who is enlightened with the holy word,
For all your sins would he provide.
You should be devoted to the Guru in sight and sound, says the bard Nal
Those who have neither beheld nor realised the Guru,
Their life in the world is no less than that in hell. (4) 8

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My self, ever should you repeat the Name – *'Guru', 'Guru'* and *'Guru'*.
He is the Navigator in *Kaliyuga*,
Listening Whose Name one gets absorbed in the True.
Annuller of suffering and Provider of Peace,
He who remembers Him, He comes to his rescue.

An accomplished soul ever in meditation,
Beholding Him no more do the sins pursue,
My self! If you seek divine wisdom and miraculous power,
Repeat the Name — *Guru, Guru, Guru* and *Guru*. (5) 9

Beholding the Guru, I have gained joy supreme.
The thirst I had of sipping *Amrit*,
To meet that longing, the Divine did intervene.
The mind, wandering ten directions in voluptuous pursuits,
Is fully satisfied and comes out clean,
Goindwal on the bank of Beas is like paradise it seems.
Shed are sufferings of years,
And peace one gets having the Great Guru seen. (6) 10

The Guru endowed had me blessed.
In his grace the Guru bestowed Name,
A glimpse of His feet and the sins fled.
He who meditates on Name day and night
The progeny of the Sun does him dread.
Says the bard Nath in humility, I have my faith in the Master of universe
Meeting whom is like coming in touch with paras.*

Guru Ram Das has become an emodiment of truth,
As the Guru Endowed has placed His hand on his head forsooth. (7) 11

Of the humble bhat, pray, vindicate honour,
The way you saved honour of your devotee Prahlad,
When Harnakash with claws was torn apart.
Then the way Lord You came to Draupadi's rescue.
When her robes were snatched, you restored her ward.
You saved Saudama from disgrace and Ganika the harlot had her reward.
The True Guru has been gracious,
To the humble who pay due regard. (8) 12

* philosopher's stone

Jholna*

Repeat – *Guru Gur, Guru Gur, Guru Gur*!
He who repeats the Holy Word, he gains Nine Treasure of Name.
Day and night his tongue relishes elixir.
Take it as a truthful claim.
Then dyed in the loving devotion, contemplating under Guru's guidance,
Giving up other paths, meditate only on Name.
With the Holy Word lodged in the heart, disciplining the five elements,
Gain liberation in life and at the Portal Divine fame.
If you look for perfect peace here and hereafter
Repeat you must *Guru Gur, Guru Gur*, Guru's Name. (1) 13

'*Guru-Gur', 'Guru-Gur'* repeat *'Guru'* with faith true.
He is the treasure of knowable virtues, in the heart should he be lodged,
And day and night should you the holy Word pursue.
Then in the fathomless pool of the Master have holy bath.
Dyed in the True Name, *Nirvana*** would be your due.
Ever remember the Rancourless, Formless, Fearless,
With the loving devotion in your heart you imbue.
O you stupid! Get rid of illusion, guided by the Guru meditate on Name,
And *"Guru-Gur", "Guru-Gur",* repeat Guru with faith true. (2) 14

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Repeating *"Guru-Gur", "Guru-Gur"*, the Guru helps realise Lord
He is the ocean, deep, profound and limitless,
By devotion to him are gained of the Name Divine pearls and jewels odd.
And then the Lord imparts fragrance and sweetness,
His touch, turns everything of the golden sort.
Meditating on the Lord is shed foul-understanding,
He on Whose Portal flow streams of *Amrit*,
The pool of enlightenment is his reward.

---

* a distinctive metre ** liberation

The devotees and disciples do take holy bath,
And the treasure of Immaculate Name Divine in your heart lodge.
Repeat *'Guru, Gur, Gur'*, guided by the Guru is attained the Lord. (3) 15

My self, *'Guru Gur, Guru Gur, Guru Gur'* you should repeat.
Serving Whom the *siddhas*, yoga-practitioner, gods and demons are saved
And whose sermon thrity three crore devotees with attention treat,
Also are saved the devotees whose heart in loving devotion with the Name beat.
By touch of the Preceptor were saved Prahlad and the holy sages,
Saved are Narad* and Sanak** under the Divine guidance.
All of them invariably the Name repeat.
Says the bard Nath in humility, discard all other joys
The Name is gained guided by the Guru
My self, *'Guru Gur, Guru Gur, Guru Gur'* you should repeat. (4) 16.29

The Revered Guru is Supreme.
In *Satyuga*, the True Guru was gracious to Dhruva,
And His devotee the pious Prahlad was saved.
He put His lotus hand on his forehead.
His true figure is unknowable, cannot be known.
Ascetics and *siddhas* in His shelter remain.
The Guru's Holy Word should be deliberated.
This is how human beings are liberated.
The Guru is the ship, Guru is pilot.
Without the Guru no one can swim across.
Blessed by the Guru, the Preceptor is won.
Without the Guru there is no *nirvana*.
Guru Nanak is ever close to the Lord.
He blessed Lehna and to the world a light did accord.
Lehna, of righteousness a path initiated,
And Amar Dass of Bhalla was ingratiated.
He in turn, Ram Dass Sodhi established,
And the inexhaustible treasure of Name on him conferred.

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* a sage ** Brahma's son.

Bestowed the inexhaustible treasure of Name,
Which in the four yugas is obtained as reward.
Those who propitiate and remain in the Divine Care enjoy peace.
They enjoy peace ever and are true devotees called.
Master is the manifest figure of Lord Supreme,
The Primal Image which provides and takes care.
Serving the True Guru is knowing the Unknowable.
The Revered Ram Das is the saviour. (1)

His ambrosial Word and its utterances,
The holy repeat and cogitate with utmost devotion.
They are blessed and happy ever,
The Guru's glimpse is success in the world.
It is success in the world like sight of Ganga,
Which obtains the status Supreme and Holy.
Those fallen when dyed in the Master's auspicious dye
Become the Lord's devotees and conquer the Yama's territory.
The scion of Raghu race, born of Dasrath, whose shelter the sages seek,
Serving the True Guru, the truth is known,
Guru Ram Das, the saviour is the same entity. (2)

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In the fathomless ocean of life, Name is the anchor which the Guru bestows.
He who gains this realisation,
He is free from transmigration throes.
He who has this lodged in his heart,
He attains the status high.
He sheds his attachment with Maya, avarice and greed,
With lust and wrath he snaps his tie.
He has a glimpse of the Divine, his doubts get dwindled,
He has an illumined sight, He is cause of whatever occurs.
Serving the True Guru one is revealed the mystery,
Guru Ram Das is liberated, himself he is the saviour. (3)

Glory of the Guru is ever reflected in living beings as laudation.
Some read scriptures, listen or sing after bath at day dawn,

They have early morning bath
And with cleansed heart propitiate the Guru ceremonially.
Their body turns golden with the touch of paras,*
And in meditation they get identified with light of the Deity.
The Life-force, the Creator pervading ocean and land,
Is described variously ever.
Serving the True Guru is the mystery revealed,
That Revered Ram Das is the saviour. (4)

Those who treat the Holy Word as eternal,
like the pole star need not fear the shroud.
They swim across the arduous ocean in an instant
And consider the world like the shadow of a cloud.
Their *kundlini*** is awakened in the holy company,
With the Guru's word they are in the company proud.
The Revered Guru is supreme,
With mind, word and deed he should be appraised loud. (5)

"*Waheguru,*" "*Waheguru,*", "*Waheguru,*" is wondrous.
Lotus eyes, sweet tongue, many a friend to give Him pleasant company.
Whom mother Yashodha exhorted to partake curd and rice,
Whose fascinating looks and enchanting play of girdle would entice,
In whose hand rests the pen decreeing death,
Whose writing no one may efface.
Shiva and Brahma seek whose knowledge,
And their faith in Him do place.
Truth incarnate, Abode of Lakshmi and the Primal Entity,
Waheguru, Waheguru, Waheguru is the Deity. (1) 6

Name incarnate of supreme state, Limitless, Cognisance of the Formless,
With whom may you be compared, Lord?
For the pure-hearted devotee, Prahlad
You assumed form of Nar-Singh+

* Philosopher's stone ** coiled consciousness as described in yogic lore
+ man-lion, legendary figure

And with your claws tore Harnaksh apart.
Carrying conch, quoit, mance and the lotus,
You played a trick on Bali
The Being Supreme, Beyond Limit,
Who may on your mystery highlight focus?
Truth Incarnate, Abode of Lakshmi, the Primal Entity.
Waheguru, Waheguru, Waheguru is the Deity. (2) 7

Dressed in yellow, your teeth like jasmine,
In the company of a lass[+] wearing flower necklace
And a crown of peacock feathers on your head,
Without any counsellor, yet in poise,
To protect *dharma*[#] you enacted an inaccessible, unknowable play, P-1403
To have Your curiosity fed.
Inexpressible is Your story that cannot be told.
The three worlds are contained in Your fold.
Spontaneously have you assumed the rule of supreme sovereignty
Truth Incarnate, Abode of Lakshmi, the Primal Entity,
Waheguru, Waheguru, Waheguru is the Deity. (3) 8

Satguru, Satguru, Satguru is the image of God,
Who tricked Bali, destroyed aggresssors,
Rewarded devotion in His incarnation as Krishna, the Lord,
Without any blemish, with drums of glory beating,
And His hosts marching along.
All Pervasive, Destroyer of evil,
In every abode who brings felicity and song.

Supreme among gods, Whom Sheshnag* does laud,
Assumed incarnations as fish, tortoise and boar.
On the banks of Yamuna indulging in sport.
O Gayand! Cherish the Name of Lord in your heart.

[+]Radha [#]righteousness
* mythical serpent with thousand hoods, uttering difficult name of God with every hood.

And evil-thinking from your mind abort,
Repeat *Satguru, Satguru, Satguru,* the image of God. (4) 9

Sri Guru, Sri Guru, Sri Guru is Truth Incarnate.
Do what the Guru desires, treat it as your treasure,
Repeat this *mantra** day and night,
You will be liberated and attain the supreme state.
Shed lust, wrath, attachment and avarice,
Playing false with one and all.
Snapping the ties of ego, make the holy your mate.
Love for yourself, home amid fair sex is mere diversion,
Serve the Guru's Lotus Feet and hold them ever intact.
Says Gayand, discard evil, meditate on Name, lodge in your heart,
Repeat *Sri Guru, Sri Guru, Sri Guru* is Truth Incarnate. (5) 10

The devotee is indeed overwhelmed, Ever Eternal Lord it is your accord.
The Formless prevails all over.
One can't say since when is this reward?
Brahma, Vishnu and many the like You have created,
They are in their selves involved.
You created also eighty four lakh+ species
And everyone with his provision part.
The devotee is indeed overwhelmed,
Ever Eternal Lord, it is your accord. (1) 11

Wondrous is the spectacle of the Seer.
Himself He is amused, Himself conjures,
Himself of the Moon and Sun light procures,
Himself He is ocean, Himself the support of land,
Himself in every heart He endures.
Himself He is male, Himself female.
Himself He is dice, Himself the player.

* spell + a lakh is hundred thousand

Guided by the Guru contemplate in the company holy.
Wondrous is the spectacle of the Seer. (2) 12

With the play of elements, a mighty, wondrous drama have You enacted.
You prevail over water and land, sky and netherworld.
Sweeter than *Amrit* are the words you've articulated.
Brahma and Shiva adore You ever.
The Lord Incarnate! Even death You have frustrated.
By grace of the Guru is attained the supreme objective,
Should one to the holy company be devoted. P-1404
With the play of elements, a mighty, wondrous drama have You enacted. 3.13.42

Inaccessible, Endless and Primordial, Whom no one has realised,
He Whom, Shiva and Brahma ever contemplate,
And the *Vedas* with His laudation are exercised,
Fromless, Rancourless, without a second,
Capable of destroying and creating,
Ferrying humanity to the other end;
He who has created the world of various aspects,
Mathura, the humble recites His laudation,
His Name is true, He is the Creator.
Guru Ram Dass in his consciousness rests. (1)

The Guru Accomplished I have sought to steady
My mind and cultivate holy insight.
The Guru whose banner of righteousness ever flutters,
Gives the storms of sins a fright.
Mathura has stated it after due consideration,
There is no other truth to cite.
The Lord's Name is the only ship in the ocean of life,
To ferry across to the other side. (2)

Those dyed in the noble dye of devotion in the company holy ever sing laudation.
The Lord, sustainer of earth has Himself initiated the path of devotion.

Those who follow it remain absorbed and nowhere stray.
Says Mathura, fortunate are those who have of their desires fruition.
They need have no fear of Yama,
To the Master's feet their heart who have sworn. (3)

He is the pool full to brim with the *Amrit* of Name Divine,
In which rise tides of *Shabad* at the ambrosial time.
It is deep, profound, fathomless, vast, everfull of pearls of every kind.
The swans of the holy sport on its banks,
They are free from the fear of death they find.
To shed the suffering of sins in *Kaliyuga*,
The Guru's glimpse is the ocean of peace divine. (4)

He on Whom the sages concentrate all over,
And rarely there is one who gets a spark of spiritual light,
He Whose laudation is sung in Brahmani texts,
And the anchorites vacate not the Kailash Mount site,
For Whom *yogis*, celibates, *siddhas* and ascetics
In matted locks wander about as anchorites,
As it pleased Him, the Lord graced the creation,
And Guru Ram Das was blessed with the spark of spiritual light. (5)

His* heart is concentrated on the treasure of Name
And with its refulgence the
world he enlightens.
A glimpse and illusions flee,
Shed is suffering and prospect of peace brightens.
His disciples and devotees are ever charmed,
The way humming bees towards the fragrance of lotus hasten.
Manifest is the holy order established by Guru Ram Dass
For the world to enlighten. (6)

Engrossed in Maya, the world he has saved,
with compulsive Amrit of Ambrosial Name.

* Guru Ram Dass

A person of glory ever in peace and poise
In *riddh*[#] and *siddh*[+] is lost his frame.
Big is his bounty and mighty the power to subdue evil, P-1405
To this truth his servant came.
He need have no fear at all,
His hand on his head who can claim. (7) 49

He prevails in the three regions; like him there is none in the world.
The like of Himself He has created Himself alone.
Neither angels nor demons His extent have known.
Angles and demons have not realised His extent,
While swarms of celestial wander in His quest.
Eternal, unimmutable, unincarnated, self-created,
Beyond all limits he rests.
Almighty, accomplished ever,
Everyone on Him does meditate.

The Revered Guru Ram Dass is hailed in the world.
He has attained the supreme state. (1)

Nanak, the true Guru meditated single-minded and his body,
mind and riches to Lord dedicated.
Angad reflected the image of illimitable God,
With unknowable knowledge his heart was saturated.
Guru Amar Das had the Creator close,
For him to adore and meditate.
The Revered Guru Ram Dass is hailed in the world.
He has attained the supreme state. (2)

Because of their faith in previous life,
Narad, Dhruva Prahlad and Sudama are Lord's devotees reckoned.
Ambrik, Jaidev, Trilochan, Nama and Kabir are also mentioned.
They were born in *Kaliyuga*.
Everyone would them laudate.

[#] supernatural powers [+] occult powers

The revered Guru Ram Das is hailed in the world.
He has attained the supreme state. (3)

Those who contemplate You in mind,
Their lust and wrath in an instant are effaced.
Who recite Your Name with tongue,
Their sufferings and difficulties are on a mount erased.
Those who have Your glimpse with effort become *paras*.*
Thus Balh, the bard, on You contemplates,
The Revered Guru Ram Dass is hailed in the world
He has attained the Supreme state. (4)

Meditate on the True Guru,
The blinding darkness of eyes is removed in an instant.
He who meditates on the True Guru,
Has the Lord in his heart every moment,
Where the True Guru is meditated.
The agony of mind is alleviated.
He who meditates on the True Guru,
With *riddhi,*# *siddhi*# and *nau-nidhi*# is felicitated.
He is Guru Ram Dass, says Balh, the bard,
Hail him in the holy company!
The True Guru meeting Whom one realises the Lord,
He should be contemplated by everybody. (5) 54

He who by living the Word attained supreme status,
And yet ignored not service to the Master,
Illumined bright was the jewel of his enlightenment,
Shed were his suffering, penury, darkness, disaster.
Says Keerat, the bard, he who seeks feet of such a divine,
Lust, wrath and fear of Yama are for him no torture.
The way Angad abided by Guru Nanak,
Guru Ram Dass has Guru Amar Dass looked after.(1) P-1406

* Philosopher's stone # supernatural, occult and other powers

He who attained the boon serving True Guru by remaining ever in attendance,
The entire holy congregation is devoted to him.
Considering him as sandalwood giving out fragrance,
Dhruva Prahlad, Kabir and Trilochan,
Attained enlightenment by the Name utterance.
He beholding Whom the mind gets into poise,
Of the holy He is the anchor, being to Ram Dass the reference. (2)

Nanak, devoted to the immaculate Name undertook severe meditation.
Angad remained ever by the side of the poet,
And he initiated him into contemplation.
Inexpressible is the glory of Guru Amar Dass,
From the tongue it defies description.
To save the community of Sodhis and the entire world,
Now Guru Ram Dass has been given elevation. (3)

Full of misdeeds, without a single virtue,
Ignoring *Amrit*, poison we eat.
Misled in attachment with Maya and illusion,
With progeny and spouse ourselves we cheat.
The Guru's company is the noble path, we hear,
Following which is the real treat.
Keerat, the bard, has only one prayer to make,
Guru Ram Dass! Pray bestow me a seat at your feet. (4) 58

The weakness of attachment he tamed and lust he grasped by hair and thrashed.
Wrath with his blazing might he tore into smithereens,
And avarice with disgrace crashed.
Transmigration with folded hands accepts his ordination.
The ocean of life under his discipline facilitates his devotees' navigation.
The umbrella waves over his head while he sits on the throne.
Asceticism or life domestic to either he is prone.
Guru Ram Dass, says Sath, the bard is immutable your rule,
And never a defeat your force has known. (1)

Of all the four ages you are the True Guru,
Yourself are you the Preceptor
Gods, ascetics, *siddhas* and devotees
To you their obeisance offer.
In the Primal Time before the Primal Time and earlier,
Your writ ran in the Three Worlds.
The *Vedas* you saved.
Over age and death your hand you laid.
Guru Amar Dass you gave yourself a sustantive assignment,
To liberate and ferry across the consignment.
Says the bard Sath, there is no Redeemer other than You.
Guru Ram Dass, with you I seek confinement. (2) 60

Swaiyyas Adoring Guru Arjan V

There is but One God
He is realised through the grace of the True Guru.

The immutable, Eternal Lord, contemplate,
Meditating on Whom one is rid of the foul mental waste.
With the lotus feet of the True Guru lodged in heart,
In poise I contemplate virtues of Guru Arjan, my Lord.
In Guru Ram Dass's house was his light shone, P-1407
Much longings and desires to atone.
Right from birth, guided by the Guru, you realised the Divinity.
The bard Kala with folded hands your virtues does chime.
You were created as Janak to win the bout of devotion.
The *Shabad* uttered by Guru on your tongue found expression.
Associated with Guru Nanak, Angad, Amar Das you attained the status supreme.
As Guru Arjan in the house of Guru Ram Dass came to team. (1)

Of great good fortune you rose above Maya and had *Shabad* lodged in your heart.
The jewel of your mind satisfied, the Guru had you the Name as award.
The True Guru had you the essence of Inaccessible, Unknowable, Preceptor impart.
In the abode of Guru Ram Dass, Guru Arjan was reckoned image of Lord. (2)

You recreated Janak raj times and brought about *Satyuga* dispensation.
Your mind absorbed in the Holy Word,
The stubborn heart acquired divination.
Guru Nanak had laid the foundation of truth,
From the True Guru you cultivated fascination.
Guru Arjan in the abode of Guru Ram Dass
Has a wondrous vision. (3)

It was a profound play enacted by the Lord.
Satisfied, the True Guru cultivated immaculate cogitation.
Thus of the self-incarnated, bard like *Kalha* sang laudation.
Guru Nanak blessed Guru Angad.
Guru Angad passed the treasure on to Guru Amar Dass.
Similarly Guru Ram Dass gave the boon to Guru Arjan.
It is like the touch of philosopher's stone in manifestation. (4)

Arjan is in the invaluable image of the Preceptor,
Eternal, unincarnated, self-created,
Shatterer of fear, Ameliorater of suffering, wondrous, beyond fear,
Realiser of the Unrealised, dispeller of doubts and illusions and Provider of peace.
It is like creation of Himself by the consummate Creator.
He is absorbed in the *Shabad* of Nanak, Angad and Amar Dass, his Guru True.
Hail Guru Ram Dass who by his *paras* touch has brought forth Arjan Guru. (5)

He is hailed in the world as temple of felicity who remains ever devoted to the Lord.
Of great good fortune, he has realised the True Guru, perfectly endowed,
And remains absorbed in the support of the world.
Shatterer of fear and Ameliorator of suffering.
Kal Sahar of Whom does laud.
Of the Sodhi clan son of Guru Ram Dass.
Arjan keeps the flag of the Holy aloft. (6)

Of righteousness the anchor, deeply involved in Guru's Word,
annuller of others' pain.

Holy like *Shabad*, gracious like God,
Pride he does disdain.
Greatly bountiful, enlightened by the True Guru,
His excitement doesn't exhaust
Truth-incarnate, with Name as *mantra,**
His Nine Treasures ever last.
Guru Ram Dass's son is all-pervasive,
Of poise the flag he keeps aloft.
Says Kala, the bard, Guru Arjan has *Raja Yoga* got. (7)

P-1408

He has realised the Fearless in His fear
And the Unknowable with unknown millions.
Of the Inaccessible, Unknowable, Deep and Profound,
The True Guru has given him realiseation.
Guided by the Guru he is reognised by the Lord,
Raja yoga is his fascination.
Hail the Guru who the empty fills
To the brim *to make them even*:
He is the like of his Guru, bears the unbearable,
And yet enjoys utmost satisfaction.
Says Kala, the bard, Guru Arjan has attained *Sahj Yaga*
Entirely on his own. (8)

Amrit seems to flow from his tongue and boons from his lips.
Unknowable Wondrous, Heroic,
With his Holy Word the ego one skips.
He has vanquished the five evils
And in the state of *Sahj* has dips.
With the Name of the Lord the world He has saved,
And the True Guru in his heart he keeps.
Says Kala, the bard, Guru Arjan
Janak's pinnacle radiate beeps. (9)

* spell

Soraths
(Unrhymed form of couplets)

Guru Arjan is heroic, like Arjun of *Mahabharata* runs not from the field,
The spear of Name he wields in his hand.
Which with the True Guru's Word is embellished. (1)

The universe is the ocean; Name divine being the boat.
To the Preceptor is he devoted,
By inspiring devotion to the Name is the world saved. (2)

By grace of God is gained the Name, saviour of the universe.
With none other have we anything to do,
At His Portal we feel fulfilled. (3) 12

The Lord manifested Himself in refulgence,
That came to be known as Guru Nanak.
Then he became Guru Angad,
Merging the essence with the essence.
In his benign grace Guru Angad
Installed Guru Amar Dass who bequeathed to Guru Ram Dass the canopy.
A glimpse of Guru Ram Dass lent an ambrosial accent to the tongue.
Tells Mathura the truth,
The fifth incarnation Guru Arjan is an ideal incarnate,
Who can be seen with one's eyes forsooth. (1)

The Divine image, Name Divine and contentment in his heart were lodged.
The Lord at the Primal Time manifestly inscribed it on his forehead.
His light reflected and spread all over the planet true.
Coming in touch with *paras** of a Guru, he could be known as guru.
Says Mathura, you should remain ever absorbed in his image.
Guru Arjan is the ship in *Kaliyuga*.
He would escort the entire universe across the voyage. (2)

* philosopher's stone

Beg of him who is above the world and day and night in Name is absorbed.
Supreme ascetic, dyed in the Lord's dye,
Above desire, yet in the household affairs involved.
In love with the Divine beyond measure,
Other than the Lord, finds no joy or pleasure.
Mathura's Master is Guru Arjan all over pervasive,
To the Lord in devotion submissive. (3)

None of the gods could realise His extent,
The sages Indra, and the great Shiva who practise *yoga*,
They would miss not a moment without meditation P-1409
And also those who studied the *Vedas*,
Mathura's Lord then took kindly
And blessed the seekers the whole world through.
To ferry them across the ocean,
Arjan was installed with the light of the Guru. (4)

There was none else in the pitch darkness of the world,
Therefore Guru Arjan was incarnated.
Of millions of their afflictions they are relieved,
Says Mathura who on the Ambrosial Name meditated.
Don't you ever deviate from this path,
The Guru from the Lord is never differentiated.
It is evident, in the heart of Guru Arjan
The Lord Accomplished has manifested. (5)

As long as fate did not reflect on your forehead, you wandered about a lot,
In the ocean of *Kaliyuga* you were drowning,
Never did you of the Lord ever thought.
Mathura after deliberation states the essence of truth.
To save the universe, the Guru was in the world brought.
Those who contemplated Guru Arjan Dev,
In the agony of womb were not cast. (6)

To save the beings in the *Kaliyuga* ocean,
The Name Divine was incarnated.
He who has the holy lodged in his heart,
From suffering and penury he is liberated
Other than his there is no immaculate image of the Deity
He who by his mind, word and deed has the Lord realised,
He becomes the image of his identity.
On the earth, in heaven and the nine continents,
As Divine Refulgence he pervades.
Says Mathura, there is no doubt
Guru Arjan is the Deity-in-state. (7) 19

There is ever flowing Ganga of Name,
Where the devotees have holy bath.
The *Puranas* are recited and Brahma with his tongue does the *Vedas* laud.
The fly-whisk waves over his head ever,
And the Ambrosial Name from his mouth is uttered.
The Lord Himself has to Guru Arjan the canopy bestowed.
With Nanak, Angad, Guru Amar Das realised the Lord.
His glory is spread all over,
Who can say that he is no more? Says Harbans, the bard. (1)

He* is gone to the valley of gods,
Invited Himself by the Lord.
He is offered the throne
To seat him *with due regard.*
There is rejoicing among the gods,
Him they laud and hail.
The demons fled.
With their misdeeds in trail.
Their sins are effaced who realised Ram Dass, the Guru.
He has bestowed the company and throne of the world
To Guru Arjan, the True. (2) 21.9.11.10.10.22.60.142

* Guru Ram Dass

There is but One God.
Truth Incarnate,
The Master Creator,
Unafraid,
Disdains none,
The Image Eternal,
Beyond Incarnation,
Self-existent, True,
Realised through the grace of the Guru.

Slokas Supernumerary to the Vars

I

Tall with budging busts, lost deep in thoughts,
To father-in-law, how do my obeisance I show?
My breasts allow me not to bow.
Sister friend! Mountain high mansions perfectly plastered,
I have seen collapse,
You need yourself not unduly crow. (1)

Listen, you with gazelle eyes! It is a profound observation.
You must first test the commodity and then enter into transaction.
You should decry associating with the evil,
And hail the friends true.
The call which fetches friends,
You should give thought, its due.
It is a great joy dedicating one's body and mind to friends.
Don't you make friends with them
Who are in temperament evanescent.
Says Nanak, I am sacrifice unto them,
Who are acquainted with this testament. (2)

Should you like to learn swimming, ask those who the art of swimming know.
They are truly informed, they fight through tides.
They face wind, storm and flood with series of waves. (3)

Albeit you make a call to the Guru True,
There is no fear of your ship find a watery grave. (4)

Says Nanak, what the world has come to?
There is no guide and friend true.
Brothers and relatives have come the love to dscard,
For the sake of the world, they let go devotion to the Lord. (5)
They wail and shed tears, strike their faces and pull hair,
Those who meditate and accept the surmise,
Nanak unto them is sacrifice! (6)

My self! Don't you vascillate; tread on the path straight.
Behind is the dreadful tiger,*
And ahead is the tank of fire.**
My mind vascillates, I see no way of liberation.
Says Nanak, guided by the Guru, is one liberated
And find with the Lord Beloved union. (7)

The tiger is shot by killing ego,
Should one be guided by the True Guru.
He who understands himself realises the Lord,
And no more has transmigration to rue. P-1411
To escape the hands getting soiled with mud,
One needs single-minded attachment.
Says Nanak, guided by the Guru, one is saved,
Guru is the pool and truth its embankment. (8)

To extinguish the fire of desire, one should look for water.
Without the Guru the spring of water is not sought after.
Despute millions of ritual deeds, one escapes not birth and death torture.
Yama, the tax-collector, opposes not, should one follow the dictate of Master.
Says Nanak, one gains an immaculate,
Eternal status if the Guru were to look after. (9)

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* of passion ** transmigration

In the alkaline pond the crow dips itself again and again,
Its mind and body foul and beak with filthy stain.
In company of crows the swan can locate not the ocean.
Friendship with the reprobate is alike, even the enlightened takes not to devotion.
Hailing the Lord in the holy company,
Guided by the Guru one should do deeds of esteem.
Says Nanak, the bath is purifying
That one has in the Guru's stream. (10)

What use human incarnation if one has imbibed not love divine.
Eating and drinking is waste, should there be duality in mind.
What one sees, listens is false, what one speaks is also flase one finds.
Says Nanak, one should meditate on the Name, the rest is ego utterly blind. (11)

There are rare; not many God-fearing;
The world is full of foolish and false. (12)

Says Nanak, struck by Him does one instantly expire,
Losing all the will to live.
He who dies, struck by Him is accepted.
He whom He aims, he is struck,
He must hit the target.
The love-pike cannot be extracted,
If it is He who happens to fire (13)

Who can wash the vessel if it is unbaked?
It is all false; five elements rehashed.
That vessel is useful which has His assent.
With divine light lit, played is the musical instrument. (14)

Those stone-blind in mind, comprehend not what they are told.
Of blind mind are like upturned lotus flower appearing unseemly.
There are those who listen what they are told,
Follow it.
They are noble, they are worthy.

There are those who have no ear for melody, music or the *Vedas*.
They can differentiate not between art and artifice,
They have no understanding or discretion.
Of the Holy Word they know not the meaning,
Says Nanak, those who throw about their weight without merit,
They are essentially idiots. (15)

He is a real Brahmin who the Lord Supreme realises,
Meditates, undergoes austerity, disciplines and does good deeds.
Breaks bonds and feels free,
He is a real Brahmin of worship, worthy. (16)

He is a real Kshatriya* who is given to heroic deeds,
A life of charity and service is whose creed.
At the Portal Divine he is received.
He who is given to falsehood, avarice and greed
Receives retribution of his deeds. (17)

Don't you burn your body like oven and make fuel of your bones.
What is wrong with your head and feet? P-1412
In your heart you should lodge the Lord alone. (18)

The Master pervades in all hearts
Devoid of the Master, there is none.
Says Nanak, they enjoy conjugal bliss.
Who, guided by the Guru, have His *darshan*.** (19)
If you wish to play love-game,
With your head on your fist, come to my lane.
Should your decide this path to tread,
You should grudge not sacrificing your head. (20)

False is friendship with love of lucre.
O Moola[+]! Don't you remember your death, where from you are here? (21)

* one of the four castes in Hindu order. ** glimpse
+ a character in Sikh history

The enlightened worship ignorance.
There is ill-distribution because of duality nuisance. (22)

Man! you depart *empty-handed* as you came.
What good is this game? (23)

Despite the assembled army and the force of truthful, Rama still felt dejected.
The contingent of monkeys was at his disposal,
Willing to fight unprotected. (24)

Sita was kidnapped by the ten-headed monster,
And Lakshman had died of curse
Says Nanak, the Creator who creates, makes and unmakes at worse. (25)

Missing Sita and Lakshman, Rama pined at heart.
He remembered Hanuman, who made himself available at the spot.
That it was all the Lord's doing he realised not.
What one has done cannot be effaced.
Says Nanak, the Lord is above any core,
Rama's previous acquisitions no one could evade. (26)

Lahore is the town of vice and vandalism.**
It lasted for a *pahar* and a quarter. (27)

III

Lahore and Amritsar
Both are towns for praise and honour. (28)

I

What is the symptom of prosperity?
It is having no dearth of foodstuff.

** seems to refer to Babar's attack in 1524

There is tension ever in the house,
Of young girls going about in pitch fever.
With a swarm of females in the house there is wrangling ever,

They keep on quarrelling and crying with or without a buff.
What he gets, he doesn't part with,
Keeps on collecting wealth and other stuff. (29)

Lotus! You used to be verdant with golden sheen,
Asks Nanak, for what fault have you been burnt?
Your looks are turned dark and mean.
The water that was my companion I receive no more,
Seeing which I used to cherish and acquired brilliant colour. (30)

No body has lived to his satiety and accomplished all that he longs.
The enlightened live for ever and ever,
They remain absorbed in Lord with much glory and song.
Man, saves pennies and tarries.
Says Nanak, whom to complain?
Without one's consent, He comes and carries. (31)

Blame not the well-do-do,
As he grows old, his senses seem to stall.
He may talk much, too much,
Albeit misled, in a blind pit he falls. (32)

What the Accomplished creates is accomplished,
There is no fault.
Says Nanak, guided by the Guru, he came to realise
The way to get in the Accomplished absorbed. (33)

P-1413

Sloka III

There is but One God.
He is realised through the grace of the True Guru.

They are no mendicants, who have illusions not lurking in their mind.
Alms given to them, says Nanak,
Shall fetch similar result you'll find. (1)

He who begs of the Fearless, Immaculate, of Status Supreme,
Rare is the one, says Nanak, who gets to eat from the Kind. (2)

Had I been a learned Brahmin or an astrologer,
And should I be able on the four *Vedas* to comment
I'd be known over the nine continents for my talent. (3)

Those killing a Brhmin, a cow or a daughter,
Who from evil sources their living derive,
Having committed millions of misdeeds
Are ever given to pride,
Says Nanak, they are as much sinners
The Name who don't recite.
All other intellectual exercises are a waste,
Realisation of the divine essence alone abides. (4)

No one can efface what on the forehead has been inscribed.
Says Nanak, what has been ordained must take place,
He alone understands it who has been apprised. (5)

In stupid greed who have the Name forgotten,
Involved in deluding Maya, their heart with fire of desire is besotten.
Those who have neither the creeper of devotion nor the fruit of enlightenment,
Deluded by Maya, they get rotten.
The egoists are bound and led away,
In the flock of cows, dogs are not to be gotten.
We forget Him when He makes us forget,
We meet when He makes us meet.
Says Nanak, guided by the Guru are we liberated.
Should we follow His will sweet. (6)

He who is worthy should be lauded,
One should laud ever the Holy Eternal.
Says Nanak, His Door alone is True,
The rest are all ephemeral. (7)

Says Nanak, wherever have I been,
I have found the True.
Wherever I see I behold the Divine,
Guided by the Guru one can imbue. (8)

The *Shabad* relieves from suffering,
Should one have it lodged in the heart.
With the Guru's grace it is enshrined in the mind,
With good *karma* it is got. (9)

Says Nanak, millions of countless hoards have gone by getting in pride.
They are saved who met the True Guru
And the inaccessible *Shabad* imbibed. (10)

Those who have served the True Guru single-minded, I fall at their feet.
Guided by the Guru the *Shabad* is lodged in their heart,
And the longing for Maya do they forfeit.
They are immaculate and pure,
Who as guided in the Name find a retreat.
Says Nanak, every other distinction is false,
Absorption in Name is the distinction sweet. (11)

The way a man's spouse at home cherishes him with loving devotion,
Prepares several sweet dishes,
Of various varities to his satisfaction,
The devotees appreciate the Holy Word,
Giving Name, their entire attention.
They dedicate their body, mind and riches to the Guru,
Their head too is to the Master given.

They seek realising the Lord in fear and devotion,
May the Preceptor bring about their desired union.
The Lord is beyond any desire.
With what offering does he find satisfaction?
He who follows the Preceptor's path, P-1414
He is happy with Divine laudation.
Blessed are they ever in *Kaliyuga*, says Nanak
Who fulfil the True Guru's ambition. (12)

Who have served not the True Guru nor have *Shabad* lodged in their heart,
Accursed is their life, what for have they came to the world?
Guided by the Guru, if one imbibes fear only then one cherishes the love of Lord.
One gets Name if it has been inscribed Above,
Says Nanak, one is in that case ferried across. (13)

The world is deluded in attachment with Maya.
The house is burgled and we are not aware.
Lust and wrath have inveigled the mind,
The egoist in darkness does stare.
The sword of enlightemnet eliminates the five evils.
Those guided by the Guru may this dare.
He who is enlightened by the jewel of Name,
His mind and body both become pure.
Those devoid of Name wander about without care,
Without Name, themselves they deplore.
Says Nanak, what the Creator has inscribed Above,
Nobody dare impair. (14)

Guided by the Guru, contemplating *Shabad* I have gained the wealth of Name.
Attained the boon of Name Divine,
Of which full to the brim stores I claim.
I recite the Holy Scripture,
Of which there is no end, no restrain.
Says Nanak, all causes are created by the Creator,
And then He does watch and sustain. (15)

Guided by the Guru I have acquired poise,
in the state of super-consciousness is my mind.
I have lost my sleep, no more do I feel hungry,
Ever with the Ambrosial Name myself I find.
Says Nanak, they suffer not weal or woe,
The divine refulgence who are assigned. (16)

Of love and wrath everyone wears the robe.
Some are born, others die,
It is as He does propose.
Birth and death cannot be avoided,
Which duality must infuse.
They are bound and whine in binding,
No one dare their destiny dispose. (17)

Those who are blessed, the Lord they realise.
Meeting the True Guru they reverse their path,
The dead on their own do arise.
Says Nanak, those who are absorbed in meditation,
With the Divine themselves they apprise. (18)

The egoist tends to be clever, given to being much too shrewd.
All that he does goes waste,
Not a sesame worth of his effort is approved.
His charities and philanthropies
At the Dharmaraja get adjudged.
Without the Guru, there is no freedom from Yama,
The duality is ever rued.
Youth is lost,
Comes old age and one by death is subdued.
Progeny and spouse are mere attachments,
In the end no one of help is proved.
He who serves the True Guru is peaceful,
Name in his mind is accrued.

Says Nanak, they are of great good fortune,
Guided by the Guru who with the Name Divine are glued. (19)

The self-possessed meditates not on Name,
Without the Name he suffers affliction.
Having propitiated not the all-pervading Lord,
How can he in duality find satisfaction?
He who is self-possessed is dirty at heart,
Only the *Shabad* can ensure its vacation. P-1415
Says Nanak, devoid of Name who die with dirt,
Their boon of life goes in ruination. (20)

The self-possessed are deaf and blind with fire *of desire* in the heart.
They imbibe not the scriptures,
With the *Shabad* they are not engrossed.
They have no understanding of their own,
Faith in the Guru they have not got.
The enlightened have *Shabad* lodged in their heart,
They are ever abloom and in Lord absorbed.
The Lord takes care of the enlightened,
I am sacrifice unto them from my heart.
Guided by the Guru, who serve the Lord,
Nanak, the humble, is slave of the lot. (21)

Maya is a serpentine snake which with its vernom is coiled around the world.
The antidote of this poison is Name.
Which the Guru with the *Shabad* does afford.
Those who have been inscribed at the Time Primal
They get into True Guru's mould.
Meeting the True Guru one is refined,
The venom of ego is outpoured.
Those guided by the Guru have their faces radiant,
At the Portal Divine they are adored.
Nanak, the humble, is ever sacrifice unto them,
Who abide by the True Guru's Word. (22)

The True Guru is without rancour Who has the Lord ever in His heart
He who nurses enmity with the rancourless,
He has his home set to fire and blast.
They suffer from wrath and pride,
They burn day and night and are distraught.
With falsehood, they spread poison,
In the vice of duality are they caught.
For the vicious Maya they go about from door to door
It is ignominy alone what they've bought.
They are like the sons of a harlot.
With what name of father should they be sought?
The Lord's Name who repeat not
Away the Creator would them cast.
Guided by the Guru, who are graced
They have the alienated together brought.
Nanak, the humble, is sacrifice unto them
Who have the Guru's anchor sought. (23)

Those devoted to Name are saved; devoid of Name to Yama are condemned.
Says Nanak, there is no peace without Name
They come and go, with regrets are overwhelmed. (24)

Shed are her worries, her heart is in bliss.
Blessed by the Guru who realises,
With mind contented, she sleeps.
Those who have it inscribed at the Time Primal,
They serve their Guru the Lord.
Says Nanak, they realise what they seek spontaneously,
And they meet the Supreme Bard. (25)

Those who serve their True Guru and the Holy Word contemplate,
Abide by the True Guru's ordination,
And on the Lord's Name meditate,
They are honoured here and hereafter,
The Name is their sphere of trade.

Guided by the Guru they gain understanding of the *Shabad*,
And with Divine *Darbar* themselves they relate.
Their wherewithal is truth, their expense truthful,
Their heart is in loving devotion with the Lord-in-state.
Yama comes not near them,
They are pardoned by Who did them create.
Says Nanak, they are wealthy who meditate on Name
The rest have penury in their fate. (26)

A devotee's prop is Name; devoid of Name one has not accord.
Guided by the Guru, should the Name be lodged in the heart, P-1416
One gets spontaneously in the Lord absorbed.
Of great good fortune is he who meditates on Name.
Day and night one cherishes the Bard.
Nanak, the humble, seeks dust of his feet,
And would be sacrifice unto the lot. (27)

Four and eighty lakh species of earth burning in desire wail.
It is mere attachment of Maya that is prevalent all over,
It accompanies you when you are set to sail.
Without the Lord there is no peace
Whom else may one go and hail?
It is great good fortune that one gains the True Guru.
The Divine teaching it does entail.
It sets at rest the fire of desire,
Says Nanak, the humble, as the Divine comes to lodge in the heart's foyer. (28)

We commit many a misdeed,
There is no count, there is no end.
Pray, take pity and pardon us,
We are sinners of the worst blend.
Dear Lord, the reckoning will not help,
You must forgive like a forgiving friend.
The Guru took kindly and brought about the union
He waived our sins and helped our misdeeds mend.

He who dwells on the Name of the Lord,
Nanak is sacrifice unto such a friend. (29)

The alienated meet with the Guru's loving fear.
They are above birth and death,
Guided by the Guru, Name Divine they endear.
In the Holy Company are found diamonds and pearls.
Says Nanak, the devotee in his quest finds the invaluable jewel. (30)

The self-possessed who meditates not on Name, accursed is his life and being.
Whose grace makes us feed and dress,
In the treasure of heart he finds Him not living.
The mind which has not imbued *Shabad*,
How can it be at home and striving?
The egoist is like a deserted female,
He keeps on being born and dying.
The Guru-devoted is conjugal-bliss-incarnate,
With the jewel of good fortune in his forehead shining.
He who has the Lord's Name lodged in his heart,
The lotus of his heart keeps blooming.
Those who serve their True Guru
I am sacrifice unto their being,
Says Nanak, their faces are resplendent
Who have the Name in their heart ever lying. (31)

He who kills his ego with the *Shabad* is liberated;
Without the *Shabad* there is no liberation.
He who assumes various garbs and performs rituals,
In duality finds ruination.
Says Nanak, Name is not gained without the True Guru,
However much one may suffer frustration. (32)

The Name Divine is much high, higher than the high.
No one can reach it,
However, one may try.

By merely professing to be disciplined helps not,
Many a seeker assumes garbs and strives.
It can be scaled through Guru's elevation,
Which through His grace does one come by.
The Name comes and is enshrined in the mind
In the Guru's *Shabad* who does espy.
Says Nanak, dying with the *Shabad* is being born in faith
The holy gain true glory. (33)

Attachment with Maya is an ocean of affliction,
Arduous, it is difficult to swim across.
Many have died in acquisition and possession,
In ego they get lost. P-1417
The self-possessed are neither on this shore nor on yonder,
In-between are they tossed.
What has been inscribed Above one must suffer,
It avails not getting in arguments involved.
Guided by the Guru the jewel of enlightenment is studded in the heart,
Spontaneously does one everywhere behold the Lord.
Says Nanak, those of great good fortune embark the True Guru's ship,
Which ferries them across. (34)

Other than the True Guru there is no Bestower
Who would proffer Name as support.
In Guru's grace the Name comes to be lodged in heart,
And ever does there hold.
Desires are fulfilled, the mind is assuaged,
To the Name Divine is one sold.
Says Nanak, it is gained guided by the Guru,
In the grace of the Lord God. (35)

Devoid of *Shabad*, the world goes mad beyond expression.
Those cherished by the Lord are saved,
In *Shabad* do they ever find immersion.
Says Nanak, the Creator is primed of everything

Who is responsible for the entire creation. (36)
Despite fire offering by Brahmins, pilgrimages and of *Puranas* recitation,
Their attachment with the vicious Maya is not effaced.
Given to egoism, they land in transmigration.
Meeting the True Guru is one cleansed,
And takes to the One of loving disposition.
Nanak is sacrifice unto them,
Who get absorbed in devotion. (37)

In the pursuit of Maya much do they cogitate,
About desires, greed and foul deeds.
The egotist's mind is never stable,
In an instant to destruction it leads.
In great good fortune one meets the True Guru,
Of the bondage of ego is one freed.
There is peace in meditation alone,
Nanak, the humble, contemplated Holy Word of the creed. (38)

Without the True Guru one cannot meditate,
To the Name is not one devoted.
Nanak, the humble, meditated on the Lord,
And was the Guru promoted. (39)

Trust not the greedy if you can for yourself fend,
He'll fail you where you'll be helpless and unable to mend.
He who associates with the conceited,
Blackens his face with smears that offend.
The avaricious have their faces blackened,
They depart as losers in the end.
Pray, bless me with the True company,
So that in Your Name I can blend.
I shake off the dirt of life and death,
To Your adoration myself I lend. (40)

What the Creator has inscribed Above cannot be effaced.
Life and body are His,
The Lord who has it laid.
Backbiters and slanderers die,
Nothing can they lay their hand.
In hypocrisy they perform many a ritual,
With guile as their main stand.
In the field of body what they saw.
This is with what in the end they land.
Nanak has them supplication to make.
Pray, pardon and do give me a Hand. (41)

My self, you remember not that he who has come must go,
Nor do you seem to remember the Divine *Darbar*.
Engrossed in attachment with Maya,
You have pitch darkness of ignorance in your heart.
Asleep, you would awake, P-1418
When a baton on your head strikes hard.
Guided by the Guru, who pray with their arms stretched,
They are bestowed liberation by the Lord.
Says Nanak, they are liberated themselves,
Their entire family too receives the accord. (42)

He who dies with *Shabad*, he only appears to be blessed by the Guru,
He is with elixir of Name fed.
To the Portal Divine by the Guru's *Shabad* is he led.
Devoid of *Shabad*, everyone dies
The egotists dies and is of his own life deprived.
Having meditated not on Name,
In the end he suffers and cries.
Says Nanak, what the Creator prescribes must apply. (43)

The devotees who are God-conscious and enlightened never grow old.
They laud the Lord ever, in poise and meditation themselves enfold.

They are ever in bliss and thoughtfulness,
Weal and woe alike they hold.
They find the One everywhere.
And the sole-pervasive in everyone behold. (44)

The self-possessed who is devoid of god-consciousness
even when aged is like a child.
He acts in ego ever and at the Dharmaraja's chastised.
The Guru guided are good and immaculate,
With which the Guru's *Shabad* is prised.
They are never soiled even with a bit of impurity,
Who by the Lord's ordination abide.
The egotists' filth is not removed,
Maybe a hundred washes are tried.
Says Nanak, the god-devoted remain by the Guru,
They are ever by his side. (45)

He who does a misdeed, how does he feel?
He burns in anger in his own keel.
The egotist is lost in wrangling and appeal.
Guided by the Guru appreciate every turn of the wheel,
Says Nanak, the devotee alone with himself does deal. (46)

Those who serve not the Accomplished True Guru
and cherish not the Holy Word,
They should not be called human being,
They are thoghhtless, beast or of cattle herd.
The are neither enlightened nor do they ever meditate,
They neither adore nor cherish the Lord.
The egotists die doing misdeeds,
They die to be born again with death as reward.
They alone live who meet the lively,
With the life of the universe cherished in their heart.
Says Nanak, the devotees are lionised
In the True Lord's *Darbar*. (47)

Man is the divine temple created by the Lord,
By which He Himself abides.
Shedding the attachment of Maya,
Guided by the Guru to it one arrives.
In the divine temple there are many a precious gift,
Including the Nine Treasures,
Which are obtained with the Name as guide.
Blessed are the fortunate, says Nanak,
Who come across a devotee in their stride.
Of great good fortune are those who search the Citadel of God.
Close to their heart to reside they find the Lord. (48)

The self-possessed wander about in ten directions with desires, greed and misdeeds.
They can shed not the attachment with Maya,
Which to transmigration leads.
There is peace in Guru's service.
Discarding desires and misdeeds,
One is free from the torture of transmigration,
Says Nanak, contemplating the Holy Word of the creed. (49)

P-1419

My self, meditate on the Lord's Name
which begets you glory at the Portal Divine.
Your sins and sufferings are effaced,
And no ego and avarice about yourself you will find.
Of the Guru-guided the lotus blooms,
He beholds the Lord in every corner entwined.
Lord! Pray do be gracious to Nanak,
He should have the Divine ever in his mind. (50)

Says Dhanasari Raga, he is wealthy who is devoted to the Guru,
Dedicates his mind and body whole-heartedly,
And remains in the discipline of the True.
Where he seats he sits,

What He says he would do.
There is nothing as great, brother,
As is the Name True.
I laud the True ever, brother,
Ever the True I pursue.
Brother, His virtues are my vestures,
And his lionisation is what I chew.
It is not possible to praise them brother,
I am sacrifice unto His crew.
The Guru True is a treasure of glory,
What in His grace becomes my due.
There are some who know not how to abide by His ordination.
In duality themselves they subdue.
They are regarded not in the holy company,
They get not a corner themselves to seat.
Says Nanak, only they abide by His ordination
Who have Name meditated in the previous incarnation to feed.
I am sacrifice unto them, brother,
A hundred times, I hail their creed. (51)

Blessed are the beards of those who touch the Guru's feet.
They serve their Guru day and night.
And day and night with bliss their hearts beat.
Says Nanak, their faces look pleasing at the holy retreat. (52)

True are their faces, true are their beards,
What they utter is true; true is what they do.
They have the HolyWord lodged in their heart,
In the True Guru themselves they subdue.
Their capital is truth, truth is their gain,
A place exalted is their due.
Truth they listen, in truth they place their faith,
And truthful deeds they pursue.
At the True Portal they sit,
And they get absorbed in the True.

Says Nanak, without the True Guru truth is not to be obtained,
The egotists in delusion rue. (53)

Cries the *papiha** *'Prio', 'Prio'*,** cherishing a drop of rain.
Meeting the Guru is attaining cool water,
Which ameliorates every ill and pain.
Quenched is thirst, gained is poise,
There is no more crying and wailing strain.
Says Nanak, the Guru-guided are ever in peace,
They have Name in their every vein. (54)

Papiha, you should articulate truth and in truth remain absorbed.
What you utter will be heard as you act as per the holy accord.
Meditating the *Shabad* your thirst is quenched,
You accept the Divine Award.
It downpours all over,
A drop you will have as a spontaneous reward.
Water is at the source of all creation,
Without water the thirst is not assuaged.
Says Nanak, those who have the drink of Name,
They are never starved. (55)

Papiha, you should utter your cry with confidence in the Word Holy absorbed.
Everything is within you. P-1420
The True Guru has bestowed His accord.
When you realise your identity you'll meet your Love,
It would pour in showers as reward.
With constant pouring for days,
All your hunger and thirst would be assuaged.
You would cry and wail no more,
Your light with the Divine Light would be merged.
Says Nanak, they sleep in peace, those of happy conjugal life,
Who remain in True Name absorbed. (56)

* chatrik, a bird thirsting for raindrop ** beloved

From the Above the Master ordains,
With True warrants for accord.
It should rain in His grace,
Pouring incessantly hard.
Papiha's body and mind are guarded
When the essence of elixir in its beak is dropped.
There are rich crops of foodgrains,
And up the earth is popped.
The people take to *Shabad* day and night,
And in the Holy Word get absorbed.
The True pardons of His own,
In His grace He offers accord.

They chant the Lord's praises,
Of the True serving as bards.
Their robes are of fear
In truth they are absorbed.
Says Nanak, should the Name be enshrined in the heart,
At the Portal Divine is one absolved. (57)

O *Papiha*! If you were to traverse the entire earth
And soar in the sky,
You will find water only with the Guru,
Your thirst and hunger to satisfy.
The body and soul belong to Him
Everything remains in His custody.
He knows everything without your asking,
It's no use making an apology.
Says Nanak, He dwells in every heart,
For the *Shabad* alone lends divinity. (58)

Says Nanak, it is ever Spring for him who of the True Guru is.
With Lord in the heart it blossoms all over.
The entire universe is in verdure. (59)

In *Shabad* it is spring ever, the body and mind are abloom.
Says Nanak, the Name Divine should not be forgotten
The verdure everywhere who sustains. (60)

Says Nanak, it is spring for them ever,
Who have by the Guru's guidance enshrined in their heart.
Their body and mind are abloom with Lord's grace,
And the entire universe into verdure is cast.
Whose Name should one utter early in the morning as one awakes. (61)

The Preceptor should be remembered Who makes and unmakes.
The Persian wheel! You utter 'Toon', 'Toon' in sweet tone. (62)
The Lord abides ever with you,
Why need for Him you moan?
I am sacrifice unto Him,
He who has with affliction the world borne.
As you shed ego, you meet the Beloved,
This is the truth proven.
Those in ego speak foul,
Know not the secret of devotion.

The forests and blades in the three worlds meditate on Him.
Day and night are in this involved.
Without the Guru True none has ever realised Him,
They have come to know after given it much thought.
Should He be gracious,
He takes charge.
Says Nanak, guided by Guru, who meditates on Him
Fruitful is his life, a reward. (63)

Yoga consists not in ochre robes, nor in soiled clothes.
Says Nanak, they attain *yoga* at home, P-1421
Guided by the Guru are those. (64)

You may go about the four directions,
And peruse the four *Vedas* for cogitation.
Says Nanak, should you propitiate the True Guru
The Lord will be lodged in your heart,
And you will attain liberation. (65)

Says Nanak, it is the Creator's writ that runs,
Don't you get misled.
Having made friend with an egotist,
It is no use looking for peace to wed.
You should cultivate the devotee and cherish the True Guru
You will be free from transmigration.
And will find peace instead. (66)

The misled He retrieves, should He be kind.
Says Nanak, in the absence of His grace,
One may wail and *torture one's mind*. (67)

Sloka IV

There is but One God.
He is realised through the grace of the True Guru.

Blessed are those in conjugal bliss who have realised the Lord.
Their heart is flushed with His refulgence.
Says Nanak, in the Name they are absorbed. (1)

Blessed is the True Guru who has him truth imbued,
Contemplating which thirst is quenched.
The body and mind are joy-cooled.
Blessed is the True Guru, truly exalted, who has equable psychie.
Blessed is the Rancourless, True Guru,
For whom praise and calumny are alike.
Blessed is the Erudite True Guru, who is imbued with divine erudition.

Blessed is the Formless True Guru, who has no limitation.
Blessed is True Guru who the truth inculcates
Says Nanak, blessed is True Guru from whom the Name percolates. (2)

The Lord Preceptor is true encomium and for devotee the Name of Lord.
Contemplating Name day and night,
Meditating on Name the mind is in accord.
Of great good fortune are those.
Who realise the Supreme God.
Nanak, the humble, contemplated Name,
His mind and body were no more distraught. (3)

I am incensed with my Love, how do I meet my Beau?
I look for my friends
Truth who have come to imbue.
The True Guru is my true friend,
I would be sacrifice unto Him, if I had an interview.
My spouse could show me the way,
How the Creator to pursue.
Says Nanak, I look for my spouse, the Guru
Who can lead me to the Guru True. (4)

I wait and watch the path,
Maybe my Lord lands!
Someone should go and fetch Him,
I long today to have Him at hand.
I would sacrifice myself unto Him in four bits
Who would facilitate a glimps of the Grand.
Says Nanak, if the Lord is gracious,
The Accomplished Guru comes to land. (5)

With ego in mind and the body in Maya's grip,
Caught in falsehood, he suffers transmigration.
Abides not by the True Guru's ordination,
Through the arduous ocean impossible is his navigation.

He whom He shows grace,
He abides by His ordination.
Of great advantage is the Guru's glimpse,
One's desires find fruition.
He who has laid faith in the True Guru,
I seek his feet for submission.
Nanak is their slave,
Day and night who are found in Divine absorption. (6)

Those who cherish their Spouse, how can they be satiated without His sight.
Says Nanak, He meets on His own to one's delight. (7)

Those who cherish their Spouse, other than with Him they have no life.
When they have His glimpse,
Says Nanak, they wear verdure rife. (8)

Those guided by the Guru cherish Him, it is by the True Love an award.
Day and night, says Nanak, in the Beloved are they absorbed. (9)

Guided by the Guru, one acquires true love and finds the True Lord.
It is bliss day and night.
Says Nanak, one attains poise and accord. (10)

True love and affection from the Guru Accomplished you gain.
It is never snapped, says Nanak, in Divine laudation you remain. (11)

Those who have true love in their heart, they can live not without Lord.
The Guru guided are united, says Nanak, who are distanced from God. (12)

Those who love and adore You, in Your grace,
Yourself You have them bestowed.
Says Nanak, pray, grant me union,
I am a seeker, I may the Name be endowed. (13)

The devotee may laugh, the devotee may cry,
Whatever the devotee does is propitiation of the Deity.
He who is a devotee, he contemplates.
Says Nanak, the ocean of life the devotees wades. (14)

Those who have the treasure of Name in their heart
and on the scriptures contemplate,
Their faces are ever radiant,
With the True Lord-in-state.
Sitting or standing never they forget,
Who are blessed by Him Who did them create.
Says Nanak, guided by the Guru who meet, they separate never,
Who are united by the Creator's mandate. (15)

Serving the Revered Guru is both hard and heartening.
He whom He takes kindly,
Bestows love with His blessing.
Getting engaged in the service of the True Guru,
One swims across the ocean billowing.
One gets what one desires,
With a mind discriminating and understanding
Says Nanak, meeting the Guru is realising the Lord,
Ameliorater of all suffering. (16)

The self-possessed serves, albeit in a state of duality,
Getting more and more attached with Maya,
With progeny, spouse and other family.
At the time of reckoning at the Portal Divine,
Nobody would be there to stand by.
Devoid of Name, it is hard suffering,
Painful is the Maya-tie.
Says Nanak, the devotee is conscious of it,
That attachment with Maya must die. (17)

The Guru-guided abides by the Lord's mandate and thereby is happy.
As ordained he serves, meditates, P-1423
Gets absorbed and has others apply.
Abiding by the Lord are his fasts, vows and disciplines,
Whatever he desires comes by.
She who realises the ordination, enjoys conjugal bliss ever,
She serves the True Guru devotedly.
Says Nanak, they, on whom He is gracious
He has them his ordinance abide by. (18)

The wretched egotist understands not the mandate, in ego herself she conducts.
Fasts, disciplines, pledges, remaining pure and propitiating,
She is rid not of such hypocritical acts.
With heart foul, penetrated with Maya,
She is like an elephant playing with dust.
He who created her, she remembers Him not,
Without meditation how can she improve her prospect?
Says Nanak, it is all the spirit of the Creator Above,
What has been inscribed at the Primal Time becomes a fact. (19)

Guided by the Guru I came to realise and developed faith,
Day and night in service I was absorbed.
I propitiated the True Guru in my heart,
And had a glimpse of the Bard.
Faith in the True Guru, the wizard,
Meeting Whom problems like those of hunger and thirst are solved.
I am ever sacrifice unto my Guru,
To the Preceptor Who has me brought.
Says Nanak, they are fortunate indeed,
At the Guru's feet who find their resort. (20)

The Beloved I am in love with, ever abides by me.
I may wander here and there,
I keep Him safe in my heart's niche. (21)

She who meditates on Him with single-minded attention.
With her heart to the True Guru given,
Her thirst, hunger and the malignant malady ego are shed,
Unsoiled with sinfulness, she takes to meditation.
She recites His praises, chants His praises,
In praises she is absorbed and gets others to laudation.
Says Nanak, from the Guru Accomplished the Beau is gained,
Spontaneously is the Lord met in meditation. (22)

The self-possessed is lost in love for Maya, to Name he is not devoted.
He deals in falsehood and falsehood he collects,
With falsehood is he resuscitated.
Maya is vicious of which he collects a treasure.
In the end into dust it is translated.
Karma, dharma, purification and discipline he observes,
With the heart in greed lubricated.
Says Nanak, what the egotist does finds not favour,
At the Portal Divine he is humiliated. (23)

Of all the musical measures the choicest is the one
with which the Lord comes to lodge in heart.
Holy indeed is the melody and music,
Evaluated which cannot be at all.
Other than *ragas* and musicals,
To comprehend the Divine decree is hard,
Says Nanak, those who abide by the decree are happy.
They come to realisation through the True Bard.
Everything happens as He ordains,
The way the Lord does award. (24)

The True Guru is a reservoir of *Amrit*,
Amrit He utters and gets others repeat.
Guided by the Guru, Name Immaculate is attained
And to the True it leads.

The Word Holy is the elixir,
The heart of a devotee it makes its retreat.
The lotus of the heart blossoms, P-1424
One's light the Divine Light meets.
Says Nanak, they alone come across the True Guru,
Who have it inscribed Above on their history sheet. (25)

There is fire of desires in the heart and of hunger, the egotist is never satiated.
His attachment with family is false,
This falsehood is never mitigated.
He is worried day and night,
In anxiety is he obliterated.
Never free from transmigration,
With ego is he integrated.
It is in the Guru's shelter that he is saved,
Says Nanak, Lord Himself gets him liberated. (26)

Guided by the True Guru the Lord is remembered.
In the company Holy is the True Guru endeared.
Those who serve the True Guru in the Holy Company,
The Guru gets them to the Lord steered.
The world is like an ocean,
The Guru's ship of Name gets us ferried.
The devotees who abide by His decree,
Across the Guru Accomplished have them carried.
With the dust of the feet of holy,
We the sinners, too, get cleared.
As recorded Above in the forehead,
Guru Nanak with the Divine is adhered.
The minions of Yama are scared.
At the Portal Divine is one spared
Blessed are the Guru-guided,
The Lord in His grace gets them cheered
The Guru Accomplished inculcated Name, my illusions were cleared. (27)

Lauding the Lord with Name Divine,
In the refulgence to path true I was led.
Killing the ego, in the One I was absorbed,
The heart with Name was fed.
Guided by the Guru Yama dare not stare,
With the True I was wed.
It is all the doings of the Lord,
He with whom He is pleased to the Name is led.
Nanak, the humble, lives with Name,
Without Name in an instant he is dead. (28)

With malady of ego in the heart, the reprobates live in delusive folly.
Says Nanak, their malady is remedied only in the company of holy. (29)

Guided by the Guru, the Name I recite.
Incensed with Name day and night,
I am in the Lord's robe dyed.
I have known none like the Lord,
In the entire world I've tried to find.
The True Guru initiated me into Name,
No more my mind has elsewhere espied.
Nanak, the humble, is the Lord's slave,
Of the True Guru's menial to abide. (30)

Sloka V

There is but One God.
He is realised through the grace of the True Guru.

Those who have realised the Lord don't ever turn away,
They get dyed in the Lord's dye.
Those in feeble love get dropped,
With the Lord who themselves not tie. (1)

The silken vestures without the Lord are consigned to fire.
I would wear a beautiful look lying in the dust,
Says Nanak, if I am in the company of the Sire. (2)

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With Guru's Word the Lord should be contemplated.
Dyed in the Name and in the state of disenchantment,
Thereby one vanquishes the five foes.*
Says Nanak, may be the Raga Maru helps in it granted. (3)

For me the Lord alone is equal to lakhs,
Many like you wait on His Portal for favour.
Waste has gone the life of Brahmin,
Who remembers not his Lord ever. (4)

Raga Sorath implies that one should sip the elixir which loses not its taste.
Says Nanak, we should laud the Lord,
Which at the Portal Divine is treated immaculate. (5)

He who is saved by the Preceptor, no one dare destroy.
With treasure of Name within,
Himself in laudation does he employ.
He has faith alone in the Inaccessible,
Which his mind and body enjoy.
Dyed is he in the wondours shade,
Which does never fade as dye.
The Guru-guided laud the Lord,
In a state of poise with peace as the buoy.
Says Nanak, he has treasure of Name,
Around his heart worn as a tie. (6)

Discarding duality, what He does should be accepted.
He favours in His grace and has one blessed.

* five evils

He gives His sermon to the devotee,
Who is no longer with doubts indebted.
What has been inscribed Above has to be accepted.
Everything is in His control,
No other source is reflected.
Bliss and peace prevail for Nanak,
He who has the Lord's decree respected. (7)

They are blessed who the Accomplished Guru contemplate.
Says Nanak, meditating on Name,
Everything gets in its shape. (8)

The evil-doers commit sins, then wail and squirm.
Says Nanak, the way churners do with curd,
Dharmaraja would them churn. (9)

The noble meditate on Name and gain the human incarnation.
Says Nanak, they talk about *dharma* in a way
That the entire house takes to meditation. (10)

Finding their foul counsel pleasing, I am caught.
Says Nanak, only they are saved
Who have it inscribed in their lot. (11)

Those who are devoted to their Master, they have a sound sleep.
Those suffering the pangs of separation,
Day and night cry and weep. (12)

Countless are those who with false faith in Maya have a sleep.
Says Nanak, awake are those with their tongue the Name who repeat. (13)

Lost in mirage of the illusory town of sky,
Says Nanak, those who meditate on the True, they are cherished by the Deity.(14)

Redeemer of the fallen, the Preceptor, Accomplished and Wondrous,
He whom He saves, says Nanak,
He meditates on the Creator gracious. (15)

Abandoning the crooked path, with One alone attach your mind.
Given to duality, says Nanak,
One is swept away by the tide. (16)

Those who make purchases in the market of the Three Qualities,
Their deals go in vain.
Those who have packs of truth, they make profitable bargain. (17)

Not knowing the path of love,
The wretched is misled.
Says Nanak, who forget the Lord
To the dark hell are led. (18)

P-1426

He forgets not Maya, asks for more and more.
Remembers not the Preceptor,
Says Nanak, which is not in his core. (19)

One is never at a loss as long as the Lord is kind,
Shabad is limitless, says Nanak
The more you expend the more you find. (20)

If wings were on sale, I'd barter;
Pinning them on to my limbs, I'd look for my Master. (21)

My Lord is the True King,
He is the King of kings.
Sitting by His side is a matter of pride,
He gives everyone wings. (22)

There is but One God.
He is erealised through the grace of the True Guru.

Slokas IX

Without laudation of the Lord,
You have lost your life.
Remember the Word the way fish forgets not water,
Nanak has to give you this advice. (1)

Why are you mired in the filth of evil?
Not for a moment are you spruce.
Do meditate on the Lord, says Nanak,
To escape Yama's noose. (2)

You have wasted your youth,
Also the old age in the sway.
Meditate on the Lord, says Nanak,
The life is ebbing away. (3)

Don't you see you have grown old?
Death has come with a call.
Don't be stupid, says Nanak,
Why don't you remember the Lord? (4)

Wealth, woman and wherewithal,
To you they belong forsooth.
None of it will accompany you,
Says Nanak, it's the naked truth. (5)

Saviour of the fallen, Dispeller of fear,
Of the helpless He takes side.
Says Nanak, regard the Lord God
Must ever by you abide. (6)

He who bestowed on you life and riches,
You loved Him not.
Nanak tells the helpless
Yours is a crazy lot. (7)

Life, riches, property and comfort,
He who blessed you with lofty abode,
You remember not that Lord!
Why must Nanak have you to goad? (8)

The Lord is the source of all comfort,
There is none other than Him.
Listen O man, what Nanak says,
Remembering Him helps the sinking swim. (9)

Meditating on Whom earns liberation,
Him you must remember.
Do listen O friend, what Nanak says,
The life runs short everyday and the body dismembers. (10)

With five elements is the body built,
The wise and clever must understand.
The source from which it was born, says Nanak,
In the same it comes to land. (11)

The Lord dewlls in every heart,
The men of God proclaim.
Remember the Lord says Nanak,
So that the ocean of life you may tame. (12)

He who is not affected by weal and woe,
Nor by avarice, attachment or the ego card,
Do pay heed to what Nanak says,
He is verily the image of God. (13)

He who is influenced not by praise or dispraise,
For whom iron and gold are the same,
Do pay heed to what Nanak says,
He has won the liberation game. (14)

P-1427

He for whom joy and sorrow are alike,
Also the friend and foe,
Do pay heed to what Nanak says,
Liberated he will go. (15)

He who strikes not terror in others,
Nor anyone does he fear,
Do pay heed to what Nanak says,
He is a true seer. (16)

He who is free from the poison of evil
And goes about like a renunciate,
Do pay heed to what Nanak says,
He is truly fortunate. (17)

He who is rid of Maya and the filial love,
And has renounced temptations of all sorts,
Do pay heed to what Nanak says,
The Lod comes to dwell in his heart. (18)

The man who has quit ego,
And found in the Creator the beau,
Says Nanak, he is liberated,
It is absolutely true. (19)

What dispels fear, and drives away evil,
In *Kaliyug*, it's the Lord's Name.
Says Nanak, he who remembers this day and night,
He succeeds in every game. (20)

With your tongue sing praises of the Lord,
Listen His Name with ears.
Do pay heed to what Nanak says,
No more Yama you need fear. (21)

The filial love, avarice, attachment and ego,
He who forsakes,
Says Nanak, he swims across himself,
And also others with him he takes. (22)

Treat the world
In the manner of spectacle in dream.
There is no substance in it
Without the Lord Supreme. (23)

Man strives for lucre day and night.
There is one in million,
Says Nanak,
Who keeps the Lord in sight. (24)

Like a bubble of water,
Forming and bursting every day,
Is the creation of the world,
To his friend Nanak says. (25)

Misled by Maya,
Man remembers Him not.
Says Nanak, without meditation on the Lord,
Yama's noose is the lot. (26)

He who craves for comfort,
He must come to the Lord's care.
Do pay heed to what Nanak says,
To be born a man is rare. (27)

They hanker after lucre,
The stupid lot in ignorance.
Says Nanak, without adoring the Lord,
The life goes waste as a consequence. (28)

He who remembers the Lord day and night,
He acquires the Lord's array.
There is no difference between God and the man of God,
You must believe what Nanak says. (29)

Involved in lucre,
You forget the Lord Rama.
Says Nanak, without remembering God,
The life has little charm. (30)

Lost in the lure of lucre,
Man, you have forgotten God.
Without remembering the Lord, says Nanak,
You escape not Yama's chord. (31)

Ever so many share your pleasure,
None will share your sorrow, I'm afraid.
Meditate on the Lord, says Nanak,
He who will come in the end to your aid. (32)

Having wandered from one life to the other,
The scare of death I've failed to discard.
Meditate on God, says Nanak,
To court the Fearless Lord. (33)

P-1428

I have tried much hard,
But have failed to shed my pride.
Says Nanak, I'm given to misdeeds,
Lord God! Do with me abide. (34)

Childhood, youth and old age
Are the three stages of man.
Without remembering the Name, says Nanak,
Wasted is the entire span. (35)

Caught in the web of avarice,
When you could, you failed to do.
Time has slipped, says Nanak,
Why now must you rue? (36)

My mind is mired in Maya,
It cannot be reclaimed.
Like the painting on the wall, says Nanak,
Which can part not with the frame. (37)

Man asked for something,
Something quite different happened.
Nanak thought of beguiling others,
In the hangman's noose he landed. (38)

I strove for pleasure a lot,
Never for pain.
Do pay heed to what Nanak says,
It happens what the Lord ordains. (39)

Everyone around is beggar,
The Lord God gives.
Says Nanak, do meditate on Him,
Who all your desires fulfils. (40)

Why do you indulge in false pride?
The world is a dream, not true.
Nanak verily tells the truth,
None of it belongs to you. (41)

The figure for which you are vain,
Will perish in a moment indeed.
He who sings the Lord's praises,
Says Nanak, in the world succeeds (42)

He who remembers the Lord,
He is liberated.
There is no difference between him and God,
The truth Nanak has stated. (43)

Devotion to the Lord God
The Man who doesn't relish.
Like a dog or a swine, says Nanak,
His body will soon enough perish. (44)

The way a dog won't quit the master's door,
Even for a day not.
Says Nanak, meditate on the Lord God,
With one mind and single thought. (45)

Don't you be vain
For your pilgrimage, charity and fast.
Says Nanak, it goes all waste,
Like that of an elephant's bath. (46)

Your head whirls, steps wobble,
And the eyes are without sight.
And yet you enjoy not remembering God,
Says Nanak, this is your plight! (47)

I've verified personally the world over,
None belongs to you.
Says Nanak, only His devotion abides,
Stick to the Lord True. (48)

This world is all false,
Friend, you must understand.
Says Nanak, it's not going to live,
Like the wall raised with sand. (49)

Rama went,
Also went Ravan with his large family.
Says Nanak, none lives,
The world is a dream that is empty. (50)

One should worry,
If that happens which could be averted.
The way of the world, says Nanak,
Is that nothing can be asserted. (51)

What is created must perish,
Today or tomorrow maybe.
Says Nanak, you must adore the Lord, P-1429
Forgetting all else and not worry. (52)

Couplet

I've lost all strength in confinement,
No help appears to occur.
Says Nanak, God is the only support,
The way He came to the elephant's succour. (53)

You have the strength for bonds to snap,
You can do whatever you may.
Says Nanak, everything is under your command,
You alone can help yourself, pray! (54)

All the mates and friends have left,
There is none by my side.

Says Nanak, in the hour of crisis,
Only the Lord with me abides. (55)

The Name lives and those who repeat it.
Also lives Guru Gobind.
Says Nanak, in this wide world
Who has abided by the covenant. (56)

The moment the Lord's Name I imbibed,
The like of Whom there is none,
Remembering Him, my agony abated,
And I had a glimpse of my Guru (Son). (57). 1

Mundawani

Truth, contentment and contemplation;
These are three delicacies in the plate.
Also the *Amrit* of the Lord's Name,
Which caters to every taste.
He who partakes of this fare,
He would ever be surfeit.
This is something you can't do without,
Cherish it as a fact.
The grace of His feet
Ferries you through the dark world,
Says Nanak, it is all the Lord's estate.

Sloka V

I know not Your ways,
Worthy of it all You have made me.
Worthless I was, without any merit
With Your grace You have saved me.
Mercifully You are benevolent
And I met the True Guru.

Nanak now lives on the Name alone,
His mind and body are blessed, true. (1)

There is but One God.
He is realised through the grace of the True Guru.

Raga Mala
(Rosary of musical measures)

Each raga is supported by five auxiliaries.
And then presented in association with eight luminaries.
First at day dawn with Raga Bhairava they start.
With the five Raginis forming its part.
These being Bhairavi, Bilavali,
Punniaki and Bengali.
Followed by Aslekhi.
Of Bhairavi there are the five consorts to accompany.
Then Pancham, Harkh and Disakh are mentioned.
Followed by Bangalam, Madhu and Madhava unquestioned. (1)
Also are sung Lalit and Bilaval in their respective form.
There are eight sons of Bhairav.
Presented by master musicians of charm. (1)
Then comes the turn of Malkauns at second place.
With five Raginis to keep pace.
Sung are also Gaunudkari, Dev-gandhari,
Gandhari and Sihuti.
Associated with Dhansari.
Of these five is presented melody.
All these are of Malkaus's protégé.
Then the bell of Maru, Mast-Ang and Mewara is rung. P-1430
Followed by Prabal and Chand-kaushak,
When Khau, Khat and Bhairanand, too, are sung.
To Malkaus these are related as sons. (1)
Then comes Hindol with its five consorts and eight progeny.

As the melody is orchestrated.
The singers go in ecstasy. (1)

Now comes the period of Telangi and Davkari
Basant and Sandur, incarnate-beauty.
Ahiri, the pleasant, too, is its consort.
They have those five to Hindol related.
Its sons are Surman and Bhaskar,
Chandrabimb and Mangal of pleasant features.
Sarasban and Binod are among
Those that with dulcet Basant and Kamod are sung.
Those eight sons of Hindol with due respect I mention.
After which comes Deepak's turn. (1)

Then are Kachheli, Pat-manjri and Todi stated.
Kamudi and Gujri to Deepak as consorts are related. (1)

Regard those eight as Deepak's progeny.
Kalanka, Kuntal and Rama,
Kamal-Kasum and Champak,
Gaura, Kanada and Kalyani melody. (1)

Then Sri Raga they sing in a symphony
With their five consorts to accompany.
In this ambience are mentioned Bairari and Karnati,
Gavari and also Asavari.
Then comes the turn of Sindhivi.
To Sri Raga all these are to give company. (1)

Eight sons Sri Raga is said to sire.
Sahu, Sarang, Sagara, Gaund and Gambhir,
Along with Gund, Kumbh and Hamir. (1)

The Megh Raga is accorded the sixth place,
To which are five consorts related.

Sorath, Gaund with Malari melody are enunciated.
Then the Raga Asa is performed by the maestros.
Raised in high pitch is Suhou.
With Megh-Raga are these five associated. (1)

There are five sons of Megh-Raga.
Bairadhar, Gajdhar, Kedara,
Jablidhar, Nat and Jaldhara.
Shankar and Shyama are then articulated. (1)
There are six Ragas with thirty Raginis.
The number of sons of Ragas are forty eight as per testimony. (1.1)

Thus completes transcreation into English of Sri Guru Granth Sahib commissioned by "Karta Purkh, Waheguru," I vow. As communicated by Jathedar Gurcharan Singh Tohra, President, The Supreme Sikh Consulate, vide his letter dated 12.02.2004, inscribed below:

"ਕਰਤਾ ਪੁਰਖ ਵਾਹਿਗੁਰੂ ਜੀ ਨੇ ਆਪ ਬਖ਼ਸ਼ਿਸ਼ ਕਰਕੇ
ਗੁਰਬਾਣੀ ਅਨੁਵਾਦ ਦਾ ਕਾਰਜ ਆਪ ਜੀ ਪਾਸੋਂ ਕਰਾਉਣਾ ਹੈ।"

"God in His grace has assigned you the task of transcreating Sri Guru Granth Sahib."

ਗੁਰੂ-ਪੰਥ ਦਾ ਦਾਸ

(ਗੁਰਚਰਨ ਸਿੰਘ ਟੌਹੜਾ)